



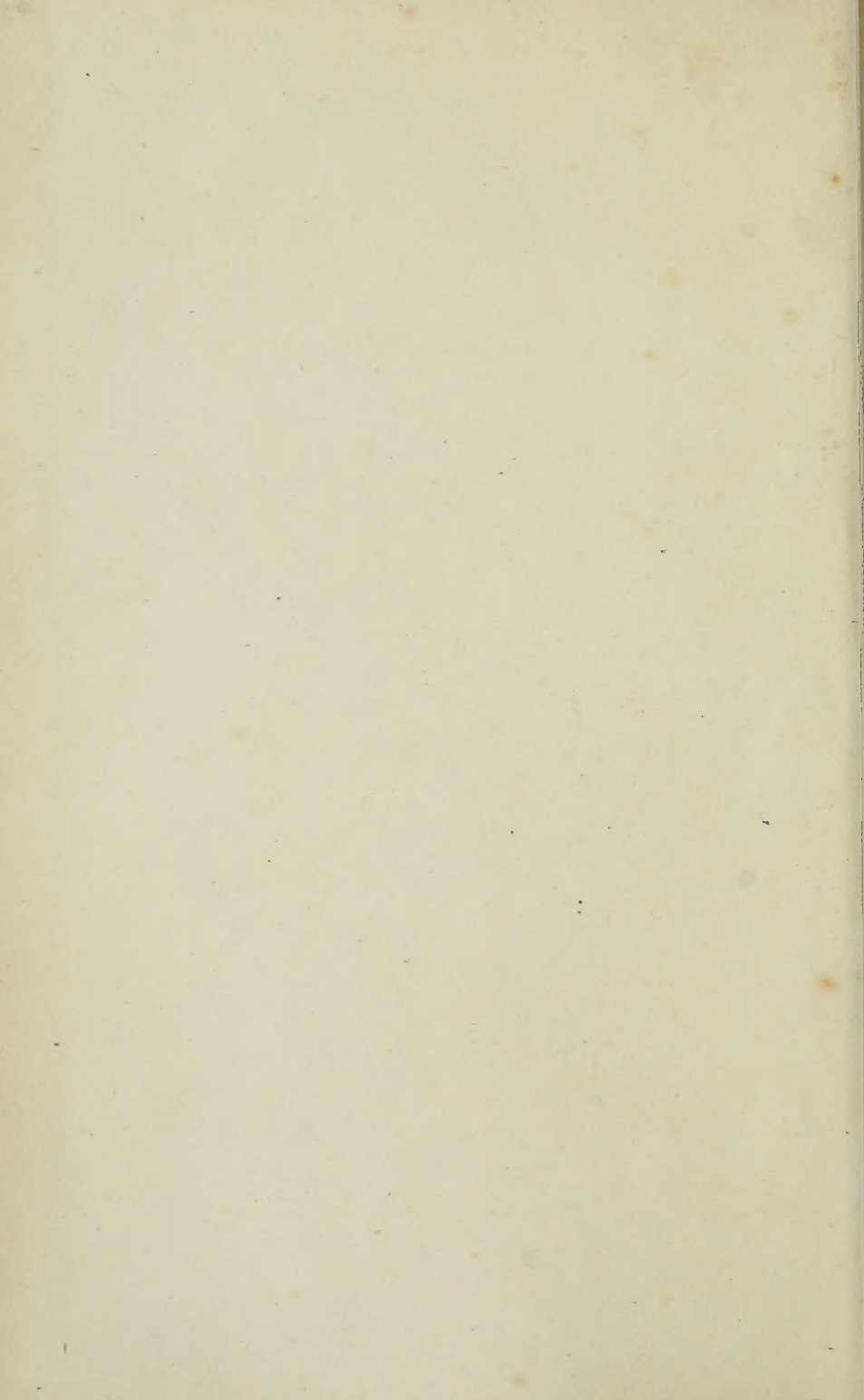
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KAINH ΔΙΑΘΗΚΗ.

THE

GREEK TESTAMENT

WITH


ENGLISH NOTES.



BY


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IN TWO VOLUMES.

VOL. II.

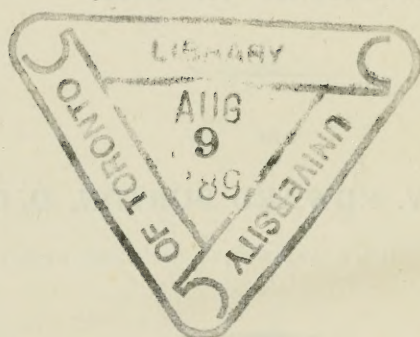


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MDCCCXXI.



THE EPISTLES OF S. PAUL.

THE order, in which these Epistles are printed, is certainly not the order, in which they were written. The dates of some of them cannot be exactly ascertained, e. g. the Epistles to the Galatians, Titus, and the first to Timothy. With respect to the others, there is little doubt as to the places from which they were written, and their relative connexion with the history of S. Paul: though the precise years will vary according to the scheme of chronology which we adopt. I should place them in the following order:

1	Thessalonians	A. D. 46	from Corinth.
2	Thessalonians	47	_____
	Titus	51	Ephesus.
	Galatians	52	_____
1	Corinthians	52	_____
1	Timothy	52	Troas.
2	Corinthians	52	Macedonia.
	Romans	53	Corinth.
	Ephesians	58	Rome.
	Colossians		
	Philemon		
	Philippians		
	Hebrews	58	uncertain.
2	Timothy	64, 65, or 66	Rome.

EPISTLE TO THE ROMANS.

The Epistle to the Romans was written from Corinth early in the year 53, when S. Paul had been spending three months in that part of Greece, and was on the point of setting out for Jerusalem with the collections of the Macedonian and Achæan churches. See Acts xix. 21. xx. 1, 3. 1 Cor. xvi. 3. Rom. xv. 25. For it being written from Corinth, see notes at xvi. 23.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

1 ⁱ ΠΑΥΛΟΣ, δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπό-
 2 στολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, (ἡ δὲ προ-
 3 ἐπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς
 4 ἀγίαις περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρ-
 5 ματος Δαβὶδ κατὰ σάρκα, τοῦ ὀρισθέντος υἱοῦ Θεοῦ
 6 ἐν δυνάμει, κατὰ πνεῦμα ἁγιοσύνης, ἐξ ἀναστάσεως
 7 νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, δι' οὗ ἐλά-
 8 βομεν χάριν καὶ ἀποστολὴν, εἰς ὑπακοὴν πίστεως ἐν
 9 πᾶσι τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ἐν οἷς

i Act. 9, 15 :
 13, 2, 9.
 Gal. 1, 15.
 k Tit. 1, 2.
 Gen. 3, 15 :
 22, 18 : 26,
 4 : 49, 10.
 Dent. 18,
 15. 2 Sam.
 7, 12. Psal.
 132, 11.
 Esa. 4, 2 : 7,
 14 : 9, 6 : 40,
 10. Jer. 23,
 5 : 33, 14.
 Ezech. 34,
 23 : 37, 24.
 Dan. 9, 24.
 Mich. 7, 20.

CHAP. I.

1. ἀφωρισμένος. See Acts
 xiii. 2. Gal. i. 15.

3. γενομένου. Born. Pyle,
 Macknight. See Gal. iv. 4.

4. ὀρισθέντος. Declared. Chry-
 sostom, Theophylact, Œcume-
 nius. See Elsner. Le Clerc says
 that ὀρίζειν signifies *demonstrare*,
*ita clare definire, ut nulla pos-
 sit esse ambiguitas*. See Acts x.
 42.

Ibid. ἐν δυνάμει. *Efficaciter*,
potenter, as in Col. i. 29. He
 was proved to be the Son of
 God by many signs of power.

Ibid. κατὰ πν. ἁγιοσύνης. This

is opposed to κατὰ σάρκα, and
 means *the divine nature of Christ*,
 as in 1 Pet. iii. 18.

Ibid. ἐξ ἀναστάσεως νεκρῶν. Ra-
 phel gives reasons for thinking
 this may mean, *after the resur-
 rection of the dead*. So Palai-
 ret. Christ was proved to be the
 Son of God by many tokens
 of power, but particularly by
 his resurrection from the dead.
 See Acts x. 42. xvii. 31.

5. εἰς ὑπακοὴν—ἔθνεσιν, *to
 make all the Gentiles obedient
 unto faith*. See a similar con-
 struction in ver. 16, 17. xvi. 26.
 2 Cor. ix. 13. 1 Pet. i. 22.

ο 1 Cor. 1, 2. ἔστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ·) ὁπάσι τοῖς 7
 Eph. 1, 1.
 1 Thess. 4, οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἁγίοις· χά-
 7.
 ρις ὑμῖν καὶ εἰρήνῃ ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυ-
 ρίου Ἰησοῦ Χριστοῦ.

ῖ Eph. 5, 20. Ἦ Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ 8
 Hebr. 13,
 15. 1 Thess. Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν
 1, 8.
 99, 1. 2 Cor. καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ· ἡ μάρτυς γάρ μου 9
 1, 23: 11,
 31. Gal. 1, ἐστὶν ὁ Θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ
 20. Phil. 1,
 8. 1 Thess. εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν
 2, 5: 3, 10.
 2 Tim. 1, 3. ὑμῶν ποιοῦμαι, ἵ πάντοτε ἐπὶ τῶν προσευχῶν μου 10
 15, 23: 32.
 1 Thess. 3, δεόμενος, ἕπως ἤδη ποτὲ εὐδοωθήσομαι, ἐν τῷ θελή-
 10.
 5 15, 29. ματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς· ἑπιποθῶ γὰρ ἰδεῖν 11
 ὑμᾶς, ἵνα τὶ μεταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς
 15, 32. τὸ στηριχθῆναι ὑμᾶς· τούτο δέ ἐστι, συμπαρακλη- 12
 θῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε
 15, 22. καὶ ἐμοῦ. ὁὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι 13
 1 Thess. 2,
 18. πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθην
 ἄχρι τοῦ δεῦρο,) ἵνα καρπὸν τινα σχῶ καὶ ἐν ὑμῖν,
 1 Cor. 9, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. ὥ Ἐλλησί τε καὶ 14
 16. 2 Cor.
 11, 28.

8. ὑπέρ. Most MSS. read περί.

9. ἐν τῷ πνεύματί μου. *With all my heart, and all my soul.*

10. ἐλθεῖν should be coupled with δεόμενος. Beza, Schmidius: but Raphel connects δεόμενος with εἴ πως. The former construction seems preferable, and εὐδοωθήσομαι alludes to his intended journey to Jerusalem. See xv. 25, 30.

Ibid. ἤδη ποτέ. *Tandem aliquando.* Raphel.

11. χάρισμα πνευματικόν. It seems to have been the privi-

lege of an apostle to confer these spiritual gifts: from which it has been inferred, that no apostle had as yet visited Rome. This seems also to be shewn by the word καρπὸν in verse 13. See Acts viii. 16. Rom. xv. 18—22, 29.

12. συμπαρακληθῆναι. *That I also may receive comfort together with you by the faith which is common to both of us.*

13. καρπὸν. He wished to sow the gospel among them, that their proficiency in it might be his fruit.

- Βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·
 15 οὕτω τὸ κατ' ἐμέ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ
 16 εὐαγγελίσασθαι. ^γ Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέ- <sup>γ Psal. 40,
10. 2 Tim.
1, 8. 1 Cor.
1, 18: 15, 2.</sup>
 λιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστὶν εἰς σω-
 τηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ
 17 Ἑλληνι. ^z δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύ- <sup>z 3, 21.
Hab. 2, 4.
Joh. 3, 36.
Gal. 3, 11.
Phil. 3, 9.
Hebr. 10,
38.</sup>
 πτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, 'Ὁ
 ' δὲ δίκαιος ἐκ πίστεως ζήσεται.'
 18 ἈΠΟΚΑΛΥΠΤΕΤΑΙ γὰρ ὀργὴ Θεοῦ ἀπ' οὐ-
 ρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν
 19 τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων. ^a διότι τὸ γνω- <sup>a Act. 14,
14. &c.: 17,
24. &c.</sup>
 στὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς
 20 αὐτοῖς ἐφάνέρωσε· ^b τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτί- <sup>b Psal. 19,
1. &c.: 148,
3. &c.</sup>
 σεως κόσμου τοῖς ποιήμασι νοούμενα καθοράται, ἥ τε

14. Βαρβάροις. Krebsius says that S. Paul meant Romans.

15. οὕτω τὸ κατ' ἐμέ. Thus even on my own account I am anxious &c.

16. τοῦ Χριστοῦ is perhaps an interpolation.

Ibid. εἰς σωτηρίαν. To produce salvation, as εἰς ὑπακοήν in ver. 5.

17. Scaliger translates ἐκ πίστεως εἰς πίστιν, *progressu et incremento fidei*, and compares it with ἐκ γενεᾶς εἰς γενεάν. So Fell, Le Clerc. Or it may mean, *God's method of justifying us by faith in Christ is revealed εἰς πίστιν, to bring in all to believe it.* Pyle. Δικαιοσύνη Θεοῦ is the righteousness appointed and approved by God. Fell, Lock, Macknight. See iii. 21.

Ibid. Macknight renders it, *The just by faith shall live.*

18. κατεχόντων. Who confine or hinder. See ii. 8.

19. Because that which can be known of God is manifested among them, if they would discern it.

20. ἀπὸ κτίσεως κόσμου. Hackspanius takes ἀπὸ for ἐκ. The invisible things are known by the visible works of creation, ad Matt. xxvii. 22. This was also the interpretation of Theophylact, Luther, Pearson, Hombergius, Wolfius. There is a similar sentiment in Aristot. *de Mundo*. c. 6. *πάση θνητῇ φύσει γενόμενος ἀθεώρητος ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ Θεός*: and in Plato apud Cyrill. *adv. Julian*. III. p. 97. ἀπὸ τοῦ κάλλους τῶν αἰσθητῶν ἐπὶ τὸ νοητὸν τοῦ Θεοῦ κάλλος ἀναφοιτῆσαι δεῖσαι. See Matt. vii. 20.

αἰδῖος αὐτοῦ δύναμις καὶ θεϊότης, εἰς τὸ εἶναι αὐτοὺς
^c Deut. 28, ἀναπολογήτους. ^e διότι γνόντες τὸν Θεὸν, οὐχ ὡς ²¹
^{28, 29.} Θεὸν ἐδόξασαν, ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν
^{Eph. 4, 17.} ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος
αὐτῶν καρδιά· φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν, ²²
^d Deut. 4, ^{15, &c.} καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοί- ²³
^{2 Reg. 17,} ὡματι εἰκόνας φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ
^{29. Psal.} τετραπόδων καὶ ἐρπετῶν. ^e διὸ καὶ παρέδωκεν αὐτοὺς ²⁴
^{106, 20.} ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς
^{11. Esai. 40,} ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν
^{18. Act. 17,} ἑαυτοῖς. Οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ²⁵
^{29.} ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ
^e Psal. 81, ^{12. Act. 14,} κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς
^{16. 2 Thess.} τοὺς αἰῶνας. ἀμήν. ^{2, 11.} διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ ²⁶
^f Lev. 18, ^{22, 23. Eph.} Θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν
^{5, 11, 12.} μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,
ὁμοίως τε καὶ οἱ ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν ²⁷
τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλ-
λήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατερ-
γαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης
αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. Καὶ καθὼς οὐκ ²⁸

23. οἱ τὸν ἀληθῆ θεὸν καταλι-
πόντες, τοὺς ψευδωνύμους ἐδημιούρ-
γησαν, φθαρταῖς καὶ γενηταῖς οὐ-
σίαις τὴν τοῦ ἀγεννήτου καὶ ἀφ-
θάρτου πρόσρησιν ἐπιφημίσαντες.
Philo Jud. vol. II. p. 161. Δόξα
is used for the visible appear-
ance of God, so far as it can
be visible: *Exod.* xxxiii. 18, 22.
1 Cor. xi. 7. *2 Cor.* iv. 6. So
also in *Psal.* cvi. 20. καὶ ἡλλά-
ξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιώ-
ματι μόσχων.

25. τὴν ἀλήθειαν. *The true*

idea, or the reality. Philo speaks
of Moses wondering ὅσον ψεύ-
δος ἀνθ' ὅσης ἀληθείας ὑπελά-
ξαντο. *I. c.* p. 160.

Ibid. παρὰ τὸν κτίσαντα. *Ma-
gis quam Creatorem, Krebsius.*
Præter Creatorem, Chemnitius,
Valckenaer. See *1 Cor.* iii. 11.
and note at *Rom.* xiv. 5.

26, 27. Compare *Philo Ju-
dæus*, vol. II. p. 20, 280, 306.

Ibid. πάθη ἀτιμίας, i. e. ἄτιμα
πάθη. See vii. 5. *Luke* xvi. 8.

28. *Et sicut noluerunt Deum*

σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ
 ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρι-
 σίας τοῦ Θεοῦ, ¹ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα ⁶
 αὐτοῦ· τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν ⁷
 καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζῶν αἰώνιον· ^mτοῖς ⁸
 δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθο-
 μένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή, θλίψις καὶ στε- ⁹
 νοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργα-
 ζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλληνος·
 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ¹⁰
 ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι· ⁿοὐ γάρ ¹¹
 ἐστὶ προσωποληψία παρὰ τῷ Θεῷ. ὅσοι γὰρ ἀνόμως ¹²
 ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ
 ἤμαρτον, διὰ νόμου κριθήσονται· (οὐ γὰρ οἱ ἀκροα- ¹³
 τὰι τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ
 τοῦ νόμου δικαιωθήσονται. Ὅταν γὰρ ἔθνη τὰ μὴ ¹⁴
 νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον
 μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος· οἵτινες ἐνδείκνυνται ¹⁵
 τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,
 συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ
 ἀλλήλων τῶν λογισμῶν κατηγοροῦντ· ⁿ ἢ καὶ ἀπο-

6. ὑπομονὴν ἔργου ἀγαθοῦ. *Continuance in performing good works*: See 1 Thess. i. 3. καθ' ὑπομονὴν refers to κατὰ τὰ ἔργα.

8. τοῖς ἐξ ἐριθείας. *Those who act from contentiousness*, as τὸν ἐκ πίστεως in iii. 26. τοῖς ἐκ περικομῆς iv. 12. οἱ ἐκ πίστεως, Gal. iii. 9.

Ibid. θυμὸς is rage: ὀργή, *anger with desire of revenge*.

9. θλίψις καὶ στενοχωρία. See 2 Cor. iv. 8.

12. ἀνόμως. *Without a law expressly revealed*. These persons ἀνόμως ἀπολοῦνται, *they will not require a special law to condemn them*.

14. τὰ τοῦ νόμου ποιῇ. Raphael says that this does not mean, *perform the commands of the law*, but *do every thing that the law could do*.

15. μεταξὺ ἀλλήλων. *Among their own selves*.

16 λογουμένων,) ^p ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ ^p Matt. 25,
τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ ^{31. Act. 17,}
Χριστοῦ. ^{31. 1 Cor.}
^{4, 5.}

17 ^q Ἴδε, σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ ^q 9, 4.
νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ, ^r καὶ γινώσκεις τὸ θέ- ^{Joh. 8, 33,}
λημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ ^{41.}
τοῦ νόμου· πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυ- ^{r Phil. 1, 10.}
φλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδά-
σκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως
21 καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. ^s ὁ οὖν διδάσκων ἔτε- ^s Psal. 50,
ρον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, ^{16. &c.}
22 κλέπτεις; ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδε- ^{Matt. 23,}
23 λυσσόμενος τὰ εἰδῶλα, ἱεροσυλεῖς; ^t ὃς ἐν νόμῳ καυ- ^t 9, 4.
χᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν
24 ἀτιμάζεις; ^u Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασ- ^u 2 Sam. 12,
25 ^v φημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται. Πέ- ^{14. Esa. 52,}
^{5. Ezech.}
^{36, 20, 23.}

16. κατὰ τὸ εὐαγγέλιόν μου, according as I have explained the doctrines of Christianity.

17. He now turns particularly to the Jews. See ver. 1. We should perhaps read εἰ δὲ for ἴδε.

Ibid. ἐπαναπαύῃ τῷ νόμῳ. Restest upon the Law, as if nothing was required of thyself.

18. δοκιμάζεις τὰ διαφέροντα. See Phil. i. 10. Raphael gives three meanings to διαφέροντα, *eximia, utilia*, and *controversias*, but he does not decide between them. The phrase probably means, *to observe the distinctions which are proper to be kept*, whether those distinctions relate to the ceremonial law, as in this passage, or to the mo-

ral law, as in Phil. i. 10. Theophylact explains it, κρίνεις τί δεῖ πράξαι, καὶ τί μὴ δεῖ πράξαι. Andocides has a similar expression, δεινὸν μὲν οὖν ἐστὶ καὶ ὑπὸ τῶν ἀγνοούντων τὰ δίκαια πάσχειν κακῶς· πολὺ δὲ χαλεπώτερον, ὅταν τις ἐπιστάμενος τὰ διαφέροντα παραβαίνειν τολμᾷ, *In Alcib.* p. 121. So also Arrian, ἔργον τοῦ φιλοσόφου τὸ μέγιστον καὶ πρῶτον, δοκιμάζειν τὰς φαντασίας καὶ διακρίνειν, καὶ μηδεμίαν ἀδοκίμαστον προσφέρεισθαι, *Epict.* I. 20. See i. 28. (ἀδόκιμον.) xii. 2. Heb. v. 14.

20. μόρφωσιν. A complete scheme. Pyle.

22. ἱεροσυλεῖς. Dost thou not pay the proper offerings to the temple and the priests?

ριτομή μὲν γὰρ ὠφελεῖ, ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖ, ἡ περιτομή σου ἀκροβυστία γέγονεν. ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσση, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται, καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου; οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος ἐστίν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομή καρδίας ἐν πνεύματι, οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ. Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; πολὺ, κατὰ πάντα τρόπον. πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. τίς γὰρ, εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ; μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, 'Ὅπως αὖν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.' Εἰ δὲ ἡ ἀδικία

CHAP. III.

2. ἐπιστεύθησαν agrees with Ἰουδαῖοι, not with λόγια. *They had the oracles of God entrusted to them.* V. 1 Cor. ix. 17. Λόγια means *the Old Testament*. See Alberti. The advantage (τὸ πρὸς) to the Jews was, that they had the opportunity of knowing the conditions of the covenant, which the heathen did not. γὰρ is perhaps an interpolation.

3. ἠπίστησαν. *Had not faith.* He is referring to the covenant which God made with the Jews, of which faith was the condi-

tion: and hence he argues, that the promise of God was not broken, when he cast off the Jews, because they had not fulfilled the condition of the covenant. τὴν πίστιν τοῦ Θεοῦ is *the faithfulness, or promise of God*: this promise was still kept to those who had faith, i. e. to Jews or Gentiles.

4. ἀλήθης, a keeper of the covenant: ψεύστης, a violator of the covenant. He means to say, that God still keeps to his covenant; it was the unbelieving Jews who violated it. See ἀληθείας in xv. 8.

ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ
 ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρω-
 6 πον λέγω· ὃ μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν ^{c Gen. 18,}
 7 κόσμον; Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύ- ^{25. Job. 8,}
 σματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καγὼ ^{3: 34, 17.}
 8 ὥς ἁμαρτωλὸς κρίνομαι; καὶ μὴ, (καθὼς βλασφη-
 μούμεθα, καὶ καθὼς φασί τινες ἡμᾶς λέγειν,) ὅτι
 ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα
 ἔνδικόν ἐστι.
 9 ^d Τί οὖν προεχόμεθα; οὐ πάντως· προηγιασάμεθα ^{d Gal. 3, 22.}

5. *If the fact of our being un-
 righteous, and consequently our
 rejection, is the means of esta-
 blishing God's righteousness, (see
 iii. 21.) might it not be said, that
 He is unjust in being angry with
 us? He speaks in the person
 of the unbelieving Jews.*

Ibid. κατὰ ἄνθρωπον λέγω. Ori-
 gen says, that some copies di-
 vided the sentence thus, ἐπι-
 φέρων τὴν ὀργὴν κατὰ ἄνθρωπον;
 λέγω, κ. τ. λ. vol. IV. p. 502.
 But S. Paul generally uses κατὰ
 ἄνθρωπον, when he is not speak-
 ing of himself, or any particu-
 lar individual, but of men in
 general. See 1 Cor. ix. 8. xv.
 32.

6. ἐπεὶ. *Otherwise.* See 1 Cor.
 v. 10. He perhaps alludes to
 Gen. xviii. 25.

7, 8. This is a continuation
 of the question or objection in
 ver. 5. *If the fact of the Jews
 having broken the covenant (by
 not believing in Christ) has been
 the cause that the promise of
 God has been extended (ἐπερίσ-
 σευσεν) to a still greater number
 of people, why are the Jews pu-*

*nished as sinners? It would be
 enough for them to lose the
 privileges of the covenant; or
 rather, they should continue to
 live wickedly, because good comes
 from it to the world at large.*
 Καὶ μὴ ὅτι ποιήσωμεν is, and why
 should we not do &c. (Grotius,
 Wolfius:) the words καθὼς —
 λέγειν are inserted by S. Paul
 in the midst of the objection of
 the Jew.

8. ὧν τὸ κρίμα ἔνδικόν ἐστι.
 This refers to the unbelieving
 Jews in general, or to those
 who say, ποιήσωμεν κ. τ. λ. The
 Jews had asked, τί καγὼ κρίνο-
 μαι; S. Paul says, τὸ κρίμα ἔνδι-
 κόν ἐστι, and the reason is given
 in ver. 9.

9. The Jew then asks, τί οὖν
 προεχόμεθα; *If our punishment is
 just, I ask again, (as in ver. 1.)
 what advantage have we over the
 Gentiles? To which S. Paul an-
 swers, Οὐ πάντως, None at all,
 as to an immunity from pu-
 nishment: for I have before
 charged both Jews and Gentiles
 with being guilty of many sins in
 their own persons. This charge*

γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν
 e Psal. 14, εἶναι, ^e καθὼς γέγραπται, 'Ὅτι οὐκ ἔστι δίκαιος οὐδὲ ¹⁰
 3: 53, 3. ' εἰς· οὐκ ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν ¹¹
 ' Θεόν. πάντες ἐξέκλιναν, ἅμα ἡχρειώθησαν. οὐκ ¹²
 f Psal. 5, 9: ' ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. ^f τά- ¹³
 140, 3. ' φος ἀνεφγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις
 ' αὐτῶν ἐδολοῦσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐ-
 g Psal. 10, ' τῶν· ^g ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει. ^h ὄξεις ¹⁴
 7. ' οἱ πόδες αὐτῶν ἐκχέαι αἷμα· σύντριμμα καὶ ταλαι- ¹⁵
 h Prov. 1, ' πωρία ἐν ταῖς ὁδοῖς αὐτῶν· καὶ ὁδὸν εἰρήνης οὐκ ¹⁶
 16. Esa. 59, 7. ' πωρία ἐν ταῖς ὁδοῖς αὐτῶν· καὶ ὁδὸν εἰρήνης οὐκ ¹⁷
 i Psal. 36, 1. ' ἔγνωσαν. ⁱ οὐκ ἔστι φόβος Θεοῦ· ἀπέναντι τῶν ¹⁸
 k Ezech. 16, ' ὀφθαλμῶν αὐτῶν· ^k Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος ¹⁹
 63. λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῇ,
 1 7, 7. καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ. ¹ διότι ²⁰
 Gal. 2, 16. ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώ-
 πιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

was made against both in ii. 1—16; and against the Jews in particular in ver. 17.

10, 11. S. Paul here quotes very loosely. The LXX read, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. Κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, τοῦ ἰδεῖν εἰ ἔστι συνιῶν, ἢ ἐκζητῶν τὸν Θεόν. These verses, from 10 to 18, all occur together in some good MSS. of Psalm xiv.

15. The LXX read, οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσι, ταχίνοι ἐκχέαι αἷμα. V. Prov. i. 16.

19. νόμος. See note at John x. 34. This argument is addressed particularly to the Jews. They would have allowed that

the Gentiles deserved punishment for their sins: but S. Paul shews, that the Jewish scriptures spoke of the Jews being all guilty in the sight of God; and therefore *the whole world is guilty*.

20. Consequently, if Jews or Gentiles were to be tried by their obedience to the law, either the law of Moses, or the natural law written upon their hearts, they could not appear righteous in the sight of God: for either of these laws would only serve to convict them of sin. There seems an allusion to Psalm cxliii. 2. For οὐ — πᾶσα, see note at Matt. xii. 25.

- 21 ^m Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέ- ^m 1, 17.
 ρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφη- ^{Joh. 5, 46.}
 22 τῶν, ⁿ δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χρι- ^{Act. 15, 11:}
 στοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας· ^{26, 22.}
 23 οὐ γάρ ἐστι διαστολή· ^o πάντες γὰρ ἡμαρτον, καὶ ⁿ 10, 12.
 24 ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, ^p δικαιοῦμενοι δω- ^{Gal. 3, 28.}
 ρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν ^{Col. 3, 11.}
 25 Χριστῷ Ἰησοῦ, ^q ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ ^o 11, 32.
 τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς ^{Gal. 3, 22.}
 δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονό- ^p Matt. 20,
 26 των ἀμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ἐν- ^{28. Eph. 1,}
^{7: 2, 8.}
^{1 Tim. 2, 6.}
^{Tit. 3, 5, 7.}
^{1 Pet. 1, 18.}
^q Act. 13,
^{38, 39: 17,}
^{30. 2 Cor.}
^{5, 19. Col.}
^{1, 20.}
^{1 Joh. 2, 2:}
^{4, 10.}

21. χωρὶς νόμον, *without any reference to their having obeyed the law.*

Ibid. δικαιοσύνη is the *being righteous*, or *accounted righteous in the sight of God*; and is used by S. Paul for that state in which a man is placed when he is taken into covenant with God. At that time he is righteous in the sight of God; for all his past sins are forgiven: but this is done because he has faith in Christ, and has no reference whatever to his past life: the greatest sinner, if he has this faith, is at that time accounted righteous: and the best of men is not accounted righteous for his own works, but on account of his faith in Christ. This righteousness is called δικαιοσύνη Θεοῦ, because it is not a *man's own righteousness*, or the result of his own merits, but because *God* allows him to be accounted righteous for sake of his faith. See x. 3. Phil. iii. 9. where it is called

τὴν ἐκ Θεοῦ δικαιοσύνην.

22. εἰς πάντας καὶ ἐπὶ πάντας. It has been made known (πεφανέρωται) to all men, and the privilege extends to all men.

23. ὑστεροῦνται is a metaphor from persons left behind in a race. Δόξης Θεοῦ is the *image of God*, in which man was created. See i. 23. 1 Cor. xi. 7: or it may mean the glory and happiness of heaven, as in ii. 10. v. 2. viii. 18.

25. ἱλαστήριον was not a *vic-tim*, but the *covering of the ark of the testimony*. See Deylingius, *Observ.* part. II. §. 41. Krebsius. It is so used in Lev. xvi. 13, 15, 16. Heb. ix. 5: but it may be an adjective, signifying *habens vim propitiandi*. Vulg. Chrysost. Theophylact, Erasmus, Le Clerc.

25, 26. διὰ τὴν πάρεσιν — Θεοῦ. Raphael understands διὰ to mean *with respect to*; but the passage may be rendered, *so that the righteousness ordained by Him* (see note at ver. 21.

δειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη· διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως.

† Act. 13, 39. ἵ λογίζομεθα οὖν, πιστεῖ δικαιоῦσθαι ἄνθρωπον, χωρὶς 28 ἔργων νόμου. ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχί δὲ 29 καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν. ἐπεὶ περ εἰς ὁ Θεὸς, ὃς 30 δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. νόμον οὖν καταργοῦμεν διὰ τῆς πί- 31 στεως; μὴ γένοιτο· ἀλλὰ νόμον ἰστώμεν.

δικαιοσύνη Θεοῦ) is made manifest, on account of the remission of past sins by the forbearance of God.

26. εἰς τὸ εἶναι αὐτὸν δίκαιον. To shew that it is He, and not man, who is righteous. See δικαιοσύνη Θεοῦ in ver. 21. Τὸν ἐκ πίστεως Ἰησοῦ, him that has faith in Jesus, as τοῖς ἐξ ἐριθείας in ii. 8, and οἱ ἐκ πίστεως Gal. iii. 9.

27. οὐχί. A law of works would not exclude boasting: but if a man complied with the law, he would boast. The only thing which can hinder his boasting is the principle, that his own works are evil, and that he is justified by the free grace of God.

28. We should perhaps read λογίζομεθα γάρ.

29. In ver. 20. he had drawn a negative conclusion, that no person whatever, Jew or Gentile, could be righteous from his own works. In ver. 28. he draws a positive conclusion, that every person, Jew or Gentile, may be righteous, if he has faith: and

in order to shew that this proposition is universal as well as the other, he says, that God is the God of the Gentiles as well as of the Jews.

30. ἐπεὶ περ. Many MSS. read εἰ περ.

Ibid. The opposition between the prepositions ἐκ and διὰ is perhaps more apparent than real. Περιτομὴν ἐκ πίστεως should be taken together, as meaning *circumcision which is made by or with faith*; and δικαιώσει is not to be connected with ἐκ πίστεως, but only with διὰ τῆς πίστεως. God will justify the Jews who accompany circumcision with faith; and he will also allow faith to be the means of justifying the Gentiles. This construction would be more apparent, if S. Paul had written περιτομὴν τὴν ἐκ πίστεως, as in ix. 30; and in Gal. iii. 9. we have οἱ ἐκ πίστεως. But S. Paul omitted the article, as in ii. 29. Eph. ii. 11. I conceive περιτομὴν ἐκ πίστεως to be a similar expression with ἡ ἐκ φύσεως ἀκροβυστία, ii. 27.

4 ^εΤΙ οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρη- ^s Esa. 51, 2.
² κέναι κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἔδι-
³ καιώθη, ἔχει καύχημα. Ἀλλ' οὐ πρὸς τὸν Θεόν· τί ^t Gen. 15, 6.
γὰρ ἡ γραφὴ λέγει; 'Ἐπίστευσε δὲ Ἀβραὰμ τῷ ^{Gal. 3, 6.}
⁴ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.' ^u Τῷ ^u 11, 6.
δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν,
⁵ ἀλλὰ κατὰ τὸ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, πι-
στεύοντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἀσεβῆ, λογίζεται
⁶ ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. ^x καθάπερ καὶ Δαβὶδ ^x Psal. 32,
λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ^{1, 2.} ὃ ὁ Θεὸς λο-
⁷ γίζεται δικαιοσύνην χωρὶς ἔργων, 'Μακάριοι, ὧν
'ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ
⁸ ἁμαρτίαι. μακάριος ἀνὴρ, ὃς οὐ μὴ λογίσηται Κύ-
⁹ ριος ἁμαρτίαν.' Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν
περιτομήν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ

CHAP. IV.

1. Having asserted that no person is righteous by his works, he proceeds to prove it by the case of Abraham, the father of the nation, to whom the promise was originally given. *What shall we say, that Abraham gained by the observance of any ordinances, such as circumcision in his flesh?* Some persons have connected κατὰ σάρκα with πατέρα ἡμῶν, but it more probably relates to circumcision. For the answer to this question, see ver. 11.

2. *Let us see whether Abraham was righteous by any works which he performed: if he was, we shall find him boasting of them: but we find him doing no such thing when conversing with God.*

3. ἐλογίσθη. *It was put or added to the balance of his account out of pure grace and favour.* Pyle.

4. Τῷ ἐργαζομένῳ. *To a man who is performing the work which is appointed to him.* The article before ὀφείλημα is perhaps to be omitted.

5. τὸν ἀσεβῆ. It has been inferred from hence, that Abraham had once been an idolater. *Bull.*

6. λέγει τὸν μακαρισμὸν, *says of the happiness.* Palairot. See x. 5. John i. 45.

9. *Now must this blessing be necessarily confined to persons who are circumcised, or does it extend also to persons who are uncircumcised?* We may see this in the case of Abraham: *for I have said, that his faith*

ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην·
 πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυ- 10
 στίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ· ¹ καὶ 11
^γ Gen. 17, 11. Gal. 3, 7· σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δικαιοσύνης
 τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐ-
 τὸν πατέρα πάντων τῶν πιστεούντων δι' ἀκροβυ-
 στίας, (εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην,) ¹²
 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον, 12
 ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἰχνεσι τῆς ἐν τῇ ἀκρο-
 βυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. ² Οὐ 13
^z Gen. 15, 6; 17, 2. &c. Gal. 3, 18. γὰρ διὰ νόμου ἢ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρ-
 ματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου,
 ἀλλὰ διὰ δικαιοσύνης πίστεως. εἰ γὰρ οἱ ἐκ νόμου, 14
 κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ

was allowed to reckon as righteousness: i. e. his sins were forgiven, like those mentioned in the psalms above quoted.

11. This is a kind of answer to the question in ver. 1. So far was circumcision from being *the cause* of Abraham's justification, that he was justified (i. e. his sins were forgiven, and he was accounted righteous) before he was circumcised: and circumcision was merely the seal of his faith being accepted.

Ibid. εἰς τὸ εἶναι αὐτόν. *So that he is*, as in ver. 16, 18. i. 20. vi. 12. Allusion seems to be made to the promise in Gen. xvii. 5. *a father of many nations have I made thee*: and S. Paul takes the promise in a spiritual sense, as if Abraham was to be the father of all per-

sons who resembled him in his faith.

13. Οὐ γὰρ διὰ νόμον. This refers to τοῖς οὐκ ἐκ περιτομῆς μόνον in ver. 12. Abraham was not the father of the Jews only; for the promise made to him had nothing to do with the Law.

Ibid. τοῦ κόσμου. S. Paul seems certainly to allude to Gen. xvii. 8. *I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession*: and again, as in ver. 11. he takes the promise spiritually, as applying to believers throughout *the world*. We should perhaps read κληρονόμον κόσμον.

14. εἰ γὰρ οἱ ἐκ νόμου δίκαιοι, κληρονόμοι.

15 ἐπαγγελία· ^z ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ ^z 3, 20: 5,
 16 οὐκ ἔστι νόμος, οὐδὲ παράβασις. ^a διὰ τοῦτο ἐκ πί- ^{13, 20: 7,}
 στεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγ- ^{8, 10. Joh.}
 γελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ^{15, 22.}
 ἀλλὰ καὶ τῷ ἐκ πίστεως· Ἀβραάμ, ὃς ἐστι πατὴρ πάν- ^{1 Cor. 15,}
 17 των ἡμῶν (^b καθὼς γέγραπται, ‘Ὅτι πατέρα πολλῶν ^b Gen. 17,
 ‘ ἐθνῶν τέθεικά σε,) κατέναντι οὗ ἐπίστευσε Θεοῦ, τοῦ ^{5.}
 ζωοποιοῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα
 18 ὡς ὄντα. ^c Ὅς παρ’ ἐλπίδα ἐπ’ ἐλπίδι ἐπίστευσεν, εἰς ^c Gen. 15,
 τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἶ- ^{4, 5. Heb.}
 19 ρημένον, ‘Οὕτως ἔσται τὸ σπέρμά σου’ ^d καὶ μὴ ἀ- ^d Gen. 17,
 σθενήσας τῇ πίστει, οὐκ ατενόησε τὸ ἑαυτοῦ σῶμα ἤδη ^{17: 18, 11.}
 νεκρωμένον, ἐκατονταέτης που ὑπάρχων, καὶ τὴν ^{11, 12.}
 20 νέκρωσιν τῆς μήτρας Σάρρας· ^e εἰς δὲ τὴν ἐπαγγελίαν ^e Heb. 11,
 τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ’ ἐνεδυναμώθη ^{18.}
 21 τῇ πίστει, δούς δόξαν τῷ Θεῷ, ^f καὶ πληροφορηθεῖς ^f Psal. 115,
 22 ὅτι ὁ ἐπήγγελται, δυνατὸς ἐστι καὶ ποιῆσαι. διὸ καὶ ^{3. Luc. 1,}
 23 ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ^g Οὐκ ἐγράφη δὲ δι’ ^g 15, 4.
 24 αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ, ^h ἀλλὰ καὶ δι’ ἡμᾶς, ^{1 Cor. 10,}
^{6, 11.}
^h Act. 2,
^{24.}

15. For the law is sure to make persons deserving of punishment for the violation of it : i.e. if persons were to be tried by their obedience to any law, either written or unwritten, they would be found to deserve punishment. Ὀργή is punishment in v. 9. The negative proposition οὐ γὰρ οὐκ ἔστι κ. τ. λ. may be expressed positively, wherever there is a law there is sure to be transgression. We should perhaps read οὐδέ.

16. Διὰ τοῦτο οἱ ἐκ πίστεως δίκαιοι κληρονόμοι εἰσιν, ἵνα ἡ δικαιοσύνη ᾗ κατὰ χάριν.

VOL. II.

Ibid. εἰς τὸ εἶναι. See note at ver. 11.

17. κατέναντι οὗ ἐπίστευσε Θεοῦ is to be connected with πατὴρ πάντων ἡμῶν, who is looked upon as the father of us all in the sight of that God in whom he believed. Pyle. Allusion is perhaps intended to Gen. xvii. 8. And I will be their God.

Ibid. νεκροὺς is explained by σῶμα νεκρωμένον in ver. 19.

19. οὐ before κατενόησε is omitted in some MSS.

20. διεκρίθη. See xiv. 1. Matt. xxi. 21. Acts x. 20. xi. 2. Jude 9.

C

οἷς μέλλει λογιζέσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγεί-
 ραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν, ἵδς παρε- 25
 1 Joh. 1, 7: δόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν
 2, 2. 1 Cor. 15, 17: δικαίωσιν ἡμῶν.

^k Eph. 2, 13. ^k ΔΙΚΑΙΩΘΕΝΤΕΣ οὖν ἐκ πίστεως, εἰρήνην ἔχο- 5
 1 Joh. 10, 9: 14, 6. τοῦ, ¹ δι' οὗ καὶ τὴν προσαγωγὴν ἐσχίκαμεν τῇ πίστει 2
 1 Cor. 15, 1. Eph. 2, 18: 3, 12. εἰς τὴν χάριν ταύτην, ἐν ᾗ ἐστήκαμεν· καὶ καυχώ-
 Heb. 3, 6. m Phil. 1, 29. Jac. 1, 2, 3. μέθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. ^m οὐ μόνον δέ, 3
 n Jac. 1, 3. ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ
 θλίψις ὑπομονὴν κατεργάζεται, ⁿ ἡ δὲ ὑπομονὴ δοκι- 4
 μὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπίς οὐ κατασχύνει 5
 ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις
 ο Eph. 2, 1. ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. ^o Ἐτι 6
 Col. 2, 13. Heb. 9, 15. γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν κατὰ καιρὸν ὑπὲρ
 1 Pet. 3, 18.

25. διὰ. Horsley observes, that as our transgressions were the *cause* of Jesus being delivered up, so our justification must be the *cause* of his being raised again. When Christ died, the anger and justice of God were satisfied: He consented, that men should be accounted righteous, if they had faith in Christ, and there was therefore nothing which required Christ to continue in the grave. His resurrection was the immediate consequence of man's forgiveness and justification. See viii. 10.

CHAP. V.

1. Δικαιωθέντες. *Having been justified.* He speaks of it as a thing passed. See note at iii. 21.

2. καυχώμεθα. This verb is frequently used by S. Paul for

to rejoice: ver. 11.

Ibid. δόξης. See ii. 10. iii. 23.

3. *But even in afflictions we rejoice with hope: for afflictions make us patient; patience brings us acquainted with the mercies of God: and this experience gives us hope of mercies yet to come: and this hope is one which in the end will not cause us to be ashamed of it. We know this from the earnest of the Spirit, which God has already poured into our hearts.*

6. Some MSS. read εἶγε γὰρ X. ὄντων ἡμῶν ἀσθενῶν ἔτι.

Ibid. ἀσθενῶν. *Without power to save ourselves from the consequence of sin.*

Ibid. κατὰ καιρὸν, *at the appointed time*, as in John v. 4. see Gal. iv. 4. Bos, Raphel, Alberti.

- 7 ἀσεβῶν ἀπέθανε. μόλις γὰρ ὑπὲρ δικαίου τις ἀποθα-
 νείται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ
 8 ἀποθανεῖν· ¹συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ^{p Joh. 15,}
 ἡμᾶς ὁ Θεός, ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ^{13. Heb. 9,}
 9 ὑπὲρ ἡμῶν ἀπέθανε. πολλῶ οὖν μᾶλλον, δικαιωθέντες ^{15. 1 Pet. 3,}
 νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ ^{18.}
 10 τῆς ὀργῆς. ¹εἰ γὰρ ἐχθροὶ ὄντες καταλλάγημεν τῷ ^{q 2 Cor. 5,}
 Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον ^{18. Col. 1,}
 11 καταλλαγέμεθα ἐν τῇ ζωῇ αὐτοῦ· οὐ
 μόνον δὲ, ἀλλὰ καὶ κἀνχώμενοι ἐν τῷ Θεῷ διὰ τοῦ
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλ-
 λαγὴν ἐλάβομεν.
- 12 ¹Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἀμαρτία εἰς ^{r 6, 23.}
 Gen. 2, 17:
 3, 6. 1 Cor.
 15, 21.

7. τοῦ ἀγαθοῦ; *the public good.*
 Vater.

Ibid. *τολμᾷ.* *Sustinet.* Beza.
 Valcken. See xv. 18. 1 Cor.
 vi. 1.

8. *ὑπὲρ ἡμῶν.* It is shewn by
 Raphel, that this can only
 mean *vice nostrum*, and such is
 the meaning in ver. 7. Some
 MSS. omit ὁ Θεός.

Ibid. Scultetus observes, that
 S. Paul could say literally to
 most of the Christians at Rome,
Christ died for us while we were
yet sinners. We should now say,
that Christ died for us long be-
fore we were born.

9. *δικαιωθέντες*—*σωθησόμεθα.*
 The antithesis is here clearly
 marked between *justification*,
 i. e. our first admission into the
 covenant, and final *salvation*.
Δικαιωθέντες, having been justified,
is the same as καταλλαγέμεθα,
having been reconciled. See x.

10.

10. The death of Christ
 caused God to forget what was
 passed. He looked upon man
 as having received his punish-
 ment in the person of Christ.
 But the resurrection (*ζωή*) of
 Christ effected still more than
 this: it enabled all men to rise
 again and live for ever. See
 John vi. 57. xiv. 19.

11. And not only have we
 this hope of the future, but at
 at the present time *we rejoice*
in God.

12. *Διὰ τοῦτο.* Some trans-
 late it, *therefore*, and make *καὶ*
οὕτως (*even so*) answer to *ὥσπερ*:
 but the sentence is probably
 incomplete, and is not finished
 till ver. 18: *διὰ τοῦτο* alludes
 to the reconciliation, mention-
 ed in ver. 11, and this leads
 him to speak of the sin of Adam,
 which made that reconciliation
 necessary.

τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον. ^s ἄχρι γὰρ νόμου ἁμαρτία ἦν ¹³ ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογείται, μὴ ὄντος νόμου·

^t ἄλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μω- ¹⁴ σέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώ-
^{21, 22, 45.} ματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι τύπος τοῦ μέλλοντος. Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ ¹⁵ χάρισμα. εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἢ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. καὶ οὐχ ὡς δι' ¹⁶

12. ἐφ' ᾧ. Some translate it, *in whom*, or *after whom*, viz. Adam: but it more probably means, *in as much as*, or *because*: (See 2 Cor. v. 4. (v. not.) Phil. iii. 12. iv. 10.) all men were subject to death, because all men were sinful, (ἥμαρτον, which is the same as ἁμαρτωλοὶ κατεστάθησαν in v. 19.)

13. But since it might be said, that where there was no law, there was no transgression, and consequently death ought not to have been inflicted, he observes, that all persons died between the times of Adam and Moses; and as death comes by sin, it must have been the sin of Adam, which caused all his descendants to die, whether they committed actual sin or no. Ἀχρι νόμου is generally understood to mean, *until the law of Moses*: but I would rather render the passage, *As far as there was law, so was there sin in the world*: (which is given

as a proof, that *all men had sinned*: for all men have a law of some kind or other: *but in cases where there is no law*, (as in infants or idiots,) *personal sin is not imputed to them*: *but still they are subject to death*, which must therefore come on account of the sin of Adam. The words ἐπὶ τῷ ὁμ. τῆς παραβ. Ἀδὰμ are perhaps to be connected with ἐβασίλευσεν.

14. ὅς ἐστι τύπος τοῦ μέλλοντος sc. ἀνθρώπου. Adam was the type of all mankind which was to come after him. *Knatchbull*. But most commentators take it to mean, that Adam was a type of Christ. All mankind were represented in Adam, as the cause of their punishment; and so they are all represented in Christ, as the cause of their restoration.

15. ἐπερίσσευσε. The difference between the παράπτωμα and the χάρισμα is this: the pardon granted by God is not

- ἐνὸς ἁμαρτήσαντος, τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ
ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν πα-
¹⁷ ραπτωμάτων εἰς δικαίωμα. εἰ γὰρ τῷ τοῦ ἐνὸς πα-
ραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἐνὸς, πολλῶ
μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δω-
ρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύ-
¹⁸ σουσι διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ. Ἄρα οὖν ὡς δι'
ἐνὸς παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς κα-
τάκριμα, οὕτω καὶ δι' ἐνὸς δικαιώματος, εἰς πάντας
¹⁹ ἀνθρώπους, εἰς δικαίωσιν ζωῆς. ὥσπερ γὰρ διὰ τῆς
παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθη-
σαν οἱ πολλοὶ, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δι-
²⁰ καιοι κατασταθήσονται οἱ πολλοί. ^u Νόμος δὲ παρεισ- ^u 4, 15 : 7,
ἦλθεν, ἵνα πλεονάσῃ παράπτωμα. οὐ δὲ ἐπλεόνα- ^{8. Gal. 3,}
²¹ σεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις· ἵνα ὥσ-

merely for that one sin of Adam, but for all the sins which are committed by all men. Οἱ πολλοὶ is the same as πάντες.

16. δῶρημα and χάρισμα are in fact the same thing: the latter is *free pardon*; the former is *the gift of eternal life*. Καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ κρίμα, οὕτω δι' ἐνὸς δικαιοῦντος τὸ δῶρημα. The two effects did not take place exactly in the same way.

Ibid. ἐξ ἐνὸς sc. παραπτώματος.

17. Most MSS. read εἰ γὰρ ἐν τῷ ἐνὶ παραπτώματι.

18. After παραπτώματος, we are to supply the word κρίμα, and after δικαιώματος we are to supply χάρισμα. This verse does not contradict v. 15. The righteousness of Christ ex-

tended to *all men*, as the sin of Adam extended to *all men*: but the parallel does not hold in every particular. *All the sins* of men are forgiven, though *one sin* only was committed: and not only is the punishment of death removed, but eternal life is bestowed.

20. ἵνα πλεονάσῃ denotes the effect, and not the cause. See note at Matt. i. 22. Sin and death, which were the consequences of Adam's fall, existed always: and so far from men being freed from them by obedience to any law, the only consequence of their having any law, was that their sin became more apparent. But even here, the free grace of God through faith in Christ is sufficient to atone for sin.

περ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

ΤΙ οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ 6

^x Gal. 6, 14. χάρις πλεονάσῃ; ^{*} μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ 2

^y Gal. 3, 27. ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; ^y ἢ ἀγνοεῖτε ὅτι 3

ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θά-

^z 1 Cor. 6, 14. νατον αὐτοῦ ἐβαπτίσθημεν; ^z συνετάφημεν οὖν αὐτῷ 4

¹⁴ Eph. 4, 22, 23, 24. διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥσπερ

Col. 2, 12:

^{3, 10.} 1 Pet. ἡγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς,

^{4, 1, 2.}

οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

^a 8, 11.

Philip 3,

^{10, 11.}

^a Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· 5

CHAP. VI.

1. ἐπιμενοῦμεν. The best MSS. read ἐπιμένωμεν. He had said (v. 18.) that Christ's death atones for *all the personal sins* of men: and he now prevents the mistaken notion, that therefore men should continue in sin.

2. τῇ ἁμαρτίᾳ. By *sin*, as in ver. 10, 11. See other instances at Gal. ii. 19. It was sin, which caused all men to suffer the punishment of death. S. Paul's argument is, *If sin is such a dreadful thing as to have exposed us all to the punishment of death (which was suffered for us by Christ, and from which his death has alone freed us,) how can we think of continuing in it any longer?*

3. Christ died for all men: i. e. when he died, all mankind were supposed to die with him, and so the penalty was paid in

the person of Christ: but each man is admitted to his share of this benefit, when he is baptized: he then professes his faith in the death of Christ, and he is said figuratively to die with him at baptism. After which he rises again, and becomes as it were a new creature.

4. διὰ τῆς δόξης τοῦ πατρὸς. By *the power of the Father*: or perhaps, *because he is the image of the Father*. See 1 Cor. xi. 7.

5. I would connect τοῦ θανάτου with σύμφυτοι, not with τῷ ὁμοιώματι. He had shewn in the preceding verse that the burial and resurrection of Christ was a representation of the burial and resurrection of Christians; and he continues, *For if by this resemblance or representation we have been partakers in his death, we shall also be partakers in his resurrection*. It

- 6^b τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος ^{b Gal. 2, 20:}
 συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, ^{5, 24.}
- 7 τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. ^{c 1 Pet. 4,}
 8 θανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. ^d Εἰ δὲ ἀπεθά- ^{1. d 2 Tim. 2,}
 νομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐ- ^{11.}
- 9 τῷ, ^e εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκ ἔτι ^{e Apoc. 1,}
 10 ἀποθνήσκει· θάνατος αὐτοῦ οὐκ ἔτι κυριεύει. ^f ὁ γὰρ ^{f Luc. 20,}
 ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ^{38. Heb. 9,}
 11 τῷ Θεῷ. ^g οὕτω καὶ ὑμεῖς λογιζέσθε ἑαυτοὺς νεκροὺς ^{g Gal. 2,}
 μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ ^{19. 1 Pet. 2,}
 12 Ἰησοῦ τῷ Κυρίῳ ἡμῶν. Μὴ οὖν βασιλευέτω ἡ ἁμαρ- ^{24.}
 τία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ
- 13 ἐν ταῖς ἐπιθυμίαις αὐτοῦ· ^h μηδὲ παριστάνετε τὰ μέλη ^{h 12, 1.}
 ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ^{Luc. 1, 74.}
 ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ^{Gal. 2, 20.}
 14 ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἁμαρτία γὰρ ὑμῶν ^{Heb. 9, 14.}
 οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν. ^{1 Pet. 4, 2.}

is then only necessary to supply *σύμφυτοι* before *ἀναστάσεως*, and I should understand this, not of our final resurrection, but of that figurative or spiritual resurrection, by which we rise again at baptism to a newness of life.

6. *παλαιὸς ἄνθρωπος* is man before he is baptized, while he is under sentence of death. After baptism he becomes a *new man*.

6. τὸ σῶμα τῆς ἁμαρτίας. To keep up the metaphor, he says that sin is *the body* which is nailed to the cross, when each individual is crucified with Christ at baptism.

10. τῇ ἁμαρτίᾳ, *by or in consequence of sin*: i. e. the sinful nature which he assumed: τῷ Θεῷ, *by or in consequence of his divine nature*.

11. εἶναι and τῷ Κυρίῳ ἡμῶν are perhaps interpolations.

12. Most MSS. omit αὐτῇ ἐν.

13. *Do not give up your members to sin*, which will use them as *instruments of wickedness*.

14. οὐ γάρ. This is given as a reason, why sin should not now be their master: and the reason is, *because ye are not under the law*: i. e. your righteousness is not made to depend upon your perfect obe-

ⁱ Gal. 2, 18, ¹⁹ ^k Joh. 8, 34, ² Pet. 2, 19. ¹ Τί οὖν ; ἀμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ¹⁵
¹⁹ ἀλλ' ὑπὸ χάριν ; μὴ γένοιτο. ^k οὐκ οἴδατε ὅτι ᾧ παρ- ¹⁶
² Pet. 2, 19. ιστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ
 ὑπακούετε, ἥτοι ἀμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς
 δικαιοσύνην ; χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ¹⁷
 ἀμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδό-
¹ Joh. 8, 32, ¹ Pet. 2, 16. θητε τύπον διδαχῆς. ¹ ἐλευθερωθέντες δὲ ἀπὸ τῆς ¹⁸
 ἀμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. Ἀνθρώπινον ¹⁹
 λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ
 γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ
 καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστή-
 σατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασ-
^m Joh. 8, ³⁴ μόν. ^m ὅτε γὰρ δοῦλοι ἦτε τῆς ἀμαρτίας, ἐλεύθεροι ²⁰
 ἦτε τῇ δικαιοσύνῃ. τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' ²¹
 οἷς νῦν ἐπαισχύνεσθε ; τὸ γὰρ τέλος ἐκείνων, θάνα-
 τος. νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας, δου- ²²

dience to any law : if it was, you could only be accounted guilty for the violation of the law : sin would be sure to get the better of you : but you are put into a state of being accounted righteous by the free grace of God.

16. He now tells them of the alternative which is before them : *Do ye not know, with respect to the Master whom ye are to serve, that you must either serve sin, which leads to death, or obedience, which leads to justification ?*

17. τύπον. The proper construction would be, ὑπηκούσατε τῷ τύπῳ διδαχῆς, εἰς ὃν παρεδόθητε, *ye have obeyed that form or scheme of doctrine, to the guidance of which ye were com-*

mitted.

19. Ἀνθρώπινον λέγω. *I am speaking of what is the common case with men, in consequence of that weakness which is natural to your flesh.* He means, that he was not addressing or censuring them personally, but he was speaking of the common case of all men.

Ibid. εἰς τὴν ἀνομίαν, *the effect of which was that you became wicked : εἰς ἁγιασμόν, the effect of which is that you are made holy.*

20. ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. *Quod ad justitiam attinet, liberi eratis.* Righteousness certainly could not claim you as its servants.

21. τίνα καρπόν. *What enjoyment ?*

- λωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἀγια-
 23 σμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. ⁿ τὰ γὰρ ὀψώνια ⁿ 5, 12.
 τῆς ἁμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ^{Gen. 2, 17.}
 7 ζωὴ αἰώνιος, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. ^{1 Cor. 15,} Ἡ ^{21. Jac. 1,}
 ἀγνοεῖτε, ἀδελφοί; γινώσκουσι γὰρ νόμον λαλῶ, ὅτι ^{15. 1 Pet. 1,}
 ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ. ^{3.}
 2 ὅ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεσται νόμῳ· ^{o 1 Cor. 7,}
 ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου ^{2, 10, 39.}
 3 τοῦ ἀνδρός. ^p Ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς ^{p Matt. 5,}
 χρηματίζει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ^{32.}
 ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι
 4 αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ. ^q ὥστε, ^{q 8, 2. Gal.}
 ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ ^{2, 19, 20:}
 σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, ^{5, 18, 22.}
 τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ

CHAP. VII.

1. γινώσκουσι νόμον. *I am speaking to persons who know what is the nature of a law, viz. that the law imposed by any man is in force so long only as the man is alive.* Many persons make τοῦ ἀνθρώπου to be governed by κυριεύει—has force over the man—but the former construction is preferred by Elsner, Hammond, Mosheim; and the illustration in v. 2. seems to require it. There is a construction somewhat similar in 1 Cor. ii. 11. and perhaps in James iii. 8. Some make νόμος the nominative to ζῇ, but I have preferred ὁ ἄνθρωπος, as in 1 Cor. vii. 39.

2. νόμῳ and νόμου τοῦ ἀνδρός mean the universal law or principle, that a woman is to be subject to her husband.

3. χρηματίζω signifies to be called, or named. See Raphel, Elsner.

Ibid. γένηται is the proper term in this place, as in Lev. xxii. 13. and Heliodorus, εἰς διαδοχὴν σπορᾶς τήνδε ἐμαντῷ γενέσθαι διεσκεψάμην, I. p. 40.

4. He is still pursuing the metaphor of men having before been the slaves of sin: but the law sentenced sinners to death, and he supposes all men to have suffered death in the person of Christ (διὰ τοῦ σώματος τοῦ Χριστοῦ.) Ἐθανατώθητε τῷ νόμῳ, *Ye were put to death by the law.* (see Gal. ii. 19.) εἰς τὸ γενέσθαι, *So that you are released from your slavery to sin, and are become the servants of another Master.* (See note at iv. 11.) ἵνα καρποφορήσωμεν, *that we might have our enjoyment* (see

16, 21. Gal. 5, 19. Θεῶ. ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν 5
 5, 19. ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν

5, 2, 29: 6, ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. ὡς δὲ 6
 2. 2 Cor. 3, 6. κατηγορήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες, ἐν ᾧ κατ-

ειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.

† 3, 20. ὅτι οὖν ἐροῦμεν ; ὁ νόμος ἁμαρτία ; μὴ γένοιτο. 7
 Exod. 20, 17. Deut. 5, 21. ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ νόμου. τὴν

τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν, ὅτι οὐκ ἐπιθυμήσεις. ἡ ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία, διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πάσαν ἐπι-

vi. 21.) *through God*: he alludes to those spiritual comforts and blessings which God bestows to the regenerate.

5. τῇ σαρκί is the *unregenerate state*, when men obeyed the lusts of the flesh, without being influenced by the Spirit. See viii. 8, 9.

Ibid. παθήματα τῶν ἁμαρτιῶν, i. e. παθ. ἁμαρτωλά. See i. 26.

Ibid. τὰ διὰ τοῦ νόμου. Some take this merely to mean, *which were under the law*, as διὰ is used in iv. 11. 2 Cor. v. 10. 1 Tim. ii. 15. But see Gal. ii. 19. It may mean, *the lusts which became sinful in consequence of the law*, (which prohibited them.)

Ibid. εἰς τὸ καρπ. So that we reaped the fruit of them by death: i. e. death was the fruit of them.

6. κατηγορήθημεν. See Gal. v. 4. The reading of ἀποθάνοντες is preferable to ἀποθανόντος. S. Paul does not speak of the law being dead: (see note at ver. 1.) but he supposes all persons to have died in the person of Christ.

Ἐν ᾧ κατειχόμεθα, in which we were held fast: we could not free ourselves from it.

Ibid. ἐν καινότητι πνεύματος, i. e. καινότητι πνευματικῇ, in a new state which gives us the assistance of the Spirit: παλαιότητι γράμματος, the old or former state, where the letter of the law condemned us. See 2 Cor. iii. 6. Gal. iii. 9, 10.

7. He had spoken of men being freed from the law, and of the penalties denounced by the law making men still more sinful, and he therefore asks, *Is then the law itself sinful? By no means. All I meant to say was, that the actions of men would not have been sinful, if there had been no law, natural or revealed, which prohibited them.* Τὴν ἁμαρτίαν οὐκ ἔγνω is, *I should not have known the nature of sin*: and ἐπιθυμίαν οὐκ ᾔδειν is, *I had not known the sinful nature of covetousness.*

8. ἐν ἐμοί. He is still speaking of an unregenerate man, (see ver. 5.) He supposes sin to

9 θυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά. ἐγὼ δὲ
 ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ
 10 ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον· ^xκαὶ εὐρέθη μοι ^x Lev. 18,
 11 ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον. ἡ γὰρ ἁμαρ- ⁵ Ezech.
 τία ἀφορμὴν λαβοῦσα, διὰ τῆς ἐντολῆς ἐξηπάτησέ ^{20, 11, 13.}
 12 με, καὶ δι' αὐτῆς ἀπέκτεινεν. ὥστε ὁ μὲν νόμος ἄ- ^y I Tim. 1,
 13 γιος, καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή. Τὸ ^{8.}
 οὖν ἀγαθόν, ἐμοὶ γέγονε θάνατος; μὴ γένοιτο· ἀλλὰ
 ἡ ἁμαρτία· ἵνα φανῇ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι
 κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν
 14 ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. ^zΟἶδαμεν ^z I Reg. 21,
 γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός ^{20, 25. Esa.}
 15 εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ^{50, 1. I Mac.}
 ὃ γὰρ κατερ- ^{1, 15.}
 γάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ θέλω, τοῦτο πράσ- ^a Gal. 5, 17.

know that the law forbade certain acts, and to have taken every opportunity to urge men to do them.

Ibid. χωρὶς νόμου. If it were not for the prohibitions of the law, sin would not exist.

9. ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ. I will suppose there to have been a time when men did not know any thing of the prohibitions of the law: (and all infants are in such a state:) at that time their actions were not sinful: but as soon as they were aware of the commandments and prohibitions, they did what was prohibited, their actions were sinful, and they incurred the penalty of death. Ἐγὼ is used for any person whatever.

11. ἐξηπάτησε, persuaded me that it was lawful to do that which I liked: καὶ δι' αὐτῆς ἀπέκτεινεν, and made me subject to

death in consequence of the commandment which I had broken.

13. I have followed the punctuation of Beza, Elsner, Schmidius, Wolfius. *Has that which is good been the cause to me of death? By no means: it was sin which was the cause: so that sin appears to have effected my death in consequence of the law, which is good, having denounced penalties: so that sin becomes still more sinful, because it caused me to transgress so good a law.* Γέγονε is perhaps an interpolation.

14. πνευματικός. Persuades a man to do that which his better part approves: ἐγὼ δὲ σαρκικός εἰμι, but men in their natural state are inclined to follow their lusts. Πεπραμένος the metaphor is still kept up of a man being the slave of sin.

15. οὐ γινώσκω. The mean-

σω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. εἰ δὲ ὃ οὐ θέλω, τοῦ- 16
 το ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. νυνὶ δὲ οὐκ 17
 ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ
^b Gen. 6, 5: ἁμαρτία. ^b Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ, τουτέστιν 18
 ἐν τῇ σαρκί μου, ἀγαθόν. τὸ γὰρ θέλειν παράκειταιί
 μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω. οὐ 19
 γὰρ ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακὸν,
 τοῦτο πράσσω. εἰ δὲ ὃ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκ 20
 ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ
 ἁμαρτία. Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ 21
^c Psal. 1, 2. ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. ^c συνή- 22
² Cor. 4, 16.
 Eph. 3, 16. δομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρω-
^d Gal. 5, 17. πον· ^d βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἄν- 23
 τιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἷχμα-
 λωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς
 μέλεσί μου. ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύ- 24
 σεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; εὐχα- 25
 ριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

ing is, that a servant does not act from his own judgment; he does merely what his master tells him.

16. νόμος all throughout this passage means a law, natural or revealed. *If I do what my master (sin) tells me, which is not the wish of my own mind, it follows of course, that the law, which forbids me to do it, must be good.*

21. I find, therefore, this law or principle in me, viz. ὅτι τὸ κακὸν παράκειται ἐμοὶ θέλοντι ποιεῖν τὸ καλόν.

22. τὸν ἔσω ἄνθρωπον. We find this expression in Plato,

φαίη ἂν δεῖν ταῦτα πράττειν καὶ ταῦτα λέγειν, ὅθεν τοῦ ἀνθρώπου ὁ ἔντος ἄνθρωπος ἔσται ἐγκρατέστατος. *de Republ.* IX. p. 589. and in the Talmud, Cutis et caro vestis est hominis: sed spiritus interior homo vocatur. See Elsner.

24. σώματος τοῦ θανάτου is the same as σώματος θνητοῦ or νεκροῦ, (see vi. 12. viii. 11.) and therefore τούτου agrees with σώματος. See Luke xvi. 8.

25. I thank God, *He will deliver me* through Jesus Christ. Knatchbull. Many MSS. read χάρις for εὐχαριστῶ.

ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ Θεοῦ,
 8 τῇ δὲ σαρκί, νόμῳ ἁμαρτίας. Οὐδὲν ἄρα νῦν κατὰ-
 κριμα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περι-
 2 πατοῦσιν, ἀλλὰ κατὰ πνεῦμα. ^εὁ γὰρ νόμος τοῦ ^ε 6, 18, 22.
 πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέ ^{Joh. 8, 36.}
 με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.
 3 ¹Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθέnei διὰ τῆς ¹ 2 Cor. 5,
 σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι ^{21. Eph. 2,}
 σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ^{14, 15.}
 4 ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου ^{Gal. 3, 13.}
 πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν,
 5 ἀλλὰ κατὰ πνεῦμα. ⁸Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ ⁸ 1 Cor. 2,
 τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ ^{14.}

CHAP. VIII.

1. Οὐδὲν κατάκριμα. This is the conclusion from the preceding verse. If God has saved me through Christ from that death to which I was condemned, there is now no sentence of condemnation to those who believe in Christ, and have applied to themselves the benefit of that death. The words μὴ—πνεῦμα are probably an interpolation, and were added by some person who did not know that οὐδὲν κατάκριμα applied to the state of a man when he was taken into covenant, and had no reference to his subsequent sins. *Those who are taken into covenant with Christ, have at that time nothing to condemn them.*

2. Ὁ νόμος τοῦ πν. τῆς ζωῆς ἐν Χ. Ἰ. The ordinance of God, that spiritual grace and eternal life shall belong to those who be-

lieve in Christ. Τοῦ νόμου τῆς ἁμ. καὶ τοῦ θανάτου, the ordinance of God, that sin and death shall always accompany each other.

3. τοῦ νόμου is here the natural law, or knowledge of right and wrong. This was not able to make a man do what is right, because his lusts drew him to what was wrong. Τὸ ἀδύνατον is the accusative absolute.

Ibid. σαρκὸς ἁμαρτίας, i. e. σαρκὸς ἁμαρτωλῆς.

Ibid. περὶ ἁμαρτίας. See note at Heb. x. 6.

Ibid. κατέκρινε, inflicted sentence upon, i. e. put to death. God no longer suffered sin to reign over us.

4. So that we now are able to fulfil the command of the law.

5. φρονεῖν τὰ τινος is to take the part of any one. See Matt. xvi. 23.

h 6, 21.
Gal. 6, 8.

πνεύματος. ^hτὸ γὰρ φρόνημα τῆς σαρκὸς, θάνατος· 6
τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ καὶ εἰρήνη. Διότι 7
τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν· τῷ γὰρ
νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·

i 1 Cor. 2,
14.

οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται. 8

k 1 Cor. 3,

ἡμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, εἴπερ 9

16. Gal. 4,

6. Phil. 1,

19.

πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ
οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. εἰ δὲ Χριστὸς ἐν 10
ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα

1 6, 4, 5.

Act. 2, 24.

1 Cor. 6, 14.

2 Cor. 4, 14.

Eph. 2, 5.

Col. 2, 13.

ζωὴ διὰ δικαιοσύνην. ^lεἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος 11

Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χρι-
στὸν ἐκ νεκρῶν ζωοποιήσκει καὶ τὰ θνητὰ σώματα
ὑμῶν, διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν.

m 6, 7, 18.

^mἌΡΑ οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ 12

n Eph. 4,

22: 5, 3, &c.

Col. 3, 5, 6.

σαρκὶ, τοῦ κατὰ σάρκα ζῆν· ⁿεἰ γὰρ κατὰ σάρκα 13

ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πρά-

o Gal. 5, 18.

ξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ^oὍσοι γὰρ 14

p 1 Cor. 2,

12. 2 Tim.

1, 7. Gal. 3,

26: 4, 5, 6.

Marc. 14,

36.

q 2 Cor. 1,

22: 5, 5.

Eph. 1, 13:

4, 30.

r Act. 14, 22.

6. τὸ φρόνημα τῆς σαρκὸς is
the same as τὸ φρονεῖν τὰ τῆς
σαρκὸς in v. 5. and therefore
means *the addicting oneself to
the flesh, joining the party of the
flesh*.

7. οὐ δύναται. Man has no
power to do this of himself,
without the assistance of the
Spirit.

9. εἴπερ. Since.

Ibid. The Spirit of God, and

Spirit of Christ, appear to be
synonymous.

10. In your bodies you may
be considered to have suffered
death for your sins, but spirit-
ually you have been restored
to life, because your faith is
counted for righteousness. See
iv. 25.

15. Ἀββὰ ὁ πατήρ. See Gal.
iv. 6.

- κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ ^{2 Tim. 2, 11, 12.}
 Χριστοῦ· εἶπερ συμπάσχομεν, ἵνα καὶ συνδοξασθώ-
¹⁸μεν· ^sλογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ ^sMatt. 5, 12. 2 Cor.
 νῦν καιροῦ πρὸς τὴν μέλλουσιν δόξαν ἀποκαλυφθῇ-
¹⁹ναι εἰς ἡμᾶς. Ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ^{4, 17. Philipp. 3, 10, 21.}
²⁰ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. τῇ γὰρ ^{1 Pet. 1, 6: 4, 13. 1 Joh. 3, 1, 2.}
 ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα, ἀλλὰ διὰ
²¹τὸν ὑποτάξαντα, ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις
 ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς
²²τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. οἴ-
 δαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συν-
²³ωδίνει ἄχρι τοῦ νῦν· ^uοὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ ^uLuc. 21, 28. 1 Joh. 3, 2. 2 Cor. 5, 2, 4.
 τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ
 ἐν ἑαυτοῖς στενάζομεν, νίθησιαν ἀπεκδεχόμενοι, τὴν
²⁴ἀπολύτρωσιν τοῦ σώματος ἡμῶν. ^xτῇ γὰρ ἐλπίδι ^{x 2 Cor. 5, 7.}
 ἐσώθημεν. ἐλπίς δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς· ὁ

17. εἶπερ. *Since the end of our suffering with him is that we may be glorified with him.*

19. *For created beings look anxiously for the time when it shall be revealed, who are the sons of God.*

20. *For all creation is subject to a state which must come to an end, (not by any will of its own, but according to the will of Him who thus made it subject,) with an expectation, that this creation will be freed &c. For κτίσις, see Mark xvi. 15. Col. i. 23.*

21. ὅτι is not because, as in our translation, but *that*, and is to be coupled with ἐπ' ἐλπίδι, *in the hope that this creature &c.* We may either put the words τῇ γὰρ ματαιότητι — ὑποτάξαντα in a parenthesis, and couple ἐπ'

ἐλπίδι with ἀπεκδέχεται, or the sentence may be completed at ἀπεκδέχεται, and ἐπ' ἐλπίδι may be coupled with ὑποτάξαντα. I should prefer the former.

22. συστενάζει, συνωδίνει. The metaphor is from a woman in labour. The whole human race looks anxiously forward to its future state.

23. οὐ μόνον. Nor is this confined to the heathen: even Christians are anxious to be released from the body.

24. ἐσώθημεν. *We were placed in a state of salvation.*

Ibid. βλεπομένη. Josephus uses this word in the same sense, ἐπεὶ γὰρ ἐναργῆ καὶ βλεπόμενα τεκμήρια παρεχόμεθα, vol. I. p. 715.

^y 2 Cor. 4, γὰρ βλέπει τις, τί καὶ ἐλπίζει; ^y εἰ δὲ ὁ οὐ βλέπο- 25
^{18. Heb. 11, 1.} μεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. ^z Ὡς- 26
^{z Zach. 12, 10. Matt. 20, 22. Jac. 4, 3.} αὐτῶς δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ταῖς
 ἀσθενείαις ἡμῶν. τὸ γὰρ τί προσευξόμεθα καθὼς δεῖ,
 οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει
^a 1 Par. 28, ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις. ^a ὁ δὲ ἐρευνῶν τὰς 27
^{9. Psal. 7, 20. Jer. 11, 17, 10.} καρδίας οἶδε τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ
 Θεὸν ἐντυγχάνει ὑπὲρ ἀγίων. Οἶδαμεν δὲ ὅτι τοῖς 28
 ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς
^b Eph. 1, 5, κατὰ πρόθεσιν κλητοῖς οὖσιν. ^b ὅτι οὖς προέγνω, καὶ 29
^{11. Philipp. 3, 21. Col. 1, 18.} προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ,
 εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.
 οὖς δὲ προώρισε, τούτους καὶ ἐκάλεσε. καὶ οὖς ἐκά- 30
 λεσε, τούτους καὶ ἐδικαίωσεν. οὖς δὲ ἐδικαίωσε, τού-
^c Psal. 56, 11: 118, 6, τους καὶ ἐδόξασε. ^c Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ 31
^d 4, 25: 5, 6, 9. Esa. 53, 5. Joh. 3, 16, ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ^d ὅς γε τοῦ ἰδίου 32
 υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδω-

26. ὑπερεντυγχάνω. See note at ver. 34. The meaning is, that the prayers which a Christian offers up, are offered by the Holy Spirit which dwells in him. Ὑπὲρ ἡμῶν are wanting in the best MSS.

Ibid. ἀλαλήτοις, *Ineffabilibus*. Beza, Castalio, &c.: but Bos renders it *occultis, quæ non audiuntur*.

27. τί τὸ φρόνημα τοῦ πνεύματος. *God knows which of our thoughts proceed from the Holy Spirit*: (see ver. 6.) *because the Spirit prays for Christians according to the will of God*.

28. τοῖς κατὰ πρόθεσιν κλητοῖς. *Who are called, i. e. taken into covenant, in the manner which*

was before ordained of God, (see iii. 21.) viz. by faith, and not for their own merits.

29. *For God knew before who these would be, and determined that they should be created anew after the image of his Son: so that we all are sons of God and joint-heirs with Christ, (see ver. 16, 17.) he being the eldest Son.*

30. ἐκάλεσε. He offered the terms of His covenant to those who conformed to the conditions of it, viz. to those who had faith. Ἐδικαίωσεν, He freely forgave them all their sins. Ἐδόξασε, He hath designed them for a future state of glory.

32. The argument requires, that we should take τοῦ ἰδίου

κεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν
 33 χαρίσεται; ^e τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; ^e Esa. 50,
 34 Θεὸς ὁ δικαίων; ^f τίς ὁ κατακρίκων; Χριστὸς ὁ ἀπο- ^f Psal. 110,
 θανὼν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ ¹ Marc. 16,
 35 τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν; τίς ἡμᾶς ¹⁹ Heb. 1,
 χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις, ἢ ^{3: 8, 1: 12,}
 στενοχωρία, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμνότης, ἢ κίν- ² 1 Pet. 3,
 36 δυνος, ἢ μάχαιρα; ^g καθὼς γέγραπται, ‘Ὅτι ἕνεκα ^g Psal. 44,
 ‘σοῦ θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ²² 1 Cor.
 37 ‘ὥς πρόβατα σφαγῆς.’ ^h Ἀλλ’ ἐν τούτοις πᾶσιν ^{4, 9} 2 Cor.
 38 ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. πέπεισμαι ^{4, 11} 11,
 γὰρ ὅτι οὔτε θάνατος, οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ²³
 ἀρχαί, οὔτε δυνάμεις, οὔτε ἐνεστῶτα οὔτε μέλλοντα, ^h 1 Cor. 15,
 39 οὔτε ὕψωμα οὔτε βάθος, οὔτε τίς κτίσις ἐτέρα δυνή- ⁵⁷ 2 Cor.
 σεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ^{2, 14,}
 ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. ¹ Joh. 4, 4:
 ἀρχαί, οὔτε δυνάμεις, οὔτε ἐνεστῶτα οὔτε μέλλοντα, ^{5, 4, 5,}
 39 οὔτε ὕψωμα οὔτε βάθος, οὔτε τίς κτίσις ἐτέρα δυνή- ^{Apoc. 12,}
 σεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ^{11.}
 ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

9 ^k ἈΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι, ^k 1, 9.
 συμμαρτυροῦσής μοι τῆς συνειδήσεώς μου ἐν πνεύ- ² Cor. 1, 23.
 Gal. 1, 20.
 Philipp. 1,
 8. 1 Thess.

υῖου in its strict literal sense: for if Christ was merely an adopted Son, whom God allowed to be put to death, we could not infer from thence that He would also give us all things.

33. I have followed the punctuation of Lock, Wells, Blackwall, Vater, which seems still more necessary if Χριστὸς before ὁ ἀποθανὼν is an interpolation.

34. ἐντυγχάνει. See Heb. vii. 25. The Socinians deny that ἐντυγχάνειν means to intercede. But it is so used by Philo Judæus, who makes Abraham say to God, δεδιὼς καὶ τρέμων ἐντυγ-

χάνω, Gen. xv. 2. and ἐπειδὴν γῆν καὶ τέφραν ἑμαυτὸν αἰσθῶμαι, τηνικαῦτα ἐντυγχάνειν σοι θαρρῶ, xviii. 27. Vol. I. p. 476, 477.

37. ὑπερνικῶμεν. Alberti denies that this means *amplius quam victores sumus*; but simply *vincimus*.

38. ἀρχὰς seems to be used for *spiritual beings* in Eph. vi. 12. Col. ii. 15. Some take ἀρχαί and δυνάμεις for *persons in authority*. Οὔτε ὕψωμα οὔτε βάθος, *neither things in heaven, nor things on earth*.

CHAP. IX.

1. ἐν Χριστῷ, *teste Christo*. See Matt. v. 34. Eph. iv. 17.

Ibid. συμμαρτυροῦσής. This

1 10, 1. ματι ἀγίῳ· ¹ ὅτι λύπη μοί ἐστι μεγάλη, καὶ ἀδιάλει- 2
^m Exod. 32, πτος ὁδύνη τῇ καρδίᾳ μου· ^m ἡνύχονην γὰρ αὐτὸς ἐγὼ 3
 32. ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν
ⁿ 2, 17: 3, 2. μου, τῶν συγγενῶν μου κατὰ σάρκα· ⁿ οἵτινές εἰσιν 4
 Exod. 4, 22. Ἰσραηλῖται, ὧν ἡ υἰοθεσία, καὶ ἡ δόξα, καὶ αἱ δια-
 Dent. 7, 6. θήκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγ-
 Psal. 147, 19. Jer. 31, 9. Eph. 2, 12. γελίαι, ^o ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ 5
^o Matt. 1, 1. &c. Luc. 3, 23. &c. σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς
 Job. 1, 1. αἰῶνας. ἀμήν. ^p Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος 6
 Heb. 1, 8, 9. τοῦ Θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσ-
 p 2, 28: 3, 3.

seems to mean, that *his own conscience*, and *the Holy Spirit* which dwelt in him, bore witness to this.

See Note on Verse 3. ἀνάθεμα is a *thing set apart*, and generally in a bad sense, i. e. devoted to destruction: but it has not necessarily that sense: ἀνάθεμα ἀπὸ τινος is *set apart by any one*. S. Paul had been set apart and consecrated by Christ to his service: and he had prayed that this devotion of himself might be for the good of his countrymen.

4. Ἰσραηλῖται. This term was only applied to the genuine descendants of Jacob. See John i. 48. Acts xiii. 16. 2 Cor. xi. 22.

Ibid. υἰοθεσία. See Exod. iv. 22. Hos. xi. 1. Jer. xxxi. 9.

Ibid. δόξα. In allusion to the *Glory of the Lord* which appeared on the ark of the covenant. 1 Sam. iv. 21. Psalm lxxviii. 61.

Ibid. διαθήκαι. Not different covenants, for there was only one between the times of Adam and Christ: but God renewed

the covenant at various times, e. g. with Noah, Abraham, Isaac. See Eph. ii. 12. Elsner has brought instances from heathen writers: it perhaps meant αἱ πλάκες τῆς διαθήκης.

Ibid. λατρεία. The privilege of worshipping the true God.

5. The last privilege enumerated is, that Christ, as far as he could be born of human parents, was descended from the Jews. They had the honour of giving birth to him, who in his higher nature was the ever-blessed God. This passage is expressly quoted as asserting the divinity of Christ by Irenæus, Tertullian, Hippolytus, Cyprian, Athanasius, &c. nor did any person ever propose a different interpretation till after the Socinian controversy began.

6. What I have said of these high privileges, might seem at variance with what I have also said, of the Jews being no longer the chosen nation: *but it is not that the word of God has failed*: he promised bless-

- 7 ραήλ· ¹οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραὰμ, πάντες τέκνα, ^{Num. 23, 19. Joh. 8, 39. Gal. 6, 16. 2 Tim. 2, 13.}
8 ἀλλ', 'Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.' ¹τουτ- ¹Gen. 21, 12. Gal. 4, 23. Heb. 11, 18.
9 ἐστίν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ·
ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.
9 ^sἐπαγγελίας γὰρ ὁ λόγος οὗτος, 'Κατὰ τὸν καιρὸν
10 ¹τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός.' ¹Οὐ ^rGal. 4, 28.
μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα, ^sGen. 18, 10.
11 Ἰσαὰκ τοῦ πατρὸς ἡμῶν· μήπω γὰρ γεννηθέντων, ^tGen. 25, 21.
μηδὲ πραξάντων τὶ ἀγαθὸν ἢ κακὸν, ἵνα ἡ κατ' ἐκλο-
γὴν τοῦ Θεοῦ πρόθεσις μένη, οὐκ ἐξ ἔργων, ἀλλ' ἐκ
12 τοῦ καλοῦντος, ¹ἐρρήθη αὐτῇ, 'Ὅτι ὁ μείζων δου- ^uGen. 25, 23.
13 ¹λεύσει τῷ ἐλάσσονι' ^xκαθὼς γέγραπται, 'Τὸν ^xMat. 1, 2, 3.
¹Ἰακώβ ἡγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.'
14 ¹Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ ^yDeut. 32, 4. 2 Par. 19, 7. Job. 8, 3: 34, 10.

ings to the true Israelites: but this did not mean all the descendants of Jacob, but those who have faith.

9. The LXX is very different: Ἐπαναστρέφων ἤξω πρὸς σε κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἔξει υἱὸν Σάρρᾳ ἢ γυνή σου. The force of this quotation lies in the words τῇ Σάρρᾳ: the promise was not to the children of Abraham generally, but to his son *by Sarah*.

10—13. *Nor was this the only restriction of the promise. For Rebecca conceived from one specified individual, from Isaac, and before the children were born, it was said &c. &c. Κοίτην ἔχειν is utero gerere. V. Schleusner.*

11. ἡ κατ' ἐκλογὴν πρόθεσις. *The method which God had determined for choosing those persons who were to be justified,*

namely, by faith. See viii. 28, 29.

12. ὁ μείζων, *the elder*, if applied to the two individuals: *the greater*, if applied to the two nations. *Le Clerc*.

13. ἐμίσησα. *Μισεῖν* sometimes means, *to love less than another*: Luke xiv. 26. John xii. 25: but the passage in Malachi alludes to the temporal condition of Jacob's and Esau's children.

14. μὴ ἀδικία; Is God unjust in preferring Jacob to Esau, Isaac to Ishmael, or the Jews to any other nation? Certainly not. Neither is he now unjust in pardoning the Gentiles and accepting their faith: for this is just what he did to the Jews, when he pardoned their idolatry at the intercession of Moses, Exod. xxxiii. 19.

^z Exod. 33, 19. γένοιτο. ² τῷ γὰρ Μωσῇ λέγει, ‘Ἐλεήσω ὃν ἂν 15
 ‘ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.’ ἄρα οὖν οὐ 16
 τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦν-
^a Exod. 9, 16. τος Θεοῦ. ^a λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ, ‘Ὅτι εἰς 17
 ‘αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν
 ‘δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν
 ‘πάσῃ τῇ γῇ.’ ² Ἀρα οὖν ὃν θέλει, ἐλεεῖ. ὃν δὲ θέ- 18
 λει, σκληρύνει. Ἐρεῖς οὖν μοι, τί ἔτι μέμφεται; τῷ 19
^b Esa. 45, 9; 64, 8. Jer. 18, 6. Sap. 15, 7. γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε; ^b Μενούγγε, ὧ 20
 ἄνθρωπε, σὺν τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ
^c 2 Tim. 2, 20. ἔρεῖ τὸ πλάσμα τῷ πλάσαντι, “Τί με ἐποίησας οὐ-
 τως;” ^c ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, 21
^d 2, 4, 5. ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν
 σκεῦος, ὃ δὲ εἰς ἀτιμίαν; ^d εἰ δὲ θέλων ὁ Θεὸς ἐνδεί- 22
 ξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ,
 ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρ-

16. θέλοντος probably relates to Abraham *wishing* that his son Ishmael might have the promise, Gen. xvii. 18. or Isaac *wishing* to bless Esau, Gen. xxvii. and τρέχοντος to Esau *running* to hunt for venison, xxvii. 5.

17. In the LXX it is, *ἔνεκεν τούτου διετηρήθης*, which means, *for this cause hast thou been preserved in the midst of all these plagues*: and so ἐξήγειρά σε may mean, *I have raised thee up from these plagues*. Hammond, Le Clerc, Junius, Wolfius. See James v. 15. S. Paul had before brought an instance of God pardoning sinners: he now brings an instance of his not pardoning.

19. See iii. 5, 7.

20. It must be remembered, that S. Paul is speaking of temporal blessings, and of the Jews being the chosen people of God. With respect to the offer of eternal happiness, it is plain that this was made to the Jews first, and they wilfully rejected it. S. Paul is shewing in this passage, that it was not for any merit of their own, that God made the Jews his chosen people: and therefore he could not be unjust, if he cast them off for positive disobedience.

21. Compare Wisdom xv. 7. For ἐξουσίαν τοῦ πηλοῦ see Matt. x. 1.

22. Something is wanting to make this sentence complete. Elsner supplies οὐχ ἔχει ἐξουσίαν;

Ibid. σκεύη ὀργῆς. This may

- 23 τισμένα εἰς ἀπώλειαν· καὶ ἵνα γνωρίσῃ τὸν πλοῦτον
 τῆς δόξης αὐτοῦ, ἐπὶ σκευὴ ἐλέους, ἃ προητοίμασεν
 24 εἰς δόξαν, οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰου-
 25 δαίων, ἀλλὰ καὶ ἐξ ἐθνῶν· ^ε ὥς καὶ ἐν τῷ Ὡση^ε ^{Ose. 2,}
 λέγει, ‘Καλέσω τὸν οὐ λαόν μου, λαόν μου· καὶ τὴν^{23, 1 Pet.}
 26 ‘οὐκ ἠγαπημένην, ἠγαπημένην.’ ¹ καὶ ἔσται ἐν τῷ^f ^{Ose. 1, 10.}
 ‘τόπῳ οὗ ἐρρήθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ
 27 ‘κληθήσονται υἱοὶ Θεοῦ ζῶντος.’ ^ς Ἡσαΐας δὲ κρά-^ς ^{11, 5.}
 ζει ὑπὲρ τοῦ Ἰσραὴλ, ‘Ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν^{Esa. 10, 22.}
 ‘Ἰσραὴλ ὥς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα
 28 ‘σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμνων ἐν
 ‘δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει Κύ-
 29 ‘ριος ἐπὶ τῆς γῆς.’ ^h Καὶ καθὼς προείρηκεν Ἡσαΐας,^h ^{Gen. 19,}
 ‘Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα,^{24. Esa. 1,}
 ‘ὥς Σόδομα ἂν ἐγενήθημεν, καὶ ὥς Γόμορρά ἂν ὠμοι-^{9: 13, 19.}
 30 ‘ώθημεν.’ Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα^{Jer. 50, 40.}
 δικαιοσύνην, κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ^{Lam. 3, 22.}
^{Ezech. 16,}
^{46.}

apply to Pharaoh or the Jews: both of them incurred the anger of God, but God bore with the Jews much longer than Pharaoh. So far therefore from complaining of being cast off now, they were treated with great forbearance.

23. σκευὴ ἐλέους. The Gentiles, or any persons who obtain pardon on account of their faith.

27. ὑπὲρ τοῦ Ἰσραὴλ, concerning Israel. Raphael. Isaiah seems to be speaking of a remnant returning from captivity; S. Paul applies it to the small portion of the Jews who believed in Christ.

28. γὰρ is not in the LXX.

We must supply ἐστὶ after συντελῶν. It may mean, God will soon settle the matter, or he will soon sum up the account.

29. προείρηκεν. Had said before the passage last quoted. See Gal. i. 9.

Ibid. Σαβαὼθ is an Hebrew word signifying an host.

30. This is the substance of this whole chapter. Though the Gentiles did nothing to deserve the favour of God, He chose of His own grace and mercy to allow them to become righteous by faith in Christ. The Jews, however, were not cast off by the arbitrary will of God: the offer was made to them before it was made to

1. 10. 2. 11. τὴν ἐκ πίστεως. Ἰσραὴλ δὲ διώκειν νόμον δικαιο- 31
 2. 1 Cor. 1. σύννης, εἰς νόμον δικαιοσύνης οὐκ ἔφθασε. 2 διατί: 32
 21. ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου. προσ-
 1 Eus. 2. 14 ἐκοίβαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, καθὼς γέ- 33
 22. 16. γραπται, Ἰδοὺ, τίθημι ἐν Σιών λίθον προσκόμματος,
 22. Matt. καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ' αὐ-
 24. 42. τῷ οὐ κατασχυνθήσεται.
 1 Luc. 2. 34.
 1 Pet. 2. 7.

ἈΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ 10
 ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστὶν εἰς
 29. 9. 31. σωτηρίαν. μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ 2
 22. 21. 20. ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. ἄγνοοῦντες γὰρ 3
 1. 14. τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην
 29. 9. 31. ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπε-
 2 Matt. 5. τάγησαν. τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην 4
 17. Act. 13. παντὶ τῷ πιστεύοντι. Μωσῆς γὰρ γράφει τὴν δι- 5
 38. 2 Cor. 3. 13. Gal. 3. 24. καιοσύνην τὴν ἐκ τοῦ νόμου, Ὅτι ὁ ποιήσας αὐτὰ

2 Matt. 5.
 17. Act. 13.
 38. 2 Cor.
 3. 13. Gal.
 3. 24.
 17. Lev. 18.
 5. Ezech.
 26. 11. Gal.
 3. 12.

the Gentiles, and they rejected it. The terms διώκειν, καταλαμβάνειν, φθάνειν, προσκόπτειν, are all borrowed from persons running in a race.

31. διώκειν νόμον δικαιοσύνης. *Thinking to arrive at a law of righteousness, i. e. to reduce it to rule and certainty.* Most MSS. omit the second δικαιοσύνης.

32. ὅτι οὐ διώκουσιν ἐκ πίστεως.

33. This quotation is made up of two passages from Isaiah: καὶ οὐχ ὡς λίθον προσκόμῃ συναντήσεσθε, οὐδὲ ὡς πέτρας πτώματι, viii. 14. ἰδοὺ, ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιών λίθον πολυτελῆ, ἐκλεκτὸν, ἀκρογωνιαίον, ἔντιμον, εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων οὐ μὴ κατασχυνθῇ, xxviii.

16. Most MSS. omit πᾶς.

CHAP. X.

1. τοῦ Ἰσραὴλ. Most MSS. read αὐτῶν.

2. ζῆλον Θεοῦ, a godly zeal.

3. τοῦ Θεοῦ δικ. See iii. 21. The second δικαιοσύνη is omitted in some MSS.

Ibid. οὐχ ὑπετάγησαν. *They have not been arranged or included under.* Acts xiii. 48.

4. τέλος. The terminer and bound; the scope and aim; the perfection and accomplisher. *Fell.* When a man believes in Christ, the law is at an end, so far as to obtaining his justification. *Vater.*

5. γράφει. See iv. 6.

Ibid. αὐτά. All the things which the law ordered. If a

- 6 ‘ ἄνθρωπος, ζήσεται ἐν αὐτοῖς.’ ¹ Ἡ δὲ ἐκ πίστεως ^a Deut. 30,
δικαιοσύνη οὕτω λέγει, ‘ Μὴ εἶπῃς ἐν τῇ καρδίᾳ σου, ^{11, 12.}
‘ Τίς ἀναβήσεται εἰς τὸν οὐρανόν;’ τοῦτ’ ἔστι Χρισ-
7 τὸν καταγαγεῖν· ‘ ἢ τίς καταβήσεται εἰς τὴν ἄβυσ-
‘ σον;’ τοῦτ’ ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν·
8 ἄλλὰ τί λέγει; ‘ Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ ^r Deut. 30,
‘ στόματί σου καὶ ἐν τῇ καρδίᾳ σου’ τοῦτ’ ἔστι, τὸ ^{14.}
9 ῥῆμα τῆς πίστεως, ὃ κηρύσσομεν· ^s ὅτι ἐὰν ὁμολογή- ^s Matt. 10,
σῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύ- ^{32.}
σῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ
10 νεκρῶν, σωθήσῃ· καρδίᾳ γὰρ πιστεύεται εἰς δικαιο-
11 σύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. ^t Λέγει ^t 9, 33. Esa.
γὰρ ἡ γραφή, ‘ Πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασι- ^{28, 16.}
12 ‘ χυνθήσεται.’ ^u Οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε ^u 3, 22, 29.
καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν ^{Act. 10, 34,}
^{35: 15, 9.}
13 εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν· ‘ ^x Πᾶς γὰρ, ¹ Tim. 2, 5.
‘ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται.’ ^{2, 4, 7.}
^x Joel. 2,
14 Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς ^{32.} Act. 2,
δὲ πιστεύουσιν οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι ^{21.}
15 χωρὶς κηρύσσοντος; ^y πῶς δὲ κηρύξουσιν ἐὰν μὴ ^y Esa. 52,
^{7.} Nahum
^{1, 15.}

man literally complied with this, he might have been righteous.

6. S. Paul here accommodates to the gospel what Moses said of the first covenant. He alters *τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης*; into *τίς καταβήσεται εἰς τὴν ἄβυσσον*;

9. σωθήσῃ. *Thou shalt be placed in the way of salvation.*

10. δικαιοσύνη. The first step in a man's salvation, when he believes in Christ, and is taken into covenant: σωτηρία, his fi-

nal salvation, which is granted upon his confessing Christ before men. See v. 9.

12. Οὐ γάρ. This contains the reason of his saying *πᾶς ὁ πιστεύων*.

13. He here quotes Joel as saying *πᾶς*.

14. If the prophets thus foretold the universality of the gospel, how can the Jews be angry with us apostles for preaching to the Gentiles? *For how can they call &c.?*

ἀποσταλῶσι ; καθὼς γέγραπται, ‘ Ὡς ὠραῖοι οἱ πό-
 ‘ δες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζο-
 z Esa. 53, ‘ μένων τὰ ἀγαθά.’ z Ἀλλ’ οὐ πάντες ὑπήκουσαν τῷ 16
 1. Joh. 12, εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, ‘ Κύριε, τίς ἐπίστευσε
 38. ‘ τῇ ἀκοῇ ἡμῶν ;’ ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ 17
 a Psal. 19, διὰ ῥήματος Θεοῦ. ἃ ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν ; 18
 4. μενουῦνγε ‘ εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐ-
 ‘ τῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα
 b Dent. 32, ‘ αὐτῶν.’ b Ἀλλὰ λέγω, Μὴ οὐκ ἔγνω Ἰσραὴλ ; 19
 21. πρῶτος Μωσῆς λέγει, ‘ Ἐγὼ παραζηλώσω ὑμᾶς ἐπ’
 c Esa. 65, ‘ οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.’ c Ἡ- 20
 1. σαΐας δὲ ἀποτολμᾷ καὶ λέγει, ‘ Εὐρέθην τοῖς ἐμὲ μὴ
 ‘ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.’
 d Esa. 65, ὁ πρὸς δὲ τὸν Ἰσραὴλ λέγει, ‘ Ὅλην τὴν ἡμέραν ἐξε- 21
 2. ‘ πέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ
 ‘ ἀντιλέγοντα.’
 e Jer. 31, ὁ ΛΕΓΩ οὖν, Μὴ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐ- I I
 37. 2 Cor. τοῦ ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ
 11, 22. σπέρματος Ἀβραὰμ, φυλῆς Βενϊαμίν. οὐκ ἀπόσωτο 2
 Philipp. 3, ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. ἢ οὐκ οἶδατε ἐν
 5.

15. If Isaiah said this of those who *preached peace*, how can we be blamed for doing so? Many MSS. read ἐπικαλέσονται, πιστεύσωσιν, ἀκούσωσι, κηρύξωσι.

16. And if some have rejected the gospel, this also was foretold by Isaiah.

17. *πίστις ἐξ ἀκοῆς*. This is deduced from the words ἐπίστευσε τῇ ἀκοῇ. *Isaiah therefore shews, that if the word of God is preached, faith is produced in the hearers.* Many MSS. omit Θεοῦ.

18. It appears from this verse, that the gospel had now been preached in great part of the world. See Col. i. 6, 23.

19. Μὴ οὐκ ἔγνω Ἰσραὴλ ; *Did not the Jews know that God meant to make his word known to the Gentiles?*

CHAP. XI.

1. ἀπόσωτο. *Has he entirely excluded them from the covenant?* By no means: for all those who believe in Christ (like myself) are still in covenant with him.

2. προέγνω. God may be said not to have *known* the Gentiles

- Ἡλία τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ
 3 κατὰ τοῦ Ἰσραὴλ, λέγων, ‘^f Κύριε, τοὺς προφῆτας ^f 1 Reg. 19,
 ‘ σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκα- ^{10.}
 ‘ ψαν· καὶ γὰρ ὑπελείφθη μόνος, καὶ ζητοῦσι τὴν ψυ-
 4 ‘ χήν μου.’ Ὡς ἄλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; ^g 1 Reg. 19,
 ‘ Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες ^{18.}
 5 ‘ οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.’ ^h Οὕτως οὖν καὶ ἐν ^h 9, 27.
 τῷ νῦν καιρῷ λείμμα κατ’ ἐκλογὴν χάριτος γέγονεν,
 6 εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκ ἔτι ⁱ 4, 4, 5.
 γίνεται χάρις. εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις· ^{Deut. 9, 4.}
 7 ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον. ^k Τί οὖν; ὃ ἐπι- ^k 9, 31.
 ζητεῖ Ἰσραὴλ, τούτου οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέ-
 8 τυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, ¹ καθὼς γέγραπται, ¹ Esa. 6, 9:
 ‘ Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὁφθαλ- ^{29, 10.}
^{Matt. 13,}
^{14. Joh. 12,}
^{40. Act. 28,}
^{26.}

before they believed in Christ, Gal. iv. 8, 9. He knew the Jews, and was known by them. See Amos iii. 2.

Ibid. ἐν Ἡλίᾳ. Probably, in the section or chapter containing the history of Elias. See Mark xii. 26.

3. κατέσκαψαν. LXX καθεῖλαν. S. Paul follows the Hebrew.

4. χρηματισμός. See Matt. ii. 22.

Ibid. τῇ Βάαλ. In the LXX the article is masculine, and in Josephus, vol. I. p. 491. Some supply στήλη or εἰκόνι. Light-foot says δαμάλει: but in Tobit i. 5. we read τῇ Βάαλ τῇ δαμάλει, and in Jer. xii. 16. τῇ Βάαλ.

5. κατ’ ἐκλογὴν χάριτος, according to that method which God has devised of choosing persons out of his own free will: i. e. of allowing their

faith to be accounted as righteousness.

6. ἐπεὶ. Otherwise. See 1 Cor. v. 10. The latter clause, εἰ δὲ ἐξ ἔργων—ἔργον seems an interpolation.

7. τούτου, viz. Justification. See ix. 30, 31.

Ibid. ἐκλογὴ for ἐκλεκτοί, as περιτομὴν in iii. 30. Gal. ii. 7, 8, 9. Eph. ii. 11.

Ibid. ἐπωρώθησαν. In John xii. 40. πεπώρωκεν is opposed to τετύφλωκεν, and therefore means, *hardened*.

8. This is not an exact quotation from any part of scripture: it most resembles Isaiah xxix. 10. the sentiment of the latter part is to be found in vi. 9. Ezek. xii. 2. The words ἕως τῆς σήμερον ἡμέρας do not belong to the quotation.

‘ μὸς τοῦ μὴ βλέπειν, καὶ ὧτα τοῦ μὴ ἀκούειν,’ ἔως
^m Psal. 69, τῆς σήμερον ἡμέρας. ^m καὶ Δαβὶδ λέγει, ‘ Γενηθήτω ἡ 9
^{22.} τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάν-
 ‘ δαλον καὶ εἰς ἀνταπόδομα αὐτοῖς· σκοτισθήτωσαν οἱ 10
 ‘ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐ-
ⁿ Act. 13, ‘ τῶν διαπαντὸς σύγκαμψον.’ ⁿ Λέγω οὖν, μὴ ἔπται- 11
^{46.} σαν, ἵνα πέσωσι; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπ-
 τώματι ἢ σωτηρίᾳ τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι
 αὐτούς. εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, 12
 καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον
^o 15, 16. τὸ πλήρωμα αὐτῶν; (‘ Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν· 13
 Act. 9, 15: ἐφ’ ὅσον μὲν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακο-
^{13, 2: 22,} 21. Gal. 1, νίαν μου δοξάζω, εἴ πως παραζηλώσω μου τὴν σάρκα, 14
^{16: 2, 2, 8.} Eph. 3, 8. καὶ σώσω τινὰς ἐξ αὐτῶν.) εἰ γὰρ ἡ ἀποβολὴ αὐ- 15
^{1 Tim. 2, 7.} 2 Tim. 1, 11. τῶν, καταλλαγὴ κόσμου, τίς ἢ πρόσληψις, εἰ μὴ ζῳή

9. καὶ εἰς θήραν. These words are not in the LXX nor in the Hebrew. Τράπεζα means the food placed upon the table: and the metaphor is taken from birds being caught by the food placed in the trap: so the Jews did not understand what was their spiritual food.

10. σύγκαμψον. Make them stoop under oppression and affliction.

11. μὴ ἔπταισαν; sc. πρὸς τὸν λίθον τοῦ προσκόμματος, ix. 32. ἵνα πέσωσι, so that they have fallen.

Ibid. παράπτωμα is perhaps used with reference to ἔπταισαν and πέσωσι. It means a falling off to one side, a slip. Αὐτοὺς means the Jews.

12. πλοῦτος κόσμος. The means of making the world rich. Τὸ

ἥττημα αὐτῶν, that which is taken away from them, τὸ πλήρωμα αὐτῶν, that which is brought to supply the deficiency, (see Matt. ix. 16.) If the rejection of the gospel by the Jews has been the cause of many Gentiles embracing it, how many more will embrace it, when they see the Jews themselves fill up the deficiency which is now made among them?

13. τὴν διακονίαν μου δοξάζω, I am in the habit of boasting of the great success of my ministry among the Gentiles.

15. For if the rejection of the Jews from the covenant has been the means of reconciling the world to God, the admission of them into the covenant (whenever it shall take place) may be said to raise the whole world from death to life.

- 16 ἐκ νεκρῶν; εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ
 17 εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. ^ρ εἰ δέ τινες τῶν κλά- ^ρ Jer. 11, 16.
 δων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρί-
 σθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς
 18 πίότητος τῆς ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλά-
 δων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις,
 19 ἀλλ' ἡ ῥίζα σέ. Ἐρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλά-
 20 δοι, ἵνα ἐγὼ ἐγκεντρισθῶ. ^q καλῶς· τῇ ἀπιστίᾳ ἐξ- ^q 12, 16.
 εκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. μὴ ὑψηλο- ^{Prov. 28, 14.}
 21 φρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν ^{Esa. 66, 2.}
 κλάδων οὐκ ἐφείσατο, μή πως οὐδὲ σοῦ φείσεται. ^{Philipp. 2, 12. Joh. 15, 2.}
 22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν
 τοὺς πεσόντας, ἀποτομίαν· ^ρ ἐπὶ δὲ σέ, χρηστότητα, ^ρ 1 Cor. 15,
 ἐὰν ἐπιμείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. ^{2. Heb. 3, 6, 14.}
 23 ^s καὶ ἐκεῖνοι δὲ ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεν- ^s 2 Cor. 3,
 τρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγ- ^{16.}

16. ἀπαρχὴ and ῥίζα relate to Abraham as *the parent stock* of the Jewish nation: φύραμα and κλάδοι mean *the whole nation*, as *branches* sprung from him. "You must not look upon them as finally and entirely rejected. God has still an eye upon them, as a people in covenant with him from Abraham, and as branches sprung from the root of the pious and holy patriarchs." Pyle. There is an allusion to Lev. xxiii. 17.

17, 18. The Christian covenant is not altogether a new one, but an enlargement of the former: the promise of Christ was made to Abraham; and therefore Christians are grafted

upon the stock of Abraham, and grow from him as *the root*.

19. ἵνα is here used for *the consequence*, not *the cause*, or else S. Paul would not have answered, καλῶς. He merely admits the fact of some of the Jews being rejected, and gives the reason of it, viz. for not believing in Christ.

20. ἔστηκας, in opposition to πεσόντας in ver. 22.

22. ἐπεὶ, *otherwise*, as in ver. 6.

23. This seems to preclude the notion of arbitrary and irrelative election or reprobation. Those who are rejected now, may, if they have faith, be accepted.

κεντρίσαι αὐτούς. εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ²⁴
 ἐξεκόπης ἀγριελαιίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης
 εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν
¹ Luc. 21, 24. ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ; ¹ Οὐ γὰρ θέλω ²⁵
 ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, (ἵνα μὴ
 ᾗτε παρ' ἑαυτοῖς φρόνιμοι,) ὅτι πώρως ἀπὸ μέρους
 τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν
¹¹ Esa. 59, 20. εἰσέλθῃ. ¹¹ καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς ²⁶
 γέγραπται, 'Ἦξει ἐκ Σιών ὁ ῥυόμενος, καὶ ἀποστρέ-
^x Psal. 14, 7. Esa. 27, 9. Jer. 31, 31, &c. ²⁷
 'ψει ἀσεβείας ἀπὸ Ἰακώβ. ^x καὶ αὕτη αὐτοῖς ἢ παρ' ²⁷
² Cor. 3, 16. Heb. 8, 8: 10, 16. Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς. κατὰ δὲ ²⁸
 τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. ἀμεταμέ- ²⁹
 λητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ.
 Ὡς περ γὰρ καὶ ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν ³⁰
 δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ, οὕτω καὶ οὗτοι νῦν ³¹
 ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

25. παρ' ἑαυτοῖς φρόνιμοι. See xii. 16.

Ibid. ἀπὸ μέρους. In allusion to part of the Jews having embraced the gospel. See xv. 15.

Ibid. τὸ πλήρωμα τῶν ἐθνῶν. *The Gentiles who come in to fill up the vacancy caused by the Jews.* See ver. 12.

26. ἐκ Σιών. The LXX read *ἐνεκεν Σιών*. The last words, *ὅταν ἀφ. τὰς ἀμαρτίας αὐτῶν*, seem taken from Is. xxvii. 9. καὶ τοῦτό ἐστιν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι τὴν ἀμαρτίαν αὐτοῦ. See Psalm xiii. 7.

28. *With respect to the offer which has actually been made to them in the gospel, they have*

made God their enemy, because He is now reconciled to you: but with respect to his inviting all men into his covenant, they are still objects of his love on account of their forefathers: i. e. God still wishes, that they would have faith and enter into the covenant: it depends upon themselves, whether they are elect or no.

29. For God can never repent of the *favour* which he shewed formerly to the Jews, nor of his having called them to be his peculiar people.

31. ἠπειθήσαν τῷ ὑμετέρῳ. *Have been excited to unbelief by jealousy at seeing the mercy shewn to you. He means to*

- 32^γ συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν,^{γ 3, 9.}
 33 ἵνα τοὺς πάντας ἐλεήσῃ. ²Ω βάθος πλούτου καὶ ^zGal. 3, 22.
 σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερευνήτα τὰ κρί-^{Psal. 36, 6:}
 34 ματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. ^aτίς ^aEsa. 40,
 γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγέ-^{13. Jer. 23,}
 35 νετο; ^bἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται ^{18. Sap. 9,}
 36 αὐτῷ; ^cὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ ^{13. 1 Cor.}
 πάντα· αὐτῷ ἢ δόξα εἰς τοὺς αἰῶνας. ἀμήν. ^bJoh. 41,
 11.
 I 2 ^dΠΑΡΑΚΑΛΩ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰ-^cProv. 16,
 κτιρμῶν τοῦ Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν ^{4. 1 Cor. 8,}
 θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν логи-^{6. Col. 1, 16.}
 2 κὴν λατρείαν ὑμῶν· ^eκαὶ μὴ συσχηματίζεσθε τῷ ^eEph. 1, 18:
 αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει ^{4, 23: 5, 10,}
 τοῦ νοῦς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα ^{17. 1 Thess.}
 τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. ^{4, 3. Col. 3,}
 3 ^fΛέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ ^f1 Cor. 12,
 τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ^{7, 11.}
 Eph. 4, 7.

say, that as the Gentiles have been freely forgiven by God, so may the Jews be.

32. *Has convicted all of disobedience.* Raphael.

35. Neither Jew nor Gentile can say that he deserves a favour at the hand of God as a reward for his services.

36. ἐξ αὐτοῦ, *from Him*, as the Creator; δι' αὐτοῦ, *by Him*, as the Governor and Disposer; εἰς αὐτόν, *to Him*, as the end and object of them.

CHAP. XII.

I. λογικὴν. So Philo Judæus says, Τόδε ἐστὶ σύμβολον οὐχ ἑτέρου τινος, ἢ τοῦ παρὰ Θεῷ μὴ τὸ πλῆθος τῶν καταθυομένων εἶναι τί-

μιον, ἀλλὰ τὸ καθαρώτατον τοῦ θύοντος, πνεῦμα λογικόν. Vol. II. p. 254. It means *the service of the heart*, as opposed to the sacrifice of animals which have no reason, ἄλογα.

2. Most MSS. read συσχηματίζεσθαι and μεταμορφοῦσθαι.

Ibid. τί τὸ θέλημα κ.τ.λ. Rufinus mentions two translations, *Quæ sit voluntas Dei, quod bonum et beneplacitum et perfectum*; and, *Quæ sit voluntas Dei bona et beneplacita et perfecta*. Origen. vol. IV. p. 644.

3. διὰ may be a form of adjuration, as in ver. 1. He is supposed to allude to the distribution of spiritual gifts.

ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς

g 1 Cor. 12, ἐμέρισε μέτρον πίστεως. ^g Καθάπερ γὰρ ἐν ἐνὶ σώ-4
12, &c.

Eph. 4, 16. ματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν

h 1 Cor. 12, αὐτὴν ἔχει πράξιν, ^h οὕτως οἱ πολλοὶ ἐν σώμα ἔσμεν 5

27. Eph. 1, ἐν Χριστῷ, ὁ δὲ καθ' εἰς ἀλλήλων μέλη· ⁱ ἔχοντες δὲ 6
23: 5, 23. Col. 1, 24.

i 1 Cor. 12, χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διά-

4, 5, 6, 10. φора· εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς

k 1 Cor. 12, πίστεως· ^k εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ δι-7

28. Eph. 4, δάσκων, ἐν τῇ διδασκαλίᾳ· ^l εἴτε ὁ παρακαλῶν, ἐν τῇ 8

11. 1 Pet. 4, 10, 11. παρακλήσει. ὁ μεταδιδούς, ἐν ἀπλότητι· ὁ προϊστά-

1 Pet. 6, 1, &c. μένος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι.

2 Cor. 9, 7. 1 Pet. 5, 2. ^m Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πο-9

m Psal. 36, 4: 97, 10. νηρὸν, κολλώμενοι τῷ ἀγαθῷ· ⁿ τῇ φιλαδελφίᾳ εἰς 10

Amos 5, 15. ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγού-

1 Tim. 1, 5. 1 Pet. 1, 22: 4, 8. μενοι· ὁ τῇ σπουδῇ μὴ ὀκνηροὶ, τῷ πνεύματι ζέοντες, 11

n Heb. 13, 1. Philipp. 2, τῷ καιρῷ δουλεύοντες· ^p τῇ ἐλπίδι χαίροντες, τῇ 12

3. 1 Pet. 2, 17. 2 Pet. 1, 7.

o Apoc. 3, 15. 3. μέτρον πίστεως. If we

p 15, 13. compare ver. 6. Eph. iv. 7, it

Eph. 6, 18. might be thought that these

1 Thess. 5, spiritual gifts were bestowed in

16, 17. proportion to the faith of indi-

Col. 4, 2. viduals.

Heb. 12, 1. 5. καθ' εἰς. See note at Mark

Jac. 5, 7. xiv. 19. Most MSS. read τὸ δὲ

καθ' εἰς.

6, 7, 8. We must supply ἔχον-

τες and ἔστω. *Elsner, Wolf:* or

perhaps σωφρονεῖν, *let him bear*

himself meekly in the exercise of

any of these gifts.

6. κατὰ τὴν ἀναλ. τῆς πίστεως.

According to the proportion in

which he has received this gift,

which is in proportion to his

faith. See ver. 3.

7. διακονίαν, exercising the

public office of a deacon.

8. μεταδιδούς. *He who is in-*
spired to impart his possessions
to others. Charity was one of
the spiritual gifts; 1 Cor. xii.
28.

Ibid. ἀπλότητι. Tacitus says
of L. Vitellius, "Inerat tamen
"simplicitas ac liberalitas."
Hist. III. 86. See 2 Cor. viii.
2. James i. 5.

9. ἀγάπη — ἀποστυγοῦντες.
There is a similar construction
in Heb. xiii. 5.

10. ἀλλήλους προηγούμενοι.
Each thinking the other his su-
perior. See Phil. ii. 3.

11. ζέοντες. See note at
1 Thess. v. 19.

Ibid. τῷ καιρῷ δουλεύοντες. The
reading of κυρίῳ is supported
by more authority than καιρῷ.

θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες·

13 ⁹ταῖς χρεαῖαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν ^q 1 Cor. 16,
14 διώκοντες· ¹εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐ- ¹ Heb. 13,
² 16. 1 Pet.

15 λογεῖτε, καὶ μὴ καταρᾶσθε. Χαίρειν μετὰ χαιρόν- ⁴ 9.
16 των, καὶ κλαίειν μετὰ κλαιόντων. ^s τὸ αὐτὸ εἰς ἄλ- ⁴⁴ Luc. 6,
²⁸ 1 Cor.
λήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ ⁴ 12. 1 Pet.
³ 9.

τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι ^s 11, 25; 15,
17 παρ' ἑαυτοῖς. ^t μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. ⁵ Prov. 3,
⁷ Psal. 131,
¹ Esa. 5,

18 προνοοῦμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· ^u εἰ ²¹ 1 Cor.
δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρη- ¹ 10. Phil-
³ 16.
19 νεύοντες. ^x μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοὶ, ἀλλὰ ^t Prov. 20,
²² Matt. 5,

δότε τόπον τῇ ὀργῇ· γέγραπται γάρ, 'Ἐμοὶ ἐκδίκη- ³⁹ 1 Cor. 6,
20 ⁷ 2 Cor. 8,
σις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.' ²¹ 1 Thess.
⁵ 15. 1 Pet.

πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε ³ 8, 9.
αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ^u Marc. 9,
⁵⁰ Heb. 12,
¹⁴.

21 ἐπὶ τὴν κεφαλὴν αὐτοῦ. μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ ^x Lev. 19.
νίκα ἐν τῷ ἀγαθῷ τὸ κακόν. ¹⁸ Dent.
³² 35. Eccl.
²⁸ 1. Matt.

13 ² ΠΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασ- ⁵ 39. Heb.
¹⁰ 30.

S. Paul meant to exhort them to give themselves up entirely to the Lord. See Acts xx. 19. Eph. vi. 7. Col. iii. 24.

16. συναπαγόμενοι. *Suffering yourselves to be led away with,* i. e. following.

18. εἰ δυνατόν, *if the thing is possible*, τὸ ἐξ ὑμῶν, *at least as far as you are concerned*.

19. δότε τόπον. Plutarch says, δεῖ δὲ μήτε παίζοντας τῇ ὀργῇ διδόναι τόπον, *de cohib. ira.* p. 462. and in Eph. iv. 27. we find μήτε δίδετε τόπον τῷ διαβόλῳ, so that S. Paul perhaps meant in this passage, *give place to him who is properly the minister of vengeance: for it is written, &c.*

Knatchbull. Krebsius. This is also the interpretation of Chrysostom, Œcumenius, Hammond, Beza, Casaubon, and the Gothic version appears to supply θεοῦ after ὀργῇ. So in Ecclus. xix. 17. ἔλεγχον τὸν πλησίον σου πρὶν 3, 1. 1 Pet. ἢ ἀπειλῆσαι, καὶ δὸς τόπον νόμῳ 2, 13. ὑψίστου.

19. The LXX is very different: 'Ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω.

20. ἄνθρακας. Such a forgiving behaviour will move him much more than if in a passion you were to heap coals of fire upon his head.

CHAP. XIII.

1. It may be remembered

σέσθω. οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὐσαι ἐξουσίαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν. ὥστε ² ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα λή-
^a 1 Pet. 2, 14. ψονται. ^a οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ³ ἔργων, ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν. ⁴ ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μά-
^b Matt. 22, 21. ραιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι· διὸ ἀνάγκη ὑποτάσ- ⁵ σεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λεί- ⁶ τουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτε-
^c Gal. 5, 14. 1 Tim. 1, 5. ροῦντες. ^b ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φό- ⁷ ρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φό-
^c Gal. 5, 14. 1 Tim. 1, 5. βον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμὴν. ^c Μηδενὶ ⁸ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ

that this Epistle was probably written A.D. 53, in the last year but one of the reign of Claudius. He says *πᾶσα ψυχὴ*, but he perhaps alluded particularly to the Jews, who were apt to think that they were subject only to God. Most MSS. read *ὑπὸ Θεοῦ* for *ἀπὸ Θεοῦ*, and omit *ἐξουσίαι*.

1. *ὑπὸ Θεοῦ τεταγμέναι* perhaps refers to *ὑποτασσεσθω*. The expression is used by Epictetus, ὡς ὑπὸ τοῦ Θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν. *Enchir.* 29.

3. *φόβος*. *A cause of fear*. So

αἱ ἡμέραι ἔσονται θλίψις, Mark xiii. 19. *μηδὲ συμφορὰν δέχου τὸν ἄνδρα*. Soph. Aj. 985. Most MSS. read *τῷ ἀγαθῷ ἔργῳ* ἀλλὰ *τῷ κακῷ*.

4. *διάκονος εἰς τὸ ἀγαθόν* is opposed to *διάκονος εἰς ὀργήν*.

5. *διὸ* and *διὰ τοῦτο* in ver. 6. mean, *because these authorities are ordained by God*.

6. *εἰς αὐτὸ τοῦτο* sc. *τὴν Θεοῦ λειτουργίαν*.

8. *εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους*. You may, if you please, always reckon yourselves in debt to your neighbour, as to loving him.

- 9 ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε. ^dτὸ γὰρ, ‘Οὐ^d Exod. 20, 12. &c.
- ‘μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυ-
 ‘ρήσεις, οὐκ ἐπιθυμήσεις,’ καὶ εἴ τις ἑτέρα ἐντολή, ^{Lev. 19, 18. Deut. 5, 16. &c. Matt. 19, 18: 22. 39.}
- 10 ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ, ‘Ἀγα-
 10 ‘πήσεις τὸν πλησίον σου ὡς ἑαυτόν.’ ^eἡ ἀγάπη τῷ
 πλησίον κακὸν οὐκ ἐργάζεται. πλήρωμα οὖν νόμου ἡ^e Matt. 22, 40. Gal. 5, 14. Jac. 2, 8.
- 11 ‘ΚΑΙ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη^f 1 Cor. 15, 34. Eph. 5, 14. 1 Thess. 5, 6.
- 12 ἐξ ὕπνου ἐγερθῆναι. νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σω-
 12 τηρία, ἢ ὅτε ἐπιστεύσαμεν. ^gἡ νῦν προέκοψεν, ἡ δὲ^g Eph. 5, 11: 6, 13, 14. Col. 3, 8.
- 13 καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. ^hὡς ἐν ἡμέρᾳ,
 13 εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις,
 14 μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. ⁱἀλλ’
 14 ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρ-
 κὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.
- 14 ^kΤΟΝ δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε,
 2 μὴ εἰς διακρίσεις διαλογισμῶν. ^lὍς μὲν πιστεύει^l Prov. 23, 20. Gal. 3, 27: 5, 16. 1 Pet. 2, 11.

Ibid. πεπλήρωκε may mean simply, *fulfils*: but perhaps it means literally, *he makes up for his deficiency in not fulfilling the whole law*. See xi. 12.

9. οὐ ψευδομαρτυρήσεις seems to be an interpolation.

10. πλήρωμα. See v. 8.

11. καὶ τοῦτο. *And let us do this*, i. e. let us love our neighbour. Ἡμᾶς is perhaps an interpolation.

Ibid. ἐγγύτερον. It either means literally, that every day brings them nearer to their final salvation; or that they now understood the doctrines of salvation better than when

they were first converted, ἢ ὅτε ἐπιστεύσαμεν: so πιστεύσαντες in Eph. i. 13.

CHAP. XIV.

1. προσλαμβάνεσθε. Wolfius interprets it *pro membro ecclesiae agnoscite*. Krebsius, *corrigite, meliora docete*, and he thinks that αὐτὸν προσελάβετο has the same meaning in v. 3. but it probably means, *admit him to your company*. The metaphor is from taking hold of a person who is weak and unable to stand. See xv. 1. 1 Thess. v. 14.

Ibid. μὴ εἰς διακρίσεις διαλογισμῶν. *Not to judge of his inward thoughts*. Knatchbull.

- 1 Col. 2, 16. φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. ¹ ὁ ἐσθίων, 3
τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων, τὸν
ἐσθίοντα μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο.
m Jac. 4, ^m σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ 4
12.
στήκει, ἢ πίπτει, σταθήσεται δέ· δυνατὸς γάρ ἐστιν
n Gal. 4, ὁ Θεὸς στῆσαι αὐτόν. ⁿ Ὁς μὲν κρίνει ἡμέραν παρ' 5
10. Col. 2, ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ
16.
ο 1 Cor. 10, ἰδίῳ νοῦ πληροφορεῖσθω. ^ο ὁ φρονῶν τὴν ἡμέραν, Κυ- 6
31. 1 Tim. ρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ
4, 3.
φρονεῖ. ὁ ἐσθίων, Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ
Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαρι-
p 2 Cor. 5, στεί τῷ Θεῷ· ^p οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς 7
15. Gal. 2, ἑαυτῷ ἀποθνήσκει. ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· 8
20. 1 Thess. ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. ἐάν
5, 10. 1 Pet. 4, 2.
τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσ-
q Act. 10, μέν. ^q εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἀνέστη 9
42. 2 Cor. 5, 15.

2. The Jews when in foreign countries sometimes would not eat meat. Dan. i. 8—17. Josephus mentions some priests, who when at Rome οὐκ ἐξελάθοντο τῆς εἰς τὸ Θεῖον εὐσεβείας, διατρέφοντο δὲ σύκοις καὶ καρύοις. *Vit.* 3.

4. τῷ ἰδίῳ κυρίῳ. *By his own master's sentence.* Σταθήσεται is understood by Macknight to allude to the day of judgment.

5. κρίνει ἡμέραν παρ' ἡμέραν, *compares one day with another*: as Sophocles Aj. 475. τί γὰρ παρ' ἡμᾶρ ἡμέρα τέρπειν ἔχει; Παρὰ is never used by S. Paul (except in the Epistle to the Hebrews) for *præ*. Valckenaer ad 1 Cor. iii. 11.

Ibid. πληροφορεῖσθω, *be fully convinced.* See iv. 21. Grotius

renders it, *let each keep his own opinion.*

6. Κυρίῳ. *By what he considers the will of the Lord.* The words καὶ ὁ μὴ φρ. τὴν ἡμ. Κυρίῳ οὐ φρονεῖ are omitted in many MSS. which read καὶ ὁ ἐσθίων.

7. ἑαυτῷ ζῇ—ἑαυτῷ ἀποθνήσκει. Dion. Hal. III. p. 153. εὐσεβὲς μὲν πρᾶγμα ποιεῖτε, ὧ παῖδες, τῷ πατρὶ ζῶντες καὶ οὐδὲν ἄνευ τῆς ἐμῆς γνώμης διαπραττόμενοι Soph. Aj. 990. Θεοῖς τέθνηκεν οὗτος. Ἐαυτῷ is *by himself*, i. e. by his own power: and κυρίῳ in v. 8. is *by the will of the Lord*.

9. εἰς τοῦτο, sc. *that we may be the Lord's.* The reading seems to be—Χριστὸς ἀπέθανε καὶ ἔζησεν.

- καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.
 10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξου-
 θενεῖς τὸν ἀδελφόν σου; ^rπάντες γὰρ παραστησόμεθα. ^r Matt. 25,
 31. 2 Cor.
 11 μεθὰ τῷ βήματι τοῦ Χριστοῦ. ^sγέγραπται γὰρ, ‘Ζῶ ^s 5, 10.
 ‘ἐγὼ, λέγει Κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ ^s Esa. 45,
 23. Philipp.
 12 ‘πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.’ ^tἜτι Ἄρα οὖν ^t Matt. 12,
 36. 1 Cor.
 13 ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ. ^uΜη- ^u 3, 8. Gal. 6,
 5.
 κέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε ^u Matt. 18,
 7, 8, 9.
 μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάν- ^u 1 Cor. 10, 32.
 14 δαλον. ^xοἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν ^x 2 Cor. 6, 3.
 κοινὸν δι’ ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ^x Matt. 15,
 11. Act. 10,
 15 ἐκείνῳ κοινόν· ^yεἰ δὲ διὰ βρώμα ὁ ἀδελφός σου λυπεῖ- ^y 8, 4, 7, 10.
 16 ται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματι ^y 1 Tim. 4,
 4. Tit. 1,
 16 σου ἐκείνῳ ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. Μὴ ^y 1 Cor. 8,
 11.
 17 βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. ^zοὐ γάρ ἐστιν ^z 1 Cor. 8,
 8.
 ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιο-
 18 σύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἀγίῳ· ὁ γὰρ
 ἐν τούτοις δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ,
 19 καὶ δόκιμος τοῖς ἀνθρώποις. ἄρα οὖν τὰ τῆς εἰρήνης
 διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

10. Χριστοῦ. The best MSS. read Θεοῦ.

11. This quotation nearly resembles the Alexandrian copy of the LXX.

14. εἰ μὴ. See Matt. xii. 4.

15. μὴ τῷ βρώματι. See 1 Cor. viii. 11.

16. τὸ ἀγαθόν. That which is in itself so good, viz. your liberty. Let it not be evil spoken of and abused, which might be the case, if the Christians were known to dispute upon these points.

17. Admission into the Christian covenant does not require abstinence from certain food; but it gives justification, reconciliation with God, and sanctification, all which is the cause of joy: for he who has received these gifts, being the servant of Christ, is in favour with God and man. The best MSS. read ἐν τούτῳ for ἐν τούτοις in ver. 18.

19. Being therefore at peace with God, let us pursue that course which consults the peace of our brother.

Μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. ²⁰
 πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ
^b 1 Cor. 8, προσκόμματος ἐσθίουσι. ¹ καλὸν τὸ μὴ φαγεῖν κρέα, ²¹
^{13,} μὴδὲ πιεῖν οἶνον, μὴδὲ ἐν ᾧ ὁ ἀδελφός σου προσκό-
 πτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ. Σὺ πίστιν ἔχεις ; ²²
 κατὰ σαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ· μακάριος ὁ μὴ
 κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. ὁ δὲ διακρινόμενος, ²³
 εἰς φάγην, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πάντες δὲ
^c 1 Cor. 9, ὁ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν. ^c Ὅφείλομεν δὲ ¹ 5
^{22, Gal. 6,} ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστά-
^{1,} ζεῖν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. ^d ἕκαστος γὰρ ἡμῶν τῷ ²
^d 1 Cor. 9, 19: 10, 24, πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. ^e καὶ ³
^{33, Philipp.} 2, 4, 5· γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἠρέσεν, ἀλλὰ καθὼς γέγρα-
^e Psal. 69, 9. πται, ‘Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, ἐπέπεσον
^f 4, 23, 24. ‘ἐπ’ ἐμέ.’ ^f Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν ⁴
^{1 Cor. 10,} διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς
^{11, 2 Tim.} 3, 16.

20. τὸ ἔργον τοῦ Θεοῦ. *What God has already done in his conversion.*

21. μὴδὲ ἐν ᾧ. *Nor to do any thing by which &c.*

22. πίστις here means a persuasion that one is acting right.

Ibid. μακάριος. *He is happy, who does not condemn himself in that which he is determined to do.*

23. A great majority of MSS. place the three last verses of the Epistle at the end of this chapter.

CHAP. XV.

1. δυνατοὶ — βαστάζειν. A metaphor from strong persons helping the weak to carry a burden, and not consulting their own ease. So those who have no scruples about things

indifferent should not always indulge their wishes, but consider the case of those who have scruples.

2. Nearly all the best MSS. omit γάρ.

3. The example of Christ is quoted, who carried his consideration for other persons so far, that he even suffered the wicked to reproach him without resenting it.

4. Ὅσα προεγράφη. Any passage in the scripture, like that in Psalm lxi. 10, may be applied to our own example and instruction. The second προεγράφη is ἐγράφη in the best MSS.

Ibid. ἵνα διὰ τῆς ὑπομονῆς. Herzogius makes the construc-

- 5 παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. ^gὁ δὲ ^g 12, 16.
 Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δόξῃ ὑμῖν τὸ ¹ Cor. 1, 10.
 6 αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, ἵνα ^{Philipp. 2, 2: 3, 15, 16.}
 ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν Θεὸν καὶ
 7 πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ^h Διὸ ^h 14, 1, 3.
 προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς
 8 προσελάβετο ἡμᾶς, εἰς δόξαν Θεοῦ. ⁱ λέγω δὲ, Ἰησοῦν ⁱ Matt. 15, 24. Act. 3, 25, 26.
 Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀλη-
 9 θείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν
 9 πατέρων. ^k τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν, ^k 11, 30.
 καθὼς γέγραπται, ‘Διὰ τοῦτο ἐξομολογήσομαί σοι ² Sam. 22, 50. Psal. 18, 49.
 10 ‘ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.’ ¹ Καὶ πάλιν ¹ Dent. 32, 43. Psal. 67, 5.
 λέγει, ‘Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.’
 11 ^m Καὶ πάλιν, ‘Αἰνεῖτε τὸν Κύριον, πάντα τὰ ἔθνη, ^m Psal. 117, 1.
 12 ‘καὶ ἐπαινέσατε αὐτὸν, πάντες οἱ λαοί.’ ⁿ Καὶ πάλιν ⁿ Esa. 11, 1, 10. Apoc. 5, 5: 22, 16.
 Ἡσαΐας λέγει, ‘Ἔσται ἡ ρίζα τοῦ Ἰεσοῦ, καὶ ὁ

tion thus: ἵνα διὰ τῆς ὑπομονῆς ἔχωμεν τὴν ἐλπίδα καὶ τῆς παρακλήσεως τῶν γραφῶν, *that by following these examples of patience we may hope also to receive the consolations which the scriptures hold out.*

5. κατὰ Χριστὸν Ἰησοῦν. *After the pattern or example of Christ Jesus.* Raphel.

6. ὁμοθυμαδόν. This implies unanimity between Jews and Gentiles, or those who differed upon any immaterial points.

7. He reminds them, that Christ had admitted both Jews and Gentiles into his covenant. Εἰς δόξαν Θεοῦ may relate either to προσλαμβάνεσθε or προσελάβετο. The glory of God is promoted by Christ admitting men

into his covenant, and by Christians tolerating each other: see δοξάσαι τὸν Θεόν in ver. 9. Most MSS. read ὑμᾶς for ἡμᾶς.

8, 9. He now observes, that the gospel was preached to the Jews, because they were already in covenant with God, and had received the promise of Christ: it was preached to the Gentiles out of the free grace and mercy of God, as had been foretold by the prophets. Most MSS. read λέγω γὰρ Χριστόν.

9. The construction is, εἰς δὲ τὸ τὰ ἔθνη δοξάσαι. The words ὑπὲρ ἀληθείας and ὑπὲρ ἐλέους have a reference to each other.

10. ἔθνη. The LXX read οὐρανοί.

‘ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ’ αὐτῷ ἔθνη ἐλπιού-
 ‘ σιν.’ Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πά- 13
 σης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦναι, εἰς τὸ πε-
 ρισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος
 ἁγίου.

o 2 Pet. 1,
 12. 1 Joh.
 2, 21.

ο ΠΕΠΕΙΣΜΑΙ δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ 14
 περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης,
 πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλή-

p 1, 5: 12, 3. λους νουθετεῖν. p τολμηρότερον δὲ ἔγραψα ὑμῖν, 15
 ἀδελφοί, ἀπὸ μέρους, ὡς ἐπαναμνησκῶν ὑμᾶς, διὰ

q 11, 13.
 Act. 9, 15:
 13, 2.
 Gal. 2, 7, 8.
 1 Tim. 2, 7.
 2 Tim. 1, 11.

τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ, q εἰς τὸ 16
 εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱε-
 ρουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ
 προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν
 πνεύματι ἁγίῳ. ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ 17
 τὰ πρὸς Θεόν· οὐ γὰρ τολμήσω λαλεῖν τι ὧν οὐ 18

r 1, 5: 16,
 26.

κατειργάσατο Χριστὸς δι’ ἐμοῦ r εἰς ὑπακοὴν ἐθνῶν,
 λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν 19
 δυνάμει πνεύματος Θεοῦ· ὥστε με ἀπὸ Ἱερουσαλὴμ

13. περισσεύειν. He wishes, that the gifts of the Holy Ghost, which they receive at present, may encourage them to hope for still greater blessings hereafter.

15. ἀπὸ μέρους. Some think that this means, *to part of you*, viz. to the Gentiles. See xi. 25. 2 Cor. ii. 5. *Though I am confident that you will act thus of yourselves, yet I write to remind you of it, and I write more boldly, because I am the apostle of the Gentiles.*

16. λειτουργὸν — ἱερουργοῦντα

— προσφορὰ — ἡγιασμένη. All these terms are borrowed from the service in the temple. See Isaiah lxvi. 20.

17. Having been so employed by Jesus Christ in the service of God, I will boast of what has been done: but I will not boast of any thing of my own; for I shall not venture to speak of any thing, except what Christ has employed me to do, in converting the Gentiles.

19. πνεύματος Θεοῦ. Most MSS. read πν. ἁγίου.

- καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ
 20 εὐαγγέλιον τοῦ Χριστοῦ, ^s οὕτω δὲ φιλοτιμούμενον ^s 2 Cor. 10,
 εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, (ἵνα ^{15, 16.}
 21 μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ,) ^t ἀλλὰ καθὼς ^t Esa. 52, 15.
 γέγραπται, 'Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται·
 22 'καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι.' ^u Διὸ καὶ ἐνεκο- ^u 1, 13.
 23 πτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. ^x νυνὶ δὲ ¹ Thess. 2,
 μῆκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιπο- ^x 1, 10: 15,
 θίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ^{32.}
 24 ἐτῶν, ὥς εἰν πορεύωμαι εἰς τὴν Σπανίαν, ἐλεύσομαι ¹ Thess. 3,
 πρὸς ὑμᾶς. ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ^{10.} 2 Tim.
 ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, εἰν ὑμῶν ^{1, 4.}
 25 πρῶτον ἀπὸ μέρους ἐμπλησθῶ. ^y Νυνὶ δὲ πορεύομαι ^y Act. 19,
 26 εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις. ^z εὐδόκησαν ^{21: 24, 17.}
 γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσα- ^z 1 Cor. 16,
 σθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσα- ^{1.} 2 Cor. 8,
 27 λήμ. ^a εὐδόκησαν γὰρ, καὶ ὀφειλέται αὐτῶν εἰσίν. ^a εἰ ^{11, 17.}
 γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ¹ Cor. 9, 11.
 ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. ^{Gal. 6, 6.}
 28 τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν
 καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπα-

Ibid. Ἰλλυρικοῦ. This does not mean, that he had undertaken any journey to Illyria, not recorded in the Acts, but in traversing Macedonia he had gone to the borders of Illyria. Apollonia is placed in Illyria by Steph. Byz. See Acts xvii. 1.

20. οὕτω δὲ φιλ. εὐαγγελίζεσθαι, *And I am anxious to preach with the same success.* For φιλοτιμούμενον, see 2 Cor. v. 9. 1 Thess. iv. 11.

22. Διὸ. *In consequence of this wish to visit new countries.*

23. He had been passing the three winter months at Corinth. Acts xx. 3.

24. εἰν. Most MSS. read ἂν, and omit ἐλεύσομαι πρὸς ὑμᾶς.

Ibid. εἰν — ἐμπλησθῶ. *After I have staid a little while with you.*

28. σφραγισάμενος. *Having safely delivered.* Pyle.

- ^b 1, 11. νίαν. ^b οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώ- 29
ματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ ἐλεύσο-
^c 2 Cor. 1, 11. Philipp. 2, 1. μαί. ^c Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυρίου 30
ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύ-
ματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ
^d 2 Thess. 3, 2. ἐμοῦ πρὸς τὸν Θεόν, ^d ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούν- 31
των ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου ἢ εἰς
^e ver. 23: 1, 10. Act. 18, 21. 1 Cor. 4, 19. Jac. 4, 15. f 16, 20. 1 Cor. 14, 33. 2 Cor. 13, 11. Philipp. 4, 9. 1 Thess. 5, 23. 2 Thess. 3, 16. Heb. 13, 20. ε 3 Joh. 6. Ἱερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς ἀγίοις· ^e ἵνα 32
ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ
συναναπαύσωμαι ὑμῖν. ^f ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ 33
πάντων ὑμῶν. ἀμήν.
ΣΥΝΙΣΤΗΜΙ δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, 16
οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς· ^e ἵνα 2
αὐτὴν προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν ἀγίων, καὶ
παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζῃ πράγματι· καὶ
γὰρ αὕτη προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.
^h Act. 18, 2, 26. 2 Tim. 4, 19. ^h Ἀσπάσασθε Πρίσκιλλαν καὶ Ἀκύλαν τοὺς συνερ- 3
γούς μου ἐν Χριστῷ Ἰησοῦ· οἵτινες ὑπὲρ τῆς ψυχῆς 4
μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν· οἷς οὐκ ἐγὼ
μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν
ἐθνῶν· καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπά- 5

29. ἐν πληρώματι εὐλογίας.
With most plentiful gifts of the Holy Ghost. Fell. See i. 11. Eph. i. 3. Most MSS. omit τοῦ εὐαγγελίου τοῦ.

30. τῆς ἀγάπης τοῦ πνεύματος.
Such love as the Spirit inspires. See Col. i. 8.

32. συναναπαύσωμαι ὑμῖν. *And rest myself on my journey in your company.* Many MSS. omit these words.

CHAP. XVI.

1. Φοίβην. She seems to have

gone with the persons who carried this letter to Rome.

Ibid. διάκονον. The deaconesses attended upon the female converts. See 1 Tim. iii. 11.

Ibid. Κεγχρεαῖς. The eastern port of Corinth, nine miles from the city. See Acts xviii. 18.

3. Ἀκύλαν. See Acts xviii.

26. Most MSS. read Πρίσκαν.
4. This perhaps happened at Ephesus.

5. Either Aquila's own fa-

σασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρ-
 6 χὴ τῆς Ἀχαΐας εἰς Χριστόν. ἀσπάσασθε Μαριάμ,
 7 ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. ἀσπάσασθε Ἀνδρό-
 νικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμα-
 λώτους μου· οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις,
 8 οἱ καὶ πρὸ ἐμοῦ γεγονάσιν ἐν Χριστῷ. ἀσπάσασθε
 9 Ἀμπλίαν τὸν ἀγαπητόν μου ἐν Κυρίῳ. ἀσπάσασθε
 Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν
 10 τὸν ἀγαπητόν μου. ἀσπάσασθε Ἀπελλῆν τὸν δόκι-
 μον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβού-
 11 λου. ἀσπάσασθε Ἡροδίωνα τὸν συγγενὴ μου. ἀσπά-
 σασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ.
 12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας

mily, or the Christians who used to meet in his house.

Ib. ἀπαρχή. In 1 Cor. xvi. 15, the house of Stephanas is called ἀπαρχὴ τῆς Ἀχαΐας. Epænetus probably was related to Stephanas; and if so, was baptized by S. Paul himself: see 1 Cor. i. 16. but nearly all the old MSS. and several other authorities read Ἀσίας for Ἀχαΐας, which is considered to be the true reading by Grotius, Mill, Valckenaer. Ἀπαρχή—εἰς Χριστόν, *the first offering which Achaia made to Christ.*

6. ἡμᾶς. Most MSS. read ἡμᾶς.

7. συγγενεῖς may merely mean *Jews*. See ix. 3.

Ibid. συναιχμαλώτους. S. Paul was not now in prison: so this must relate to some imprisonment not mentioned in the Acts. It probably happened during the three years which

he is said to have passed at Ephesus. See 2 Cor. xi. 23. Philemon 23.

Ibid. ἐν τοῖς ἀποστόλοις. Not that they were themselves called apostles, but they were well known to the apostles. Some old MSS. read τοῖς πρὸ ἐμοῦ, which would materially alter the sense. Other persons, however, are called *apostles* in 2 Cor. viii. 23. Phil. ii. 25.

8. Ἀμπλίαν. *Amplias* is the same name as *Ampliatius*, and some old MSS. read Ἀμπλιατον.

10. Ἀπελλῆν. Origen thought this might be Apollos, vol. IV. p. 682.

11. Ναρκίσσου. Some have understood the celebrated freedman of Claudius, who was put to death in the first year of Nero, (Tacit. *Annal.* XIII. 1.) which is possible, if the Epistle was written in 53.

ἐν Κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἣτις
πολλὰ ἐκοπίασεν ἐν Κυρίῳ. ἀσπάσασθε Ῥοῦφον τὸν 13
ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμᾶν, Πατρό- 14
βαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. ἀσπά- 15
σασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελ-
φὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας

11 Cor. 16, ἀγίους· 1 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ. 16
20. 2 Cor. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ Χριστοῦ. 17
13, 12. Παρα- 17
1 Thess. 5, καλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστα-
26. 1 Pet. 5, 14. σίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς
k Matt. 18, 8, 17. Col. ἐμάθετε, ποιοῦντας· καὶ ἐκκλίνατε ἀπ' αὐτῶν. 18
2, 8. 2 Thess. 3, 6, 14. οἱ γὰρ 18
1 Tim. 6, 3. τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύ-
2 Tim. 3, 2. ουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστο-
Tit. 3, 10. λογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν
2 Joh. 10, 13. ἀκάκων. 19
1 Ezech. 13, 18. Philipp. 3, 18, 19. ἢ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· 19
2 Pet. 2, 3. χαίρω οὖν τὸ ἐφ' ὑμῖν· 20
m 1, 8. θέλω δὲ ὑμᾶς σοφοὺς μὲν
n Matt. 10, εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. 20
16. 1 Cor. 14, 20. ὁ δὲ 20
o Gen. 3, 15.

13. Ῥοῦφον. See note at Mark xv. 21.

Ibid. καὶ ἐμοῦ, *who has behaved like a mother to me also*. This was probably at Jerusalem, where she may have been with her husband Simon of Cyrene.

14. Ἑρμᾶν. Origen thought that this was the Hermas of whom there is an Epistle still extant. vol. IV. p. 683.

17, 18. Either the persons who wished to introduce Judaism, or the Gnostics; probably the latter.

18. κοιλία. Allusion is made to false teachers being actuated

by motives of gain in Acts xx. 29. 2 Cor. ii. 17. 1 Thess. ii. 5. 1 Tim. vi. 5. Tit. i. 11. 2 Pet. ii. 3. Jude 16.

Ibid. χρηστολογίας, *using soft and persuasive words*. The emperor Pertinax was called *Chrestologus*, “qui bene loqueretur,” “et male faceret.” Jul. Capit. 13. or as he elsewhere calls him, “magis blandus quam benignus,” c. 12. Εὐλογίας means *complimentary words*.

19. ἡ γάρ. This is connected with ἐκκλίνατε. Avoid such men: I am sure that you will do so, for your obedience is universally known.

- Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς
πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰη-
21 σοῦ Χριστοῦ μεθ' ὑμῶν. ὁ Ἀσπάζονται ὑμᾶς Τιμό- <sup>ο Act. 13, 1:
16, 1: 17, 5:</sup>
θεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ <sup>20, 4.
1 Thess. 3,
2. 1 Tim. 1,</sup>
22 Σωσίπατρος οἱ συγγενεῖς μου. ἀσπάζομαι ὑμᾶς ἐγώ <sup>1 Thess. 3,
2. 1 Tim. 1,</sup>
23 Τέρτιος, ὁ γράψας τὴν ἐπιστολὴν, ἐν Κυρίῳ. ῥᾶσπᾶ- <sup>2.
p Act. 19,
22. 1 Cor. 1,
14. 2 Tim.</sup>
ζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας ^{4th 20.}
ὅλης. ἀσπάζεταιται ὑμᾶς Ἐραστος ὁ οἰκονόμος τῆς
πόλεως, καὶ Κούαρτος ὁ ἀδελφός.
24 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ
25 πάντων ὑμῶν. ἀμήν. Ἡ δὲ δυναμένη ὑμᾶς στη- <sup>4 Eph. 1, 9:
3, 9, 20.
Col. 1, 26.
2 Tim. 1, 10.
Tit. 1, 2.
1 Pet. 1, 20.
Jud. 24.
1 Joh. 1, 1.</sup>
ρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ
Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνί-
26 οῖς σεσιγημένον, ἡ φανερωθέντος δὲ νῦν, διὰ τε γρα-

20. τὸν Σατανᾶν. In allusion to the false teachers mentioned in v. 17.

21. Λούκιος. Probably Lucius of Cyrene, mentioned Acts xiii. 1. Some thought him to be Luke. Origen, vol. IV. p. 686.

Ibid. Ἰάσων. He was of Thessalonica, Acts xvii. 5.

Ibid. Σωσίπατρος. Probably Sopater of Beroea, Acts xx. 4.

22. Τέρτιος. Burman thought that this might be Silas: *שִׁלָּשׁ* is *tres*. Ἐν κυρίῳ is to be coupled with ἀσπάζομαι.

23. Γάιος. This was probably the Caius who was baptized by S. Paul, and apparently an inhabitant of Corinth, 1 Cor. i. 14. Origen says there was a tradition of his being the first bishop of Thessalonica, vol. IV. p. 687. but this was more probably Caius the Macedonian,

mentioned in Acts xix. 29.

Ibid. Ἐραστος. See Acts xix. 22. 2 Tim. iv. 20.

Ibid. οἰκονόμος. *Administrator, dispensator pecuniarum publicarum*. Krebsius.

Ibid. τῆς πόλεως. Corinth.

25. See note at xiv. 23.

Ibid. χρόνοις αἰωνίοις. We find ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων in Eph. iii. 9. ἀποκ. ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν in Col. i. 26. χάριν δοθεῖσαν ἐν Χ. Ἰ. πρὸ χρόνων αἰωνίων in 2 Tim. i. 9. — ζωῆς αἰωνίου, ἣν ἐπηγγείλατο πρὸ χρόνων αἰωνίων in Tit. i. 2. — Χριστοῦ προεγνωσμένου πρὸ καταβολῆς κόσμου in 1 Pet. i. 20. all which passages seem to prove, that the doctrine of redemption had been revealed from the beginning, but faintly and obscurely.

26. The construction is, γνω-

φῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ,
 εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,
^{s Heb. 13, 15. 1 Tim. 1, 17.} ^s μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς 27
 τοὺς αἰῶνας. ἀμήν.

Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης
 τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.

ρισθέντος τε διὰ γραφῶν προφη-
 τικῶν—εἰς ὑπ. πίστεως εἰς πάντα
 τὰ ἔθνη, and which was made
 known by prophetic declara-
 tions, which were given by the
 command of God, for the pur-
 pose of bringing all nations into
 obedience to the gospel. See i. 5.

27. μόνῳ σοφῷ. See 1 Tim.
 i. 17.

The inscriptions at the end
 of the Epistles are later addi-
 tions, and not to be depended
 on. Many of them are de-
 monstrably wrong.

FIRST EPISTLE TO THE CORINTHIANS.

This Epistle was written before Easter in the year 52, at the end of S. Paul's long residence in Ephesus. The Corinthians had written to S. Paul, vii. 1. and he had accounts of schisms and dissensions among them, i. 11. 2 Cor. i. 23. ii. 1. Perhaps the same false teachers who had been to Galatia had been also to Corinth. S. Paul probably sent his Epistle by Timothy, iv. 17. Acts xix. 22. who was to pass through Macedonia, and he himself meant to go to Corinth after Pentecost, xvi. 8. iv. 19. xvi. 6.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

ΠΑΥΛΟΣ κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ Ἰ

^a Joh. 17, 19. Act. 9, 14, 21: 15, 8, 9: 22, 16. κλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις

Rom. 1, 7. ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπι-

Eph. 1, 1.

1 Thess. 4, καλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-

7. 2 Tim. 1,

9: 2, 22. στοῦ, ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν· ^b χάρις ὑμῖν ³

Jud. ver. 1.

^b Rom. 1, καὶ εἰρήνῃ ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ

7. Eph. 1,

2. 1 Pet. 1, Χριστοῦ.

^c Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ ⁴

c Rom. 1,

8. τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰη-

d 12, 8. σοῦ· ^d ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ ⁵

2 Cor. 8, 7.

Col. 1, 9.

CHAP. I.

1. Σωσθένης. See note at Acts xviii. 17. Eusebius says he was one of the seventy disciples, I. 12. but this is highly improbable.

2. ἐπικαλουμένοις. Some render it, *who are called by the name*. Olearius, Hammond, Lock. But it has an active sense in Acts vii. 59. xxii. 16. Rom. x. 14. 2 Tim. ii. 22. The

expression is a proof that Jesus Christ was worshipped.

Ibid. αὐτῶν τε καὶ ἡμῶν. This is connected with Κυρίου ἡμῶν, *their Lord and ours*, by Chrysostom, Photius, Beza, Fell, Schmidius, Valckenaer : with τόπῳ by Luther, Erasmus.

5. ἐπλουτίσθητε in the past tense is not inconsistent with his censures in iii. 2.

- 6 λόγῳ καὶ πάσῃ γνώσει, καθὼς τὸ μαρτύριον τοῦ
 7 Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν· ^aὥστε ὑμᾶς μὴ ὑστε- ^aPhilipp. 3,
 ρεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ^{20.} Tit. 2,
 8 ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ^bὃς ^b1 Thess. 3,
 καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ^{13: 5, 23.}
 9 ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ^cπιστὸς ὁ ^c10, 13.
 Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ ^{Joh. 15, 5.}
 Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ^{1 Thess. 5,}
 10 ^dΠαρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος ^{24, 2 Thess.}
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε ^{3, 3. 1 Joh.}
 πάντες, καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ᾗτε δὲ κατηρ- ^{1, 3.}
 11 τισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ. ἐδη- ^d Rom. 12,
 λώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν ^{16: 15, 5.}
 12 Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι· ^eλέγω δὲ τοῦτο, ὅτι ^e3, 4: 16,
 ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ ^{12. Act. 18,}
 13 Ἀπολλῶν, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. Μεμέρι-

Ibid. λόγῳ, alluding to the gift of tongues. *Fell, Macknight.* See χαρίσματι in the next verse.

Ib. γνώσις is used by S. Paul for that knowledge of the mysteries of Christianity which formed one of the spiritual gifts.

6. μαρτύριον τοῦ Χριστοῦ, *the testimony concerning Christ*, i. e. the gospel. See ii. 1. 2 Tim. i. 8.

Ibid. ἐβεβαιώθη. The truth of what S. Paul had preached had been confirmed to the Corinthians by their receiving spiritual gifts.

8. ὁ. i. e. God, see ver. 4. *Who will confirm this hope to those of you who are found blameless &c.*

9. πιστὸς, *will keep his promise*, as expressed in v. 8.

10. κατηρτισμένοι. This verb implies *the repairing of a breach*, as in Herodotus, Πάριοι μὲν νῦν οὕτω Μιλησίους κατήρτισαν, V. 29. See 2 Cor. xiii. 11. Gal. vi. 1. Bos, Elsner, Valckenaer.

11. τῶν Χλόης, *the children of Chloe*. Grotius, Valckenaer. See Rom. xvi. 10, 11. where this can hardly be the meaning.

12. λέγω δὲ τοῦτο. *I mean to say.* See Rom. xv. 8. Eph. v. 32. Col. ii. 4. Raphael.

Ibid. Ἀπολλῶ. See Acts xviii. 24, 27. xix. 1.

Ibid. Κηφᾶ. It does not follow, that Peter had been to Corinth. The Judaizing teachers had perhaps made use of his name.

13. μεμέρισται, *does Christ belong to any one part only?*

σται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν,
 f Act. 18, 8. ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; ^f εὐχαριστῶ ¹⁴
 Rom. 16, 23. τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον
 καὶ Γάϊον· ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ¹⁵
 g 16, 15, ἐβάπτισα. ^g ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· ¹⁶
 17. λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.
 h 2, 1, 4, 13. ^h Οὐ γὰρ ἀπέστείλέ με Χριστὸς βαπτίζειν, ἀλλ' ¹⁷
 2 Pet. 1, 16. εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ
 i Rom. 1, 16. ὁ σταυρὸς τοῦ Χριστοῦ. ⁱ ὁ λόγος γὰρ ὁ τοῦ σταυ- ¹⁸
 ροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ σω-
 k Esa. 29, 14. ζομένοις ἡμῖν δύναμις Θεοῦ ἐστι. ^k γέγραπται γὰρ, ¹⁹
 Job. 5, 12. 'Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν
 l Esa. 33, 18. Job. 12, 17, 20, 24. 'τῶν συνετῶν ἀθετήσω.' ^l Ποῦ σοφός; ποῦ γραμ- ²⁰
 ματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ
 ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου;

m Matt. 11, 25. Luc. 10, 21. Rom. 1, 21, 28. ^m Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ ²¹

14. εὐχαριστῶ. *I am now very thankful.*

15. Κρίσπον. See note at Acts xviii. 8.

16. Γάϊον. Caius had a house at Corinth, and received S. Paul. Rom. xvi. 23.

16. Στεφανᾶ. Stephanas and his family were the first Corinthian converts, xvi. 15. and he was perhaps employed by S. Paul to baptize. Theophylact says that he was a person of note.

17. ἵνα μὴ κ. τ. λ. He did not use eloquent arguments, lest his hearers should be attracted by them, rather than by the doctrine of faith in the death of Christ.

18. σωζομένοις. This word is applied by S. Paul to those

who have been put into a state of salvation at baptism. v. Index, σώζεσθαι.

19. ἀθετήσω. In the LXX, κρύψω.

20. Valckenaer applies σοφὸς to moral philosophers, γραμματεὺς to persons acquainted with history, laws, &c. συζητητῆς to natural philosophers. Fell understands γραμματεὺς of the Jews. See Isaiah xxxiii. 18.

21. ἐν τῇ σοφίᾳ τοῦ Θεοῦ. In the wise government of God, or, in the clear manifestations of the wisdom of God. *Fell, Macknight*. It means, that human wisdom did not lead men to perceive the wisdom of God, which they might have done by the works of nature. See Rom. i. 20.

- κόσμος διὰ τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς
 διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύ-
 22 οντας· ^η ἐπειδὴ καὶ Ἰουδαῖοι σημεῖον αἰτοῦσι, καὶ ^η Matt. 12,
 23 Ἕλληνες σοφίαν ζητοῦσιν· ^ο ἡμεῖς δὲ κηρύσσομεν ^{38: 16, 1.}
 Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ^ο 2, 14.
 24 Ἕλλησι δὲ μωρίαν· ^ρ αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαί- ^ρ Rom. 1,
 οῖς τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ ^{16. Col. 2,} 3.
 25 σοφίαν. ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀν-
 θρώπων ἐστί· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον
 26 τῶν ἀνθρώπων ἐστί. ^q Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ^q Joh. 7, 48.
 ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ ^{Jac. 2, 5.}
 27 δυνατοὶ, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσ-
 μου ἐξελέξατο ὁ Θεός, ἵνα τοὺς σοφοὺς κατασχύνῃ·
 28 καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα
 κατασχύνῃ τὰ ἰσχυρά· καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ
 τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός, καὶ τὰ μὴ ὄντα,
 29 ἵνα τὰ ὄντα καταργήσῃ· ^τ ὅπως μὴ καυχῆσθαι πᾶσα ^τ Rom. 3,
 30 σὰρξ ἐνώπιον αὐτοῦ. ^ς ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν ^ς Eph. 2,
 Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δι- ^ς Joh. 17,
 31 καιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις· ^τ ἵνα ^{10. Rom. 4,}
^{25. Eph. 1,}
^{7. Col. 2, 3.}
^t Esa. 65,
^{16. Jer. 9,}
^{23, 24.}
^{2 Cor. 10,}
^{17.}

22. σημεῖον. Since S. Paul worked many miracles, this must mean a sign from heaven, some visible manifestation of God coming to redeem his people. See Matt. xii. 38. xvi. 1.

23. σκάνδαλον. See Gal. v. 11.

24. δύναμιν — σοφίαν. This means, that the gospel is really the sign, which the Jews asked for, and the wisdom, which the Greeks sought after.

25. τὸ μωρὸν τοῦ Θεοῦ, the counsels of God, which are thought foolish by the heathen.

26. τὴν κλήσιν ὑμῶν, the manner in which you were called to the gospel, as ἐκλογὴν in 1 Thess. i. 4.

28. τὰ μὴ ὄντα, things which are held in no account: so Euripides, *Troas*. 608. Ὅρῳ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργοῦσ' ἄνω τὰ μὴδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεσαν.

29. μὴ — πᾶσα σὰρξ, no human being. See Matt. xii. 25.

30. ἐξ αὐτοῦ, by the will and mercy of God alone you are now Christians.

Ibid. δικαιοσύνη. Valckenaer

καθὼς γέγραπται, ‘Ὁ καυχώμενος, ἐν Κυρίῳ καυ-
 u ver. 4, 13: ‘χάσθω.’ ^uΚἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον 2
 1, 17. 2Pet. οὐ καθ’ ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν
 1, 16. ^xGal. 6, 14. τὸ μαρτύριον τοῦ Θεοῦ. ^xοὐ γὰρ ἔκρινα τοῦ εἰδέναι 2
 τὶ ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἑστα-
 y Act. 18, ρωμένον. ^yκαὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν 3
 1, 3. 2Cor. τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς· καὶ ὁ λόγος μου 4
 10, 10: 11, 30: 12, 5, 9Gal. 4, 13. καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σο-
 φίας λόγοις, ἀλλ’ ἐν ἀποδείξει πνεύματος καὶ δυνά-
 a 2 Cor. 4, μεως· ^aἵνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, 5
 7. ἀλλ’ ἐν δυνάμει Θεοῦ.

^bΣοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ 6

b 15, 24.
 Job. 28, 21.
 Jac. 3, 15.

connects this, not with *ὅς ἐγεν-
 ἦθη*, but with *ὑμεῖς ἐστε*: *ejus
 beneficio vos estis in Christo Jesu
 δικαιούνη &c.* i. e. *estis justifi-
 cati, sanctificati et redempti*. So
 did Alethæus, Le Clerc: but
 the common construction is to
 be preferred. The doctrine of
 Christ not only contains wis-
 dom, and much truer wisdom
 than what the Gentiles seek;
 but it also gives, what human
 wisdom cannot give, justifica-
 tion, &c.

31. In Jerem. ix. 24. the
 LXX read, ἐν τούτῳ καυχάσθω ὁ
 καυχώμενος, συνιέν καὶ γινώσκειν
 ὅτι ἐγὼ εἰμι Κύριος.

CHAP. II.

1. μαρτύριον. Some MSS.
 read, μυστήριον, which is pre-
 ferred by Beza and Valcken-
 aer. See i. 6.

2. ἔκρινα τοῦ εἰδέναι. See note
 at Acts xxvii. 1. But the τοῦ
 is probably an interpolation
 here. It is the same as ἔκρινα
 εἰδέναι οὐδέν.

3. ἀσθενείᾳ. See note at 2 Cor.

xii. 7.

4. λόγος — κήρυγμα, *private
 discourse—public teaching*.

Ibid. πειθοῖς. The adjective
 πειθός is used by no other au-
 thor. Eusebius read ἐν πειθοῖ ἀ.
 σ. λόγων, which is followed by
 Beza, Cocceius, and Schmi-
 dius. Alberti proposed πειθοῦς
 ἀ. σ. λόγοις. Kuhniius considered
 πειθοῖς, or πιθοῖς, to have been
 a contraction for πιθανοῖς, in
 which he is followed by Valck-
 enaer. But πειθός may be an
 adjective, like φειδός, μίμος. Ἀν-
 θρωπίνης is perhaps to be ex-
 punged.

Ibid. ἐν ἀποδείξει πνεύματος καὶ
 δυνάμεως. Origen understands
 πνεύματος of the prophecies con-
 cerning Christ, and δυνάμεως of
 the miracles worked by S. Paul:
 vol. I. p. 320. but πνεύματος
 probably refers to the gifts of
 the Spirit, which he imparted:
 these were his means of de-
 monstrating the truth of the
 gospel.

6. ἐν τοῖς τελείοις. *In holy, or*

οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος
 7 τούτου, τῶν καταργουμένων· ἡ ἀλλὰ λαλοῦμεν σοφίαν ^{c 4, 1.}
 Θεοῦ ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, (ἣν προ- ^{Rom. 16,}
 8 ρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, ἣν ^{25. Eph. 3,}
 οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ ^{9. Col. 1,}
 γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρω- ^{26. 2 Tim.}
 9 σαν·) ἡ ἀλλὰ καθὼς γέγραπται, Ἐφθαλμὸς οὐκ ^{1, 9.}
 εἶδε, καὶ οὐδὲς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου ^{d Matt. 11,}
 οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐ- ^{25. Joh. 7,}
 10 ὁ τόν· ἡμῶν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ πνεύ- ^{48: 16, 3.}
 ματος αὐτοῦ· τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ ^{Act. 3, 17:}
 11 βάθη τοῦ Θεοῦ. τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀν- ^{13, 27.}
 θρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; ^{2 Cor. 3, 14.}
 οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα ^{e ver. 14.}
^{Esa. 64, 4.}

perfect things. Knatchbull, Elsner, Hombergius: but if we compare this passage and iii. 1, 2. with Heb. v. 12, 13, 14. 1 Cor. xiv. 20. Eph. iv. 13. Phil. iii. 15. the meaning more probably is, *Nevertheless we preach that which is known to be wisdom by those who are perfect, i. e. who have been initiated.* Τέλη, or τελεταί, signified mysteries, as is observed by Valckenaer.

Ibid. τῶν ἀρχόντων. Theophylact interprets it of τοὺς σοφοὺς καὶ λογογράφους καὶ ῥήτορας. It probably means, *the persons in office and authority*, whether Jews or Gentiles.

7. ἀποκεκρυμμένην, *which before was hidden.* See Rom. xvi. 25.

Ibid. εἰς δόξαν ἡμῶν, for the future glory of us believers.

8. Κύριον τῆς δόξης. See Psalm

xxiv. 10. Acts vii. 2.

9. I have followed Valckenaer in placing the words ἣν προώρισεν—ἐσταύρωσαν in a parenthesis; and then ἀλλὰ ὁ φθαλμὸς κ. τ. λ. is a continuation of ἀλλὰ λαλοῦμεν in v. 7.

Ibid. This quotation agrees neither with the Hebrew, the LXX, nor with any other translation. Origen says of it, “In nullo regulari libro inventitur, nisi in secretis Eliæ prophetæ.” Vol. III. p. 916. The passage does not refer to the happiness of a future state, but the doctrines of the gospel.

11. I would not connect τίς with ἀνθρώπων, but take the words as they stand: *For who knows, even in the case of men, the deep things (τὰ βάθη) of a man, except &c.* See Rom. vii. 1.

h Rom. 8, τοῦ Θεοῦ. ^h ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλά- 12
15.

βομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν
i ver. 4: 1, τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν. ^{ia} Α καὶ λαλοῦ- 13
17. 2 Pet. 1,
16.

μεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ'
ἐν διδακτοῖς πνεύματος ἁγίου, πνευματικοῖς πνευ-
k Rom. 8, ματικὰ συγκρίνοντας. ^k Ψυχικὸς δὲ ἄνθρωπος οὐ δέ- 14
7.

χεται τὰ τοῦ πνεύματος τοῦ Θεοῦ, μωρία γὰρ αὐτῷ
ἐστι· καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνα-

κρίνεται. ^l ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, 15

19: 28, 5, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. ^m τίς γὰρ ἔγνω νοῦν 16

21. 1 Joh. Κυρίου, ὃς συμβιβάζει αὐτόν; ἡμεῖς δὲ νοῦν Χρι-

4, 1, στοῦ ἔχομεν. Καὶ ἐγὼ, ἀδελφοί, οὐκ ἠδυνήθην λαλή- 3

34. σαί ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νη-

m Job. 15, 8, 19: 28, 5, Jer. 23, 18, Sap. 9, 13, Rom. 11, 34.

12. τὸ πνεῦμα τοῦ κόσμου, worldly wisdom.

Ibid. τὰ χαρισθέντα, the whole of God's gracious dispensation in the gospel.

13. διδακτοῖς. See a similar construction in John vi. 45.

Ibid. πνευματικοῖς sc. λόγοις. Interpreting what the Spirit has revealed in words which the Spirit directs. For συγκρίνειν see Gen. xl. 8, 16, 22. xli. 12, 13, 15.

14. Ψυχικός. Ψυχὴ is the vital principle which we have in common with other animals: πνεῦμα is the intellectual faculty which is peculiar to man. See xv. 44. and Valckenaer ad h. l. Theophylact says, ψυχικὸν γὰρ ἀνθρώπου λέγει τὸν κατὰ φύσιν ζῶντα, καὶ ἀνθρωπίνους λογισμοῖς διοικούμενον· πνευματικὸν δὲ, τὸν ὑπερναβάντα τοὺς τῆς φύσεως νόμους, καὶ μηδὲν ἀνθρώπινον φρονούοντα, ad Luc. i. 46. (vol. I.

p. 280.) ψυχικός therefore is the man who has only the natural powers of the mind, unenlightened by the Spirit.

Ibid. πνευματικῶς ἀνακρίνεται, they are only examined and understood by means of spiritual illumination.

15. πάντα, every man. Bos. Others refer it to τὰ τοῦ πνεύματος τοῦ Θεοῦ.

Ibid. ὑπ' οὐδενὸς, i. e. ψυχικοῦ.

16. Neither here, nor in Rom. xi. 34. is the whole quotation given, which is in the LXX, τίς ἔγνω νοῦν Κυρίου; καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβάζει αὐτόν;

Ibid. νοῦν Χριστοῦ is probably a mind enlightened by Christ.

CHAP. III.

1. σαρκικός is different from ψυχικός, (see ii. 14.) and means a man who follows his natural lusts and appetites.

- 2 ^πίοις ἐν Χριστῷ. ^ηγάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶ- ^{n Heb. 5,}
μα· οὐπω γὰρ ἠδύνασθε, ἀλλ' οὔτε ἔτι νῦν δύνασθε· ^{12, 13.}
3 ^οἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ^{o 1, 11.}
ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ^{Gal. 5, 19,}
4 ἄνθρωπον περιπατεῖτε; ^{p 1, 12.} ὅταν γὰρ λέγῃ τις, Ἐγὼ
μὲν εἰμι Παῦλον, ἕτερος δὲ, Ἐγὼ Ἀπολλῶ, οὐχὶ
σαρκικοί ἐστε;
5 ¹Τίς οὖν ἐστὶ Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλ' ἡ ^{q 1, 12.}
διάκονοι, δι' ὧν ἐπιστεύσατε, καὶ ἐκάστω ὡς ὁ Κύ-
6 ριος ἔδωκεν; ¹ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ^{r Act. 18, 26:}
7 ἀλλ' ὁ Θεὸς ἡὔξανε· ὥστε οὔτε ὁ φυτεύων ἐστί τι, ^{19, 1.}
8 οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. ^s ὁ φυτεύων ^{s Psal. 62,}
δὲ καὶ ὁ ποτίζων ἐν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν ^{12. Jer. 17,}
9 λήψεται κατὰ τὸν ἴδιον κόπον. ^t Θεοῦ γάρ ἐσμεν συν- ^{10: 32, 19.}
10 εργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομὴ ἐστε. ^u Κατὰ ^{Matt. 16, 27.}
τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρ- ^{Rom. 2, 6.}
χιτέκτων θεμέλιον τέθεικα· ἄλλος δὲ ἐποικοδομεῖ. ^{Gal. 6, 5.}
11 ἕκαστος δὲ βλέπेटω πῶς ἐποικοδομεῖ. ^x θεμέλιον γὰρ ^{Apoc. 2, 23:}
ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ^{22, 12.}
12 ἐστὶν Ἰησοῦς ὁ Χριστός. εἰ δέ τις ἐποικοδομεῖ ἐπὶ ^{t 2 Cor. 6, 1.}
^{Eph. 2, 20.}
^{Col. 2, 7.}
^{1 Pet. 2, 5.}
^{u Rom. 1, 5:}
^{15, 20.}
^{x Esa. 28,}
^{16. Matt.}
^{16, 18.}
^{Eph. 2, 20.}

2. Compare Heb. v. 12. where γάλα is synonymous with τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ. Ἐπότισα cannot properly be applied to βρῶμα: but Homer in the same manner has οἶνον οἰνίζοντο σίτον τε. Il. θ'. 546.

4. σαρκικοί. The true reading is perhaps ἄνθρωποι.

5. ἀλλ' ἡ. See 2 Cor. i. 13. There is authority also in Xenophon, ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἡ μικρόν τι, Anab. VIII. p. 330: but the words are perhaps to be expunged from the

present passage.

Ibid. ἐκάστω, i. e. διάκονοι ἐκάστω.

8. ἐν εἰσιν. They do not belong to different parties, but are sent by one master to perform one and the same work.

9. Our translation says, *For we are labourers together with God*: perhaps it should be, *for we are only fellow-labourers of*, i. e. employed by, *God*.

10. ἄλλος. Alluding to any persons, who had followed him at Corinth.

τὸν θεμέλιον τοῦτον, χρυσὸν, ἄργυρον, λίθους τιμίους,
^y Esa. 48, ξύλα, χόρτον, καλάμην, ^y ἐκάστου τὸ ἔργον φανερόν ¹³
^{10.} Jer. 23, γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀπο-
^{29.} 1 Cor. 4, 5. 1 Pet. 1, 7: 4, 12. καλύπτεται· καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ
 πῦρ δοκιμάσει. εἴ τινος τὸ ἔργον μένει, ὃ ἐπαρκოდό- ¹⁴
 μησε, μισθὸν λήψεται. εἴ τινος τὸ ἔργον κατακαή- ¹⁵
 σεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως δὲ
^z 6, 19. ὥς διὰ πυρός. ^z Οὐκ οἶδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ ¹⁶
² Cor. 6, 16. τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; εἴ τις τὸν ναὸν ¹⁷
^{Eph. 2, 21.} 22. Heb. 3, τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς
^{6.} 1 Pet. 2, 5. τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. ^a Μηδεὶς ¹⁸
^a Prov. 3, 7. Esa. 5, 21. ἐαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν,
 ἐν τῷ αἰῶνι τούτῳ μωρὸς γενέσθω, ἵνα γένηται σο-
^b Job. 5, 13. φός. ^b ἡ γὰρ σοφία τοῦ κόσμου τούτου, μωρία παρὰ ¹⁹
 τῷ Θεῷ ἐστι. γέγραπται γὰρ, ‘Ὁ δρασσόμενος τοὺς
^c Psal. 94, ‘σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.’ ^c καὶ πάλιν, ‘Κύ- ²⁰
^{11.} ριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι

12. χρυσὸν κ.τ.λ. So Xenophon, εἰθισμένοι ὄρᾱν οἱ ἄνθρωποι σωροὺς σίτου, ξύλων, λίθων —. Hell. IV. 4, 12. S. Paul may speak here of true and false doctrines, or of true and false believers.

13. ἡ ἡμέρα. This perhaps means the day of persecution; which S. Paul often foretold, as in vii. 29. The metaphor of a fire is applied to the trial of persecution in James v. 3. 1 Pet. i. 7. iv. 12.

15. ὥς διὰ πυρός. The metaphor of a fire is still kept up. To escape, as from a fire, i. e. narrowly and with difficulty, seems to have been a proverb. See Amos iv. 11. Zech. iii. 2.

Oxford Tracts No. 79. p. 33.

Jude 23. So Livy says of L. Æm. Paulus, “prope ambustus evaserat,” XXII. 35. — θεὸν πάντα τρόπον ἐκ μέσου, φασί, πῦρὸς τὸν ἄνδρα σώζειν. Aristid.

16. ναὸς Θεοῦ is used for the Christian church, or body of believers. See 2 Thess. ii. 4.

17. φθείρει, *corrupts with false doctrines.*

18. Origen and Chrysostom couple ἐν τῷ αἰῶνι τούτῳ with μωρὸς γενέσθω.

19. Ὁ δρασσόμενος κ. τ. λ. S. Paul agrees with the Hebrew: the LXX read, ὁ καταλαμβάνων σοφούς ἐν τῇ φρονήσει.

20. τῶν σοφῶν. In LXX and Heb. ἀνθρώπων.

²¹ ‘ εἰςὶ μάταιοι.’ Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώ-
²² ποις· πάντα γὰρ ὑμῶν ἐστίν, εἴτε Παῦλος, εἴτε
 Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ εἴτε
 θάνατος, εἴτε ἐνεστώτα εἴτε μέλλοντα· πάντα ὑμῶν
²³ ἐστίν. ^d ὑμεῖς δὲ, Χριστοῦ· Χριστὸς δὲ, Θεοῦ. ^e Οὐ- ^d 11, 3.
⁴ τως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χρι- ^e Matt. 24,
 στοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ· ^f ὁ δὲ λοιπὸν, ^{45.} 2 Cor.
 ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὔρεθῇ· ^{4.} 5: 6, 4.
³ ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ’ ὑμῶν ἀνακριθῶ, ^{Col.} 1, 25.
 ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ’ οὐδὲ ἐμαυτὸν ἀνα- ^{Tit.} 1, 7.
⁴ κρίνω· ^g οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ’ οὐκ ἐν ¹ Pet. 4, 10.
 τούτῳ δεδικαίωμα· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν. ^f Luc. 12,
⁵ ^h ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύ- ^{42.}
 ριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκοτόους, καὶ φα-
 νερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος
 γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ.

21. This may be addressed
 to the false teachers, or to the
 Corinthians themselves: *let no
 one boast of belonging to one set
 or party of men: for all things,
 which have any connexion with
 your salvation, belong equally to
 you all.*

22. εἴτε Παῦλος κ.τ.λ. *Every
 teacher belongs equally to all of
 you: εἴτε κόσμος, the world was
 made for all of you: εἴτε ζωὴ,
 εἴτε θάνατος, all of you have an
 equal share in the good things of
 life, and are equally certain to
 die. See Pyle.*

CHAP. IV.

1. I have no wish to be
 looked upon as the head of a
 party: *but let every one consi-
 der us merely as servants of*

Christ.

2. ὁ δὲ λοιπὸν. As for any
 thing else, my only wish is to
 be found a faithful servant.

3. But as to my being found
 faithful, I care very little for
 the inquiry being made by
 man.

Ibid. ἡμέρας. This refers to
 the custom of fixing a day (*diem
 dicere*) for a trial.

4. *For I am not conscious to
 myself of any thing wrong, but
 still that does not justify me.*
 Plato writes οὐδὲ μέγα, οὐδὲ σμι-
 κρὸν ἐμαυτῷ σύνοιδα. *Apol.*

5. κρίνετε. Raphael under-
 stands this in a good sense:
*do not single any one out as an
 object of praise. See the end
 of the verse.*

i Prov. 3, 7.
Rom. 12, 3.

ⁱ Ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἑμάντων 6
καὶ Ἀπολλῶ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ
ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς

k Joh. 3, 27.
Rom. 12, 6.

φυσιοῦσθε κατὰ τοῦ ἐτέρου. ^k τίς γὰρ σὲ διακρίνει ; 7

Jac. 1, 17.
1 Pet. 4, 10.

τί δὲ ἔχεις ὃ οὐκ ἔλαβες ; εἰ δὲ καὶ ἔλαβες, τί καυ-
χᾶσαι ὡς μὴ λαβών ; ^h Ἡδὴ κεκορεσμένοι ἐστέ, ἥδη 8
ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν
γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσω-

1 Psal. 44,
22. Rom.

μεν. ^l δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους 9

8, 36.
2 Cor. 4, 11.

ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγε-

Heb. 10, 33.

νήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

m 2, 3.
2 Cor. 13, 9.

^m ἡμεῖς μωροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν 10
Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐν-

n Act. 23, 2.
2 Cor. 4, 8:

δοξοί, ἡμεῖς δὲ ἄτιμοι. ⁿ ἄχρι τῆς ἄρτι ὥρας καὶ πει- 11

11, 23.

6. μετεσχημάτισα. Hencesome have inferred, that S. Paul used his own name and that of Apollos merely out of consideration for the Corinthians, but that the real names were different. See Tillemont, *Mémoires*, tom. I. p. 831. If so, ἐν ἡμῖν would signify, *by the case which I have put of Apollos and myself*.

Ibid. μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, *non magnificentius de vobis sentire, quam scriptum est*; nempe in hac epistola, verbis præcedentibus, quibus laudem et gloriationem detraxerat Apostolus sibi et Apollo. Palaiet, Elsnier.

Ibid. ὑπὲρ τοῦ ἐνός. *On account of any particular teacher*. If it meant *one above another*, it would be εἰς ὑπὲρ τὸν ἐνά.

Ibid. ἵνα μὴ φυσιοῦσθε. For ἵνα with an indicative see ix.

18. xi. 34. Gal. iv. 17. Rev. xxii. 14. and Valcken. ad l.

8. This is said ironically: *ye fancy yourselves full of knowledge and spiritual gifts*.

Ibid. καὶ ὄφελον. And I wish you were really enjoying that preeminence, which is reserved for us apostles: viz. in the next world: for in this world we are exposed to persecution.

9. ἐσχάτους ἀπέδειξεν, *contemptissimos constituit*. Krebsius. It may allude to the custom of the combats with wild beasts being the *last* of the shows in the amphitheatre.

Ibid. ὡς ἐπιθανατίους. *Velut bestiarios*. Tertull. p. 566. He understood an allusion to persons exposed to wild beasts in the amphitheatre. The word θέατρον seems to countenance this idea. See 1 Cor. xv. 32. So also Krebsius.

- νῶμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφι-
 12 ζόμεθα, καὶ ἀστατοῦμεν, ° καὶ κοπιῶμεν ἐργαζόμενοι ° Matt. 5,
 ταῖς ἰδίαις χερσί· λαιδορούμενοι, εὐλογοῦμεν· διωκό- 44. Luc. 6,
 13 μενοι, ἀνεχόμεθα· βλασφημούμενοι, παρακαλοῦμεν· 28: 23, 34.
 ° ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων Act. 7, 60:
 14 περίφημα ἕως ἄρτι. ° Οὐκ ἐντρέπων ὑμᾶς γράφω 18, 3: 20,
 15 ταῦτα, ἀλλ' ὡς τέκνά μου ἀγαπητὰ νουθετῶ. ° εἰ 34. Rom.
 γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ 12, 14.
 πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ 1 Thess. 2, 9.
 16 εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. ° παρακαλῶ οὖν ὑμᾶς, 2 Thess. 3, 8.
 17 μιμηταί μου γίνεσθε. ° Διὰ τοῦτο ἔπεμψα ὑμῖν Τι- ° Lament.
 μόθεον, ὅς ἐστι τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν 3, 45.
 Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν ° 1 Thess. 2,
 Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκει. 11.
 18 ° Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν ° Act. 18, 11.
 19 τινες· ° ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, εἰ ὁ Κύριος Gal. 4, 19.
 θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιω- Phil. 10.
 20 μένων, ἀλλὰ τὴν δύναμιν. ° οὐ γὰρ ἐν λόγῳ ἢ βασι- Jac. 1, 18.
 ° s 11, 1. Phil-
 lipp. 3, 17.
 1 Thess. 1,
 6. 2 Thess.
 3, 9.
 1 Tim. 1,
 2. 2 Tim. 1,
 2.
 u Rom. 15,
 32. Jac. 4,
 15. Heb. 6,
 3.
 x 2, 4.
 1 Thess. 1,
 5. 2 Pet. 1,
 16.

11. ἀστατοῦμεν, *we are obliged frequently to change our place of residence.*

12. κοπιῶμεν. *We labour in promoting the gospel.* Mosheim, *de rebus ante Const.* Cent. I. 38. not. z.

Ibid. ἰδίαις χερσί. The truth of this is confirmed by Acts xx. 34.

13. ὡς περικαθάρματα κ. τ. λ. In Lam. iii. 45. we only read ἔθikas ἡμᾶς ἐν μέσῳ τῶν λαῶν in the LXX: but there are two words in the Hebrew answering to περικαθάρματα and περίφημα. Mayer interprets these words to mean *homines piaculares*, persons devoted to death

to expiate some public calamity. *Thes. Crit. Sacr.* part. I. p. 512. Krebsius translates πε-

ρικαθάρματα, *quisquiliis, sterquilinia, omnium bipedum nequissimos.* See L. Bos, *Animadv. Philol.* ad l. Dio calls Commodus τὸ κάθαρμα, p. 1216.

Ibid. περίφημα, *res circumquaque abrasa.*

15. παιδαγωγοὺς, πατέρας. Valckenaer supposed S. Paul to contrast the severity of *masters* with the gentleness of *fathers*.

17. It is not certain, whether Timothy was the bearer of this Epistle, or whether he had been sent before. See xvi. 10.

19. τὴν δύναμιν. Their spi-

γ 2 Cor. 10, 2: 13, 10. λεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. ὅτι θέλετε ; ἐν ῥάβδῳ 21

ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ, πνεύματί τε πραότης ;

δ Levit. 18. 20. 8. Deut. 27. 20. ὧς ὁ ΛΩΣ ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορ- 5

νεία, ἣν τις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναι-
κά τινα τοῦ πατρὸς ἔχειν· καὶ ὑμεῖς πεφυσιωμένοι 2

ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου
α Col. 2, 5. ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας. ἃ ἐγὼ μὲν γὰρ ὡς ἀπὸν 3

τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἥδη κέκρικα ὡς

β Matt. 16, 19: 18, 18. παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον, ὃ ἐν τῷ ὀνό- 4

γ Joh. 20, 23. ματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων
ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυ-

δ 1 Tim. 1, 20. ρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὃ παραδοῦναι τὸν τοιοῦτον 5
τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα

ε Gal. 5, 9. σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. ὃ Οὐ καλὸν τὸ 6

ritual gifts. See Acts vi. 8. x. 38. 1 Cor. ii. 4, 5.

21. ῥάβδος. The rod of the master is again contrasted (as in ver. 15.) with the love of a father. Valckenaer.

CHAP. V.

1. ὧς, generally.

Ibid. ὀνομάζεται. Yet such cases certainly occurred among the heathen ; and hence Elsner renders it, *cum laude commemoratur, probatur* : but it means, that the heathen did not talk of such cases. Cicero says, "Nubit genero socrus, nullis auspicibus, nullis auctoribus, funestis ominibus omnium omnibus. O mulieris scelus incredibile, et præter hanc unam in omni vita inauditum." *pro Cluent.* 5. ὀνομάζεται is perhaps an interpolation.

Ibid. πατρός. It might seem from 2 Cor. vii. 12. that he was

still living, which aggravates the offence.

2. I have removed the note of interrogation at the end of the verse. The expression is rather one of indignation : *And yet, notwithstanding this flagrant case, ye are puffed up, and have not rather lamented &c.* See Raphael. It alludes to their being proud of their spiritual gifts : but Pyle understands it of their being proud of this offender.

3. ὡς ἀπὸν. Perhaps ὡς is to be expunged.

Ibid. πνεύματι. See 2 Kings v. 26. Col. ii. 5.

5. Σατανᾷ. See 1 Tim. i. 20. It probably means the infliction of some bodily disease. So Chrysostom and Theophylact : but Beza understands ὄλεθρον σαρκὸς of the destruction of his pride, lust, &c.

6. Your boasting is unseasonable : (see ver. 2.) so long as

καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ
 7 φύραμα ζυμοῖ; ἑκκαθάρατε οὖν τὴν παλαιὰν ζύμην, ^{e 15, 3.}
 ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ τὸ ^{Esa. 53, 7.}
 8 πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, Χριστός. ^{Joh. 1, 29.} ὥστε ἐορ- ^{1 Pet. 1, 19.}
 τάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας ^{f Exod. 12, 3, 15. Deut. 16, 3.}
 καὶ πονηρίας, ἀλλ' ἐν ἄζυμοις εἰλικρινείας καὶ ἀλη-
 θείας.

9 Ὡς Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγ- ^{g ver. 2, 7.}
 10 νυσθαι πόρνοις. καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσ- ^{Matt. 18.}
 μου τούτου, ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ εἰδωλο- ^{17. 2 Cor. 6, 14. Eph. 5, 11.}
 λάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεθῆναι.
 11 νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἐάν τις
 ἀδελφὸς ὀνομαζόμενος ἢ πόρνος, ἢ πλεονέκτης, ἢ
 εἰδωολάτρης, ἢ λοιδόρος, ἢ μέθυσος, ἢ ἄρπαξ,
 12 τῷ τοιούτῳ μηδὲ συνεσθίειν. ^{i τί γάρ μοι καὶ τοὺς} ^{i Marc. 4, 11. Col. 4, 5. 1 Thess. 5, 12.}
 13 ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, τοὺς δὲ ^{i Tim. 3, 7.}

this person is among you, none of you ought to boast.

7. ὑπὲρ ἡμῶν. These words are perhaps an interpolation.

8. ἐορτάζωμεν. From this passage Michaelis has inferred that the Epistle was written shortly before Easter.

9. ἐν τῇ ἐπιστολῇ. In this Epistle. See Rom. xvi. 22. Col. iv. 16. 1 Thess. v. 27. 2 Thess. iii. 14. He alludes to what he writes after this in ver. 13. vii. 2.

10. We are perhaps to read οὐ πάντως, without καί.

Ibid. ἐπεὶ, for then, or otherwise. See Rom. iii. 6. xi. 6, 22. 1 Cor. vii. 14. xiv. 16. xv. 29. and Alberti at 1 Cor. v. 10.

12. Knatchbull (after Theophylact) points this passage thus: Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχί· τοὺς ἔσω ὑμεῖς κρίνετε· τοὺς δὲ ἔξω ὁ Θεὸς κρίνει. καὶ κ. τ. λ. but I have adopted a different punctuation. The meaning is this; I have only spoken about your intercourse with Christians: for what right have I to pass sentence upon those who are not Christians? Is it not your province to pass sentence upon Christians, and will not God pass sentence upon others? Exercise therefore this power which you have, and excommunicate this offender. We are perhaps to expunge καὶ before ἐξαρεῖτε.

^k Deut. 13, ἔξω ὁ Θεὸς κρίνει; ^k καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ
5: 22, 21,
22, 24. ὑμῶν αὐτῶν.

ΤΟΛΜΑΙ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, 6
κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων;
¹ οὐκ οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσι; καὶ εἰ 2
¹ Matt. 19,
28. Luc.
22, 30. ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων
ἐλαχίστων; οὐκ οἶδατε ὅτι ἀγγέλους κρινοῦμεν; 3
μήτι γε βιωτικά; βιωτικά μὲν οὖν κριτήρια ἐὰν ἔχητε, 4
τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθί-
ζετε. πρὸς ἐντροπὴν ὑμῖν λέγω· οὕτως οὐκ ἔστιν ἐν 5
ὑμῖν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται διακρίναι ἀνά
μέσον τοῦ ἀδελφοῦ αὐτοῦ; ἀλλὰ ἀδελφὸς μετὰ 6
^m Matt. 5,
39. Rom.
12, 17, 19.
1 Thess. 4,
6: 5, 15.
1 Pet. 3, 9. ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; ^m Ἦδη μὲν 7
οὖν ὅλως ἡττημα ἐν ὑμῖν ἔστιν, ὅτι κρίματα ἔχετε
μεθ' ἑαυτῶν. διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί

CHAP. VI.

1. Τολμᾷ. *Sustinet, inducere potest in animum.* Stephanus. Valcken. Wolfius.

Ibid. ἀδίκων, the heathen, though they were not all unjust, as τῶν ἀγίων means Christians, though all were not holy in their lives. It was true, however, that the heathen had not been justified, as the Christians had.

2. τὸν κόσμον κρινούσι. I should interpret this of some privilege reserved for Christians hereafter, which we do not now clearly understand. So also in v. 3. See Matt. xix. 28.

2. ἀνάξιοι κ. τ. λ. *Ye do not deserve, or are not worthy, to be tried before mean tribunals.* Theophylact, Valcken: but the usual interpretation is, are ye not wor-

thy to decide trifling causes?

3. μήτι γε βιωτικά. *Much more things of this life.* Valcken.

4. *If ye have disputes upon common matters, set those to decide them, who are of little repute among you;* and you will find them sufficient to settle it, without going before the heathen. Others have taken τοὺς ἐξουθ. for the heathen, as if S. Paul spoke ironically, *So then, if you have a dispute about secular matters, you go before those, who as being heathen are looked upon as nothing!*

5. I have said this to shame you, and as supposing there is no person of superior judgment among you.

7. I have hitherto spoken about the settling of disputes; but it is altogether wrong, that

- 8 οὐχὶ μάλλον ἀποστερεῖσθε ; ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ
 9 ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς. ^η ἢ οὐκ οἴδατε ὅτι ^{n Gal. 5, 19.}
 ἄδικοι βασιλείαν Θεοῦ οὐ κληρονομήσουσι ; Μὴ πλα- ^{&c. Eph. 5,}
 νᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοί, ^{5. 1 Tim. 1,}
 10 οὔτε μαλακοί, οὔτε ἀρσένοκοῖται, οὔτε κλέπται, οὔτε ^{9. Heb. 12,}
 πλεονέκται, οὔτε μέθυστοι, οὐ λοῖδοροι, οὐχ ἄρπαγες, ^{14. Apoc.}
 11 βασιλείαν Θεοῦ οὐ κληρονομήσουσι. ^ο καὶ ταῦτα ^{ο Eph. 2, 1,}
 τινὲς ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ' ^{2, 3: 5, 8.}
 ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν ^{Col. 3, 7.}
 τῷ πνεύματι τοῦ Θεοῦ ἡμῶν. ^{Tit. 3, 3.}
 12 ^p Πάντα μοι ἔξεστιν· ἀλλ' οὐ πάντα συμφέρει. ^{p 10, 23.}
 πάντα μοι ἔξεστιν· ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι
 13 ὑπὸ τινος. ^q Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία ^{q ver. 19,}
 τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα ^{20: 15, 50.}
 καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ ^{Matt. 15,}
 14 Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· ^r ὁ δὲ Θεὸς καὶ τὸν ^{17. Rom.}
^{14, 17. Col.}
^{2, 22, 23.}
^{1 Thess. 4,}
^{3.}

the disputes themselves exist : ye ought not to quarrel at all.

9. Μὴ πλανᾶσθε. They perhaps abused the saying, mentioned in v. 12. πάντα μοι ἔξεστιν. See viii. 9. Gal. v. 13. 1 Pet. ii. 16.

11. The end of this verse seems to contain an allusion to the form of baptism *in the name* &c. The whole passage alludes to a person being released from his sins at baptism, and sanctified by the Holy Spirit.

12. Πάντα μοι ἔξεστιν. This was perhaps a saying of the Corinthians, when they wished to excuse their sensuality and their eating of meats offered to idols. See x. 23. Tit. i. 15.

Ibid. ἐξουσιασθήσομαι. I have power over all things ; but none of them shall have power over me. Ἐξουσιασθήσομαι is used with reference to ἔξεστιν. Valcken.

13. Perhaps the whole of the passage τὰ βρώματα—καταργήσει is to be taken, like πάντα μοι ἔξεστιν in v. 12. for a saying of the Corinthians: *meat is made for the belly, and the belly for meat, and both will hereafter be destroyed : to which S. Paul replies, but still the body was not made for fornication ; and men will rise again hereafter to give an account of what they did in the body.*

Ibid. ὁ Κύριος τῷ σώματι. S. Paul seems here to unite the idea of the body of a man, and

^{1 Act. 2, 24.}
^{Rom. 6, 5,}
^{8: 8, 11.}
^{2 Cor. 4, 14.}

Κύριον ἡγείρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως
 αὐτοῦ. ^s Οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη Χρισ- ¹⁵
 τοῦ ἐστίν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποι-
 ῆσω πόρνης μέλη; μὴ γένοιτο. ^t ἢ οὐκ οἶδατε ὅτι ¹⁶
 ὁ κολλώμενος τῇ πόρνῃ, ἐν σῶμά ἐστιν; ^u Ἔσον-
 ται γάρ, φησιν, ^u οἱ δύο εἰς σάρκα μίαν. ^u ὁ δὲ ¹⁷
 κολλώμενος τῷ Κυρίῳ, ἐν πνευμά ἐστι. Φεύγετε τὴν ¹⁸
 πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος,
 ἐκτὸς τοῦ σώματός ἐστιν. ὁ δὲ πορνεύων, εἰς τὸ ἴδιον
 σῶμα ἁμαρτάνει. ^x ἢ οὐκ οἶδατε, ὅτι τὸ σῶμα ὑμῶν ¹⁹
 ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν, οὗ ἔχετε
 ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν; ^y ἡγοράσθητε γὰρ ²⁰
 τιμῇ. ^y δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν,
 καὶ ἐν τῷ πνεύματι ὑμῶν, ἃτινά ἐστι τοῦ Θεοῦ.

ΠΕΡΙ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ ⁷
 γυναικὸς μὴ ἄπτεσθαι· διὰ δὲ τὰς πορνείας ἕκασ- ²
 τος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἐκάστη τὸν ἴδιον
 ἄνδρα ἐχέτω. ^z Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομέ- ³
 νην εὐνοίαν ἀποδιδότω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ
 ἀνδρί. ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ⁴
 ἀλλ' ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος
 οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. ^a μὴ ἀποστερεῖτε ἀλλή- ⁵
 ἄλλη.

of the body of believers. Christ is the head of the latter: see Rom. xii. 5. 1 Cor. xi. 3. xii. 27. Eph. v. 23. Col. i. 18.

15. ἄρας οὖν. Some MSS. read ἄρα οὖν, which is preferred by Bos and Valckenaer.

18. πᾶν ἁμάρτημα, every other sin.

19. ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος. In iii. 16. he said

ναὸς Θεοῦ. See Eph. ii. 22.

20. ἡγοράσθητε. Ye do not belong to yourselves, but to God; for he has bought you by the 'blood of his own Son. See vii. 22, 23.

Ibid. The words καὶ ἐν τῷ—Θεοῦ are perhaps an interpolation.

3. ὀφειλομένην εὐνοίαν. The reading is probably ὀφειλῆν.

λους, εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ, καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχησθε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. Τοῦτο δὲ λέγω κατὰ συγ-
 7 γνώμην, οὐ κατ' ἐπιταγὴν. ^b θέλω γὰρ πάντας ἀν- ^b Matt. 19, 12.
 8 θρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλ' ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως.
 9 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐ-
 9 τοῖς ἐστὶν εἶναι μείνωσιν ὡς ἀγῶ. ^c εἰ δὲ οὐκ ἐγκρα- ^c 1 Tim. 5, 14.
 10 τεύονται, γαμησάτωσαν· κρεῖσσον γάρ ἐστι γαμῆσαι
 10 ἢ πυροῦσθαι. ^d Τοῖς δὲ γεγαμηκόσι παραγγέλλω, ^d Mal. 2, 14.
 οὐκ ἐγὼ, ἀλλ' ὁ Κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χω- ^e Matt. 5, 32;
 11 ρισθῆναι· εἰ δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ^f Marc. 10, 11, 12.
 ἀνδρὶ καταλλαγῆτω· καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.
 12 Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος, εἴ τις ἀδελ-
 13 φὸς γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν
 13 μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν· καὶ γυνή, ἣτις ἔχει
 14 ἄνδρα ἄπιστον, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐ-
 14 τῆς, μὴ ἀφιέτω αὐτόν. ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπι-
 στος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος

5. The words τῇ νηστείᾳ καὶ are perhaps to be expunged, and ἦτε to be read for συνέρχεσθε.

6. Τοῦτο δὲ λέγω. What I am going to say is out of consideration to your feelings, not in consequence of any positive command of our Lord. See ver. 10, 40.

7. ὡς καὶ ἐμαυτόν. i. e. able to command his desires. Theodoret adds ἐν ἐγκρατείᾳ, as do some other authorities; and Theophylact writes, βούλομαι ἵνα πάν-

τες πάντοτε ἐνεγκρατεύωνται. See ver. 9.

8. It seems certain from this verse, that S. Paul was unmarried. See ix. 4, 5.

9. πυροῦσθαι. Theodoret writes πύρωσιν δὲ οὐ τὴν ἐνόχλησιν τῆς ἐπιθυμίας, ἀλλὰ τὴν ἡτταν ὠνόμασε.

10. ὁ Κύριος. See Matt. xix. 9.

14. ἡγίασται. i. e. he is not ἀκάθαρτος. He is not looked upon by God as wholly unclean.

ἐν τῷ ἀνδρί· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι,
νῦν δὲ ἁγία ἐστιν. Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρί- 15
ζέσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς

^c 1 Pet. 3, 1. τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. ^c τί 16
γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας,
ἄνερ, εἰ τὴν γυναῖκα σώσεις; Εἰ μὴ ἐκάστῳ ὡς ἐμέ- 17
ρισεν ὁ Θεός, ἕκαστον ὡς κέκληκεν ὁ Κύριος, οὕτω
περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις
διατάσσομαι. Περιτετμημένος τις ἐκλήθη; μὴ ἐπι- 18
σπᾶσθω· ἐν ἀκροβυστίᾳ τις ἐκλήθη; μὴ περιτεμνέ-

^f Gal. 5, 6: σθω. ^f ἡ περιτομὴ οὐδὲν ἐστι, καὶ ἡ ἀκροβυστία οὐ- 19
^{6, 15.} δὲν ἐστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. ἕκαστος ἐν 20
τῇ κλήσει ἢ ἐκλήθη, ἐν ταύτῃ μενέτω. Δοῦλος ἐκ- 21
λήθης; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλευ-

^h 9, 21. θερος γενέσθαι, μᾶλλον χρῆσαι. ^h ὁ γὰρ ἐν Κυρίῳ 22
^{Joh. 8, 36.} κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως
^{Rom. 6, 18,} 22. Gal. 5, κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως
^{13. Eph. 6,} 6. 1 Pet. 2, καὶ ὁ ἐλεύθερος κληθεὶς, δοῦλός ἐστι Χριστοῦ. ⁱ τι- 23
^{16.} μῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. ἕκα- 24
ⁱ 6, 20.

14. ἐπεὶ ἄρα. *For otherwise.*
See v. 10.

Ibid. ἁγία. This implies, that
the Christian parent brought
up the children as Christians.

15. δεδούλωται. In this case
the marriage vow is not bind-
ing. The believing party is not
bound to continue with the
unbelieving husband or wife,
who is determined to separate.

Ibid. ἐν δὲ εἰρήνῃ. But yet
we are bound to do every thing
we can to live in peace: and
therefore it is better for them
not to separate.

17—24. These verses are
parenthetical, and only inci-

dentally connected with the
precepts about marriage.

17. Εἰ μὴ is used for ἀλλὰ in
Matt. xii. 4. Gal. i. 7. Knatch-
bull reads τί οἶδας, εἰ τὴν γυναῖκα
σώσεις, εἰ μὴ; Some MSS. con-
firm this by reading ἢ μὴ;

18. μὴ ἐπισπᾶσθω. Epipha-
nius conceived this to allude
to a surgical process, by which
the effect of circumcision was
removed. So Theophylact. Jo-
sephus says that Antiochus Epi-
phanes ordered the Jews ἐπι-
σπᾶσθαι. Vol. II. p. 503. See
Schleusner, Celsus VII. 25.
ⁱ Mac. i. 15. Wolfius.

23. τιμῆς ἡγοράσθητε. Knatch-

στος ἐν ᾧ ἐκλήθη, ἀδελφοὶ, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ. Heb. 9, 12.
1 Pet. 1, 18,
19. 2 Pet.
2, 1.

- 25 Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι, ὡς ἡλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. νομίζω οὖν, τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐν-εστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. δέδεσαι γυναικί; μὴ ζῇτε λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζῇτε γυναῖκα. ἐὰν δὲ καὶ γήμης, οὐχ ἡμαρτες· καὶ ἐὰν γήμῃ ἢ παρθένος, οὐχ ἡμαρτε· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι. ^k Τοῦτο δέ φημι, ἀδελφοὶ, ὁ καιρὸς συν-εσταλμένος τὸ λοιπὸν ἐστίν, ἵνα καὶ οἱ ἔχοντες γυν- k Rom. 13,
11. 1 Pet.
4, 7.
- 30 αἰκας ὡς μὴ ἔχοντες ὦσι· καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες· ¹ καὶ οἱ χρώμενοι τῷ 1 Psal. 39, 6.
Esa. 40, 6.

bull reads this interrogatively, and understands it, not of redemption through Christ, but of liberty purchased by a slave: he opposes τιμῆς ἡγοράσθητε; to δοῦλος ἐκλήθης; but it more probably is connected with δοῦλος ἐστὶ Χριστοῦ, he is the servant of Christ, because Christ bought him with the price of his own blood. See vi. 20.

25. παρθένων, of either sex. *Elsner, Macknight.*

Ibid. ὡς ἡλεημένος. *As one who by the mercy of God is in a state which entitles his opinion to some weight.*

26. This is perhaps a clue to the whole passage about marriage. S. Paul knew that a time of severe persecution would come, when it would be better to have no worldly ties. See

ver. 28. Τοῦτο and οὕτως refer to παρθένων.

29. ὁ καιρὸς συνεσταλμένος τὸ λοιπὸν ἐστίν. *The time, which is about to come, is one of trouble and affliction.* See Schleusner. Valcken. ad 26.

Ibid. ἵνα. This denotes, not the cause, but the consequence. See Matt. i. 22. The meaning is, that in the time of persecution all persons would suffer equally.

31. χρώμενοι, καταχρώμενοι. There seems to be no opposition between these words. *The time is coming, when all Christians will suffer equally, those who use the world and those who do not.* See Origen, vol. II. p. 87, 172. Cyprian, p. 176, 307. So also Krebsius. See ix. 18.

Jac. 1, 10: κόσμῳ τούτῳ, ὥς μὴ καταχρώμενοι. παράγει γὰρ τὸ
 4, 14.
 1 Pet. 1, 24. σχῆμα τοῦ κόσμου τούτου. ^m Θέλω δὲ ὑμᾶς ἀμερί- 32
 1 Joh. 2, 17.
^m 1 Tim. 5, 5. μινους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς
 5. ἀρέσει τῷ Κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ 33
 κόσμου, πῶς ἀρέσει τῇ γυναικί. Μεμέρισται ἡ γυνή 34
 καὶ ἡ παρθένος· ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου,
 ἵνα ἡ ἁγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα
 μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί. τοῦτο 35
 δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα
 βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὖσχημον καὶ
 εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως. Εἰ δέ τις 36
 ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ἡ
 ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποι-
 εῖτω, οὐχ ἁμαρτάνει· γαμείτωσαν. ὃς δὲ ἕστηκεν 37
 ἐδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ
 ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν
 τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον,
 καλῶς ποιεῖ. ὥστε καὶ ὁ ἐγκαμίζων, καλῶς ποιεῖ· ὁ 38
 δὲ μὴ ἐγκαμίζων, κρεῖσσον ποιεῖ.

31. παράγει τὸ σχῆμα. The metaphor is taken from the changing or turning of a scene. Grotius. Valcken.

35. εὐπρόσεδρον, or as it is in many MSS. εὐπάρεδρον, implies a constant attendance, or sitting near.

Ibid. ἀπερισπάστως. Without forcing you. Knatchbull: but Raphael defends the common interpretation, *without being distracted by worldly cares*.

36. Εἰ δέ τις κ. τ. λ. If any one think that he is disgraced on account of his daughter, if she is still unmarried, though past the

age. Valckenaer, who quotes the pseudo-Phalaris, p. 130. πᾶσι γὰρ ἀνθρώποις αἰσχιστον δέδοκται παρὰ τοὺς τῆς φύσεως χρόνους θυγάτηρ οἰκουροῦσα. Ἀσχημονεῖν is said with reference to εὖσχημον in ver. 35.

Ibid. καὶ οὕτως ὀφείλει, and there is need of it being so, i. e. if his daughter wishes it.

37. μὴ ἔχων ἀνάγκην, not forced by the wishes of his daughter.

Ibid. τοῦ τηρεῖν. See note at Acts xxvii. 1.

38. κρεῖσσον. Better, on account of the persecutions which are coming on.

- 39 ἡ Γυνὴ δέδεται νόμῳ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ ^{n Rom. 7, 1, 2.}
αὐτῆς· εἰ δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστίν
- 40 ᾧ θέλει γαμηθῆναι, μόνον ἐν Κυρίῳ. μακαριωτέρα δὲ
ἐστίν, εἰ οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώμην· ^{o 1 Thess. 4, 8.} δοκῶ
δὲ καὶ γὰρ πνεῦμα Θεοῦ ἔχειν.
- 8 ΠΕΡΙ δὲ τῶν εἰδωλοθύτων, οἴδαμεν, (ὅτι πάντες ^{p Act. 15, 20, 29.}
γινώσκουσιν ἔχομεν· ἡ γινώσις φυσιοῖ, ἡ δὲ ἀγάπη οἴκο-
δομεῖ· ^{q Rom. 14, 3, 10, 14, 22.} εἰ δέ τις δοκεῖ εἰδέναι τι, οὐδέπω οὐδὲν ἔγνωκε
καθὼς δεῖ γινῶναι· ^{q Gal. 6, 3.} εἰ δέ τις ἀγαπᾷ τὸν Θεόν, οὗτος
ἔγνωσται ὑπ' αὐτοῦ·) ^{1 Tim. 6, 4.} ἡ περὶ τῆς βρώσεως οὖν τῶν
εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ,
καὶ ὅτι οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἷς. καὶ γὰρ εἶπερ
εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς·
6 (ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοί·) ^{s 12, 3.} ἀλλ'
ἡμῖν εἷς Θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς ^{Mal. 2, 10.}
^{Joh. 13, 13.} ^{Act. 17, 28.}

39. νόμῳ is perhaps to be expunged: but if retained, it means *by law*, not *to the law*. See Rom. vii. 2.

Ibid. μόνον ἐν Κυρίῳ. Tertulian understands this of marrying a Christian, p. 167, 532. Epiphanius says, μὴ ἐν πορνείᾳ, μὴ ἐν μοιχείᾳ, μὴ ἐν κλεψιγαμίᾳ, ἀλλ' ἐν παρρησίᾳ, ἐν σεμνῷ γάμῳ. Vol. I. p. 498, 499. Theodoret, τούτεστι σωφρόνως τε καὶ ἐν νόμῳ, εὐσεβεῖ ἀνδρὶ καὶ πιστῷ. IV. p. 310.

CHAP. VIII.

1. εἰδωλοθύτων. Feasts were sometimes held in the temples: and the meat offered to idols was sometimes carried home, or sold in the shambles.

Ibid. γινώσις. Perhaps this word had already in part acquired its technical sense, which gave a name to the *Gnostics*.

They boasted to have the true knowledge of God: and some of them made no scruple of eating things offered to idols. See Rev. ii. 14.

2. The reading is probably, δοκεῖ ἐγνωκέναι τι, οὕτω ἔγνω καθὼς δεῖ γινῶναι.

3. This perhaps is an allusion to the Gnostics. That man truly *knows God*, who shews his love to God by not giving offence to his brother. Οὗτος has been referred to God, and to him that loves God. See xiii.

12. Gal. iv. 9. 1 John iv. 7.

4. ἕτερος is probably an interpolation.

6. ἐξ οὗ. Compare Rom. xi. 36. Col. i. 16. It means, that God the Father is the first cause of all things being made: all things proceed from Him.

- Rom. 11, 36. Eph. 4, 5, 6. Philipp. 2, 11. t 10, 28. Rom. 14, 14, 23. u Rom. 14, 17. x Rom. 14, 13, 20. Gal. 5, 13. y Rom. 14, 15, 20. z Rom. 14, 18.
- εἰς αὐτόν· καὶ εἰς Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. ^t Ἄλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου ἕως ἄρτι ὥς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνειδήσις αὐτῶν ἀσθενὴς οὖσα μολύνεται. ^u Βρῶμα δὲ ἡμᾶς οὐ παρ-
 ἴστησι τῷ Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν, περισσεύο-
 μεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα. ^x Βλέπετε γὰρ
 δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενούσιν· ἐὰν γάρ τις ἴδῃ σέ, τὸν ἔχοντα ^y ἡ γνῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνειδήσις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰ-
 δωλόθυτα ἐσθίειν; ^y καὶ ἀπολείται ὁ ἀσθενὴς ἀδελ-
 φὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν.
^z οὕτω δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύ-

6. εἰς αὐτόν. *With reference to Him.* We are to turn all our thoughts towards him, and to do every thing to his honour and glory. The same expression is applied in Col. i. 16. to the Son of God.

Ibid. δι' οὗ. Christ is often spoken of as the person *by whom* the Father made the world, John i. 3. Heb. i. 2. but in Rom. xi. 36. δι' αὐτοῦ is applied to God as well as ἐξ αὐτοῦ. The whole passage not only excepts Jesus Christ from created beings, but shews his union with God.

7. ἕως ἄρτι. Even now after their conversion.

8. This verse is probably an observation of the Corinthians, who wished to prove, that the eating of εἰδωλόθυτα was a thing perfectly indifferent. See vi. 12, 13.

Ibid. περισσεύομεν. Neither by eating any particular kind of meat do we stand higher in His favour; nor do we lose His favour by not eating.

9. This contains S. Paul's answer to the foregoing remark.

10. εἰδωλεῖον, *the temple of an idol*, as Ποσειδεῖον and Ἡρακλεῖον, the temple of Neptune and of Hercules. See Alberti ad Glossar. p. 126.

Ibid. οἰκοδομηθήσεται, in a bad sense, as in Mal. iii. 15. οἰκοδομοῦνται ποιοῦντες ἄνομα. It means, that he will gradually *build up to himself* the principle of not caring for such things.

11. It appears from this verse, that a person who was once in the number of those for whom Christ died, may fall away, and not finally be saved. See Rom. xiv. 15, 20.

πτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς Χρι-
 13 στὸν ἀμαρτάνετε. ^aδιόπερ εἰ βρῶμα σκανδαλίζει τὸν ^aRom. 14,
 ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα ^{21. 2}Cor.
 μὴ τὸν ἀδελφόν μου σκανδαλίσω. ^{11, 29.}
 9 ^bΟΥΚ εἰμὶ ἀπόστολος ; οὐκ εἰμὶ ἐλεύθερος ; οὐχὶ ^b4, 15: 15,
 Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν εἶδρακα ; οὐ τὸ ^{8. Act. 9, 3,}
 2 ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ ; εἰ ἄλλοις οὐκ εἰμὶ ^{17: 22, 14,}
 ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ^{17, 18: 23,}
 3 ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ· ἡ ἐμὴ ἀπολο- ^{11. 2}Cor.
 4 γία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί. ^cΜὴ οὐκ ἔχο- ^cver. 14.
 5 μεν ἐξουσίαν φαγεῖν καὶ πιεῖν ; ^dμὴ οὐκ ἔχομεν ¹Thess. 2,
 ἐξουσίαν ἀδελφὴν γυναιῖκα περιάγειν, ὥς καὶ οἱ λοι- ^{6. 2}Thess.
 ποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κη- ^{3, 9.}
 6 φᾶς ; ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξου- ^dMatt. 8,
 7 σίαν τοῦ μὴ ἐργάζεσθαι ; ^fΤίς στρατεύεται ἰδίοις ^{14: 12, 46.}
 ὀψωνίοις ποτέ ; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ ^{Marc. 6, 3.}
^fJoh. 21,
^{15. 1}Pet.
^{5, 2.}

CHAP. IX.

1. *εἶδρακα*. See Acts ix. xxii. xxvi. Gal. i. 12. 1 Cor. xv. 8.

2. *σφραγίς*. S. Paul referred to the conversion of the Corinthians, as a person refers to his seal in proof of his own work. See 2 Cor. iii. 2. where he calls them his *letter of recommendation*.

4. *φαγεῖν*. It is generally supposed that the false teachers had questioned S. Paul's apostleship, because he worked with his own hands, and was not maintained by his converts.

4, 5. *Have I not a right to lead about with me a sister, that sister being my wife, as the other apostles do ?* Clement of Alexandria inferred from this verse

that S. Paul was married, p. 535 : so did Methodius, *Sympos.* p. 84, 85. (See *Thes. Crit. Sacr. part. II.* p. 40, 41.) Tertullian, however, thought that S. Peter was the only married apostle, and that *γυναιῖκα* meant a female attendant, p. 529, 530. Hilary says, that all the apostles except S. John and S. Paul were reported to be married. S. Peter was certainly married: Matt. viii. 14. See Wolfius.

5. *ἀδελφοί*. See Matt. xiii. 55. Jude, who was one of these ἀδελφοί, was married, and left descendants. Eus. *H. E.* III. 19, 20.

Ibid. *Κηφᾶς*. See note at Gal. ii. 9.

καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; μὴ 8 κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ οὐχὶ καὶ ὁ νόμος

g Deut. 25, ταῦτα λέγει; ^g ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται, 9

4. 1 Tim. 5, 'Οὐ φιμώσεις βοῦν ἀλοῶντα.' Μὴ τῶν βοῶν μέλει 18.

h 2 Tim. 2, τῷ Θεῷ; ^h ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ 10 6.

ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι.

i Rom. 15, ⁱ Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ 11 27. Gal. 6,

6. ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; ^k εἰ ἄλλοι τῆς 12

k Act. 20, ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; 'Αλλ' 33. 2 Cor.

11, 9, 12: οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέ- 12, 13.

l Thess. 2, γομεν, ἵνα μὴ ἐγκοπὴν τινα δώμεν τῷ εὐαγγελίῳ τοῦ 7.

l Num. 18, Χριστοῦ. ^l Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι, ἐκ 13

8. Deut. 18, τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ προσεδρεύ- 1.

m Matt. 10, οντες, τῷ θυσιαστηρίῳ συμμερίζονται; ^m οὕτω καὶ ὁ 14 10. 1 Tim.

5, 18. Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν,

8. μὴ κατὰ ἄνθρωπον perhaps means, *do I say this with reference to any particular case, or, to my own case?* See ver. 15. and xv. 32. Rom. iii. 5.

9. *Does God care only for oxen?*

10. The reading probably is —καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν.

12. ἐξουσίας ὑμῶν, *power over you*. See Matt. x. 1. John xvii. 2.

Ibid. στέγομεν. It is generally rendered, *we suffer all things*: but στέγειν has always a sense of *covering or concealing*. It probably means, *we suppress every thing*, i. e. all the right and authority which we

have. See Valckenaer.

Ibid. ἐγκοπὴν. The gospel would be hindered, if the preachers of it were suspected of looking to their own interest.

13. These were, perhaps, proverbial expressions. See x. 18. At the siege of Jerusalem, when the zealots made use of the sacred vessels of the temple, they said, ὡς δεῖ μετὰ ἀδείας καταχρήσασθαι τοῖς θείοις ὑπὲρ τοῦ θείου, καὶ τοὺς τῷ ναῷ στρατευομένους ἐξ αὐτοῦ τρέφεσθαι. Joseph. de B. J. p. 362.

Ib. προσεδρεύοντες. The reading is probably παρεδρεύοντες.

14. διέταξε. See Matt. x. 10.

- 15 ἐκ τοῦ εὐαγγελίου ζῆν. Ἦ Εγὼ δὲ οὐδενὶ ἐχρησάμην^{n 4, 12.}
τούτων. οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν^{Act. 18, 3:}
ἐμοί. καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχη-^{20, 34.}
16 μά μου ἵνα τίς κενώσῃ. ὁ εἰς γὰρ εὐαγγελίζωμαι, οὐκ^{2 Cor. 11,}
ἔστι μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ^{10. 1 Thess.}
17 δέ μοι ἐστὶν εἰ μὴ εὐαγγελίζωμαι. Ἦ εἰ γὰρ ἐκὼν^{2, 9, 2 Thess.}
τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν^{3, 8.}
18 πεπίστευμαι. τίς οὖν μοί ἐστιν ὁ μισθός, ἵνα εὐα-
γγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ Χρι-
στοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν^{o Rom. 1,}
19 τῷ εὐαγγελίῳ; Ἦ Ελεύθερος γὰρ ὢν ἐκ πάντων, πᾶ-^{14.}
σιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω.^{p 4, 1.}
20 Ἦ καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰου-^{q Matt. 18,}
δαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα^{15. Rom.}
21 τοὺς ὑπὸ νόμον κερδήσω· τοῖς ἀνόμοις ὡς ἄνομος,^{11, 14.}
μὴ ὢν ἄνομος Θεῷ, ἀλλ' ἐννομος Χριστῷ, ἵνα κερδή-
22 σω ἀνόμους. Ἦ ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής,^{r Act. 16, 3:}
ἵνα τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα τὰ^{21, 23, &c.}
23 πάντα, ἵνα πάντως τινὰς σώσω. τοῦτο δὲ ποιῶ διὰ
24 τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. Ἦ Οὐκ^{s 7, 22.}
^{Gal. 2, 3.}

15. καύχημα. The boast of not being a burden to any one.

17. οἰκονομίαν, an accountable stewardship, as in Luke xvi. 2.

Ibid. πεπίστευμαι. See Rom. iii. 2. Gal. ii. 7. 1 Thess. ii. 4. 1 Tim. i. 11. Tit. i. 3.

18. τίς μισθός. What reward then have I for thus preaching the gospel without putting my converts to expense? He answers the question in ver. 19, &c. his reward was the accession of converts.

Ibid. καταχρήσασθαι. See vii. 31.

20. ὑπὸ νόμον. After this is probably to be inserted μὴ ὢν αὐτὸς ὑπὸ νόμον.

21. Θεῷ—Χριστῷ. Probably Θεοῦ—Χριστοῦ, and ἵνα κερδανῶ τοὺς ἀνόμους.

22. ἀσθενής. A person who feels scruples about meats, &c. See viii. 7, 10.

23. τοῦτο. The reading is probably πάντα.

24. Perhaps the Isthmian

16: 3, 14. οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέ-
 2 Tim. 4, 7. χουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον ; οὕτω τρέχετε,
 x Eph. 6, ἵνα καταλάβητε. * πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγ- 25
 12. 1 Tim. κρατεῖται· ἐκείνοι μὲν οὖν ἵνα φθαρτὸν στέφανον
 6, 12. 2 Tim. λάβωσιν, ἡμεῖς δὲ ἀφθαρτον. ἐγὼ τοίνυν οὕτω τρέχω, 26
 2, 4: 4, 7, ὥς οὐκ ἀδήλως· οὕτω πυκτεύω, ὥς οὐκ ἀέρα δέρων.
 8. 1 Pet. 5,
 4. Jac. 1,
 12. Apoc.
 2, 10: 3, 11.

games were at hand. They were celebrated alternately in April and July; and it may be proved that they took place in this year, A. D. 52.

25. πάντα ἐκρατεῖται. Horace speaks of his abstaining *venere et vino*, A. P. 414. Epictetus writes, δεῖ σ' εὐτακτεῖν, ἀναγκοφαγεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὧρα τεταγμένη, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὥς ἐτυχεν· ἀπλῶς, ὥς ἱατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ, εἴτα εἰς τὸν ἀγῶνα παρέρχεσθαι, c. 26. See Spanheim. in *Callim. Hymn. in Dian.* 160. Faber, *Agonist.* III. 1.

Ibid. Εἰ τὰ μηδὲν ὠφελοῦντα τὸν ἀνθρωπινὸν βίον, τέρψιν δὲ μόνην καὶ ἡδονὴν παρέχοντα θεαταῖς, ἐκπόρουσιν οὕτω τινες, ὥς ἐπαινέσθαι τε καὶ θαυμάζεσθαι, καὶ γέρα καὶ τιμὰς καὶ στεφάνους μετὰ κηρυγμάτων λαμβάνειν, τί χρὴ πράττειν τὸν τῆς ἀνωτάτω καὶ μεγίστης τέχνης ἐπιστημόνα; *Philo Judæus*, vol. II. p. 552. Athletæ quantum plagarum ore, quantum toto corpore excipiunt? Ferunt tamen omne tormentum gloriæ cupiditate: nec tantum quia pugnant, ista patiuntur, sed ut pugnent. Exercitatio ipsa tormentum est. Nos quoque evincamus omnia, quo-

rum præmium non corona, nec palma est, nec tubicen prædicationi nominis nostri silentium faciens; sed virtus et firmitas animi et pax in cæterum parta, si semel in aliquo certamine debellata fortuna est. *Seneca*, Ep. 78.

Ibid. φθαρτόν. At the Isthmian games the crown was made of pine leaves.

26. οὐκ ἀδήλως. *Not with an uncertain object*, as persons who run merely for practice. See Gal. ii. 2. Morus. *Not unobserved*, as all are except the winner. Grotius, Heinsius, Hombergius. *With no doubt or uncertainty as to the event*. Beza, Elsner, Wolfius, who quote Lucian, where Anacharsis says with reference to the games, εἴτ', ὃ Σόλων, ἐπὶ τῷ ἀδήλῳ καὶ ἀμφιβόλῳ τῆς νίκης τοσοῦτοι πόνοι; *Gymnas.* p. 393.

Ibid. ἀέρα δέρων. So Virgil, alternaque jactat Brachia protendens, et verberat ictibus auras. *Æn.* V. 376. Lucian also writes, ἦν τινα καὶ τῶν ἀθλητῶν ἴδη ἀσκούμενον πρὸ τοῦ ἀγῶνος, λακτίζοντα εἰς τὸν ἀέρα, ἢ πύξ κενὴν πληγὴν τινα καταφέροντα κ. τ. λ. *Hermot.* p. 562. S. Paul's adversary was not an imaginary one, but the lusts and passions of the body.

- 27 ² ἄλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή-
 πως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι. ² Rom. 6,
18, 19; 8,
13. Col. 3,
5.
- 10 ³ ΟΥ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι οἱ πατέ-
 ρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες ⁵
^a Exod. 13,
21; 14, 22.
Deut. 1, 33.
Psal. 78, 13,
14: 105, 39.
- 2 διὰ τῆς θαλάσσης διήλθον, καὶ πάντες εἰς τὸν Μω-
 σῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ,
- 3 ^b καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, ^b Exod. 16,
14. &c.
- 4 ^c καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπιον Psal. 105,
40.
- γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἥ δὲ πέτρα ^c Exod. 17,
6. Num. 20,
11: 21, 16.
Psal. 78, 15.

27. ὑπωπιάζω. Some would read ὑποπιέζω, but without reason. Ὑπωπιάζειν alludes to the blows given in boxing, which make the face bloody. Lucian speaks of persons, *μάτην τοσαῦτα πάσχοντες, καὶ ταλαιπωρούμενοι, καὶ αἰψύνοντες τὰ κάλλη καὶ τὰ μεγέθη τῇ ψάμμῳ καὶ τοῖς ὑπωπίοις*. *Gymnas.* p. 392.

Ibid. κηρύξας. This is perhaps a change of metaphor, though still taken from the games. S. Paul compares himself to the *herald*, who announced the beginning of the games, and proclaimed the candidates.

Ibid. ἀδόκιμος. The metaphor is still kept up of a person being rejected as unfit for the games. Philo Judæus uses the same, *ἐκκεκρμένον γὰρ ἐστὶν ὥσπερ ἐξ ἀγώνος ἱεροῦ καὶ ἀποδεδοκιμασμένου*, vol. I. p. 152. See *δόκιμος* in James i. 12.

CHAP. X.

1. This may be connected either immediately with *ἀδόκιμος*, or with the subject of *ειδωλόθυτα* mentioned in c. viii. S. Paul tells the Corinthians,

that they must not think every thing lawful for them on account of their being called by God as his chosen people: for the Jews were God's chosen people, and punished for disobedience. The reading is probably οὐ θέλω γάρ.

Ibid. νεφέλην. S. Paul looks upon all the circumstances of the Exodus as types of Christ. The same is said of the cloud by Isaiah, iv. 5.

2. ἐβαπτίσαντο. The reading is probably *ἐβαπτίσθησαν*. S. Paul makes the water of the cloud and of the Red sea a type of baptism. There may, perhaps, be an allusion to Exod. xiv. 31. *and the people feared the Lord, and believed the Lord, and his servant Moses.*

3. βρῶμα πνευματικόν. The manna; the spiritual intention of which is mentioned in Deut. viii. 3. and John vi. 49, &c.

4. πόμα. The manna and the water are made by S. Paul types of the body and blood of Christ.

Ib. ἀκολουθούσης. Some Jewish writers have said that the

d Num. 14, ἦν ὁ Χριστός. ^d ἄλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐ- 5
23, 37: 26,
64, 65. δόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

e Num. 11, ὧς γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, 6
4, 33. Psal. 78, 30: 106, ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακείνοι ἐπεθύμησαν.

14.
f Exod. 32, ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακείνοι ἐπεθύμησαν. 7
6. ὡς γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν,

g Num. 25, καὶ ἀνέστησαν παίζειν. ^g Μηδὲ πορνεύωμεν, καθὼς 8
1, 9. Psal. 106, 28. τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ

h Exod. 17, εἰκοσιτρεῖς χιλιάδες. ^h μηδὲ ἐκπειράζωμεν τὸν Χρισ- 9
2, 7. Num. 21, 6. Psal. 78, 18, 56: ὅφρων ἀπώλουντο. ⁱ μηδὲ γογγύζετε, καθὼς καὶ τινες 10
95, 9: 106, αὐτῶν ἐγόγγυσαν, καὶ ἀπώλουντο ὑπὸ τοῦ ὀλοθρευτοῦ.

14.
i Exod. 16, ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη 11
2: 17, 2. ^k ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη 11
Num. 14, 2, δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων
29, 36. Psal. 106, κατήνησεν. ^l ὥστε ὁ δοκῶν ἐστάναι, βλεπέτω μὴ 12
25.
k 9, 10.

Rom. 15, 4.
l Rom. 11, 20.

rock literally followed the Israelites. See Wolfius. S. Paul uses the word with reference to the antitype, Christ, who followed the Israelites. All the Fathers supposed the Angel, mentioned in Exod. xxiii. 20. Numb. xx. 16. to be the second person of the Trinity.

5. κατεστρώθησαν. In Numb. xiv. 16. we read κατέστρωσεν αὐτοὺς ἐν τῇ ἐρήμῳ.

7. παίζειν, to dance, as in Homer, Od. θ'. 251. Aristoph. Ran. 445. Herodotus ix. 11. So also ludere in Virgil, Eclog. VI. 21.

8. εἰκοσιτρεῖς. In Numb. xxv. 9. we read twenty-four thousand, and so says Josephus. Perhaps twenty-three thousand died by the plague, one thousand by the sword. Krebsius,

Pyle. Alberti thinks that a stress is laid upon twenty-three thousand dying in one day.

9. Χριστόν. See note at v. 4. and Fell's commentary.

Ibid. ἐπείρασαν. They tempted God ten times. Numb. xiv. 22. It means that they tried the patience of God.

11. τύποι. The reading is probably τυπικῶς.

Ibid. αἰώνων. See note at Tit. i. 2. The time of the Christian dispensation was the last of those periods, into which the world may be said to have been divided. See note at Heb. i. 1.

12. ἐστάναι. I have followed Valckenaer, who forms this word thus, ἐστακέσαι, ἐσταίειν, ἐστάναι.

- 13 πείση. ^m Πειρασμός ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώ- ^m 1, 8, 9.
 πινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἑάσει ὑμᾶς πει- ¹ Thess. 5,
 ρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ ^{24. 2} Pet.
 πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπ- ^{2, 9.}
 14 ἐνέγκειν. ⁿ Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς ⁿ 2 Cor. 6,
 15 εἰδωλολατρείας. ὥς φρονίμοις λέγω, κρίνατε ὑμεῖς ὅ ^{17. 1} Joh.
 16 φημι. ^o τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ ^o Matt. 26,
 κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστι ; τὸν ἄρτον ^{26.}
 ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ
 17 ἐστιν ; ^p ὅτι εἷς ἄρτος, ἐν σώμα οἱ πολλοί ἐσμεν· οἱ ^p 12, 27.
 18 γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. ^q βλέπετε ^q Rom. 12, 5.
 τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυ- ^q Lev. 3, 3:
 19 σίας, κοινωνοὶ τοῦ θυσιαστηρίου εἰσὶ ; ^r τί οὖν φημι ; ^r 8, 4.
 ὅτι εἶδωλον τί ἐστιν ; ἢ ὅτι εἰδωλόθυτον τί ἐστιν ;
 20 ^s ἀλλ' ὅτι ἂ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· ^s Lev. 17,
 οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. ^{7. Deut. 32,}
 21 ^t οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον ^{17. Psal.}
 δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ ^{106, 37.}
 22 τραπέζης δαιμονίων. ^u ἢ παραζηλοῦμεν τὸν Κύριον ; ^{Apoc. 9, 20.}
 23 μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν ; ^x Πάντα μοι ἔξεστιν, ^t Deut. 32,
 ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' ^u Deut. 32,
 24 οὐ πάντα οἰκοδομεῖ. ^y μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ ^y 13, 5.
 Rom. 15, 1.
 Phil. 2, 4.

13. Πειρασμός. This was perhaps the temptation, which the Christians had in times of persecution, to eat εἰδωλόθυστα.

16. S. Paul argues thus : When we partake of the bread and wine, we are in communion with Christ: and so a person who partakes of a sacrifice offered to an idol, is in communion with the idol; and though the idol is really no-

thing, yet the person, who believes it to be a god, is in his own conscience guilty.

18. Ἰσραὴλ κατὰ σάρκα. See Rom. ix. 6. Gal. vi. 16.

20. We must supply the negative οὐ, as in Arrian, μὴ γὰρ τὸ ἦθος ἐξήλωκα αὐτοῦ; ἀλλὰ τὴν παιδίαν σώζων ἔρχομαι πρὸς αὐτόν. IV. 7. See Raphel.

23. μοι is probably an interpolation.

τὸ τοῦ ἐτέρου ἕκαστος. Πᾶν τὸ ἐν μακέλλῳ πωλού- 25
μενον ἐσθίετε, μηδὲν ἀνακρίνοντας διὰ τὴν συνείδησιν·

z ver. 28. ² τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. ^a εἰ ²⁶
Exod. 19, 5.

Psal. 24, 1: ¹ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύ-
50, 12.

a 8, 7. εσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνα-

b ver. 26: 8, κρίνοντας διὰ τὴν συνείδησιν. ^b ἐὰν δέ τις ὑμῖν εἴπῃ, 28
10, 11.

Τοῦτο εἰδωλόθυτόν ἐστι, μὴ ἐσθίετε, δι' ἐκείνον τὸν
μηνύσαντα καὶ τὴν συνείδησιν· τοῦ γὰρ Κυρίου ἡ
γῆ καὶ τὸ πλήρωμα αὐτῆς. συνείδησιν δὲ λέγω, 29
οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἐτέρου. ἵνα τί γὰρ ἡ

d Rom. 14, ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; ^d εἰ 30

6. 1 Tim. 4, ⁴ δὲ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ

c Col. 3, 17. εὐχαριστῶ; ^c εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι 31

f Rom. 14, ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε. ^f ἀπρόσκοποι 32
13.

γίνεσθε καὶ Ἰουδαίοις καὶ Ἑλλησι καὶ τῇ ἐκκλησίᾳ

g 9, 10, 22. τοῦ Θεοῦ. ^g καθὼς καὶ ἐγὼ πάντα πᾶσιν ἀρέσκω, μὴ 33
Rom. 15, 2.

ζητῶν τὸ ἑαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν,

h 4, 16. ἵνα σωθῶσι. ^h μιμηταί μου γίνεσθε, καθὼς καὶ ἐγὼ 1 I

Ephes. 5, 1. ¹ Χριστοῦ.

Philipp. 3,

17. 1 Thess.

1, 6.

2 Thess. 3, 9.

ἘΠΑΙΝΩ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου 2

24. ἕκαστος is probably an interpolation.

26. τοῦ Κυρίου. Every thing in the earth was created by God, and therefore may be eaten.

28. τοῦ Κυρίου κ. τ. λ. These words are probably an interpolation from v. 26. or else they mean, *there are many other things in the compass of the world which you may eat.*

29. ἵνα τί. I do not tell you that you ought to feel this scruple in your own conscience;

nor do I feel it in mine: *for why is my liberty settled or decided by another man's conscience?* I still have the liberty, though perhaps I do not choose to exercise it, on account of another man's scruples: *but, independently of this, if I eat of the meat and give God thanks, there is no just reason why I should be censured.* Χαρίτι may mean, *by the favour of God, or with thanks,* as in xv. 57. Rom. vi. 17. 2 Cor. ii. 14. viii. 16, &c.

μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις
 3 κατέχετε. ἰθέλω δὲ ὑμᾶς εἰδέναι, ὅτι πάντος ἀνδρὸς^{i 3, 23: 15, 27, 28. Joh. 14, 28.}
 ἡ κεφαλὴ ὁ Χριστὸς ἐστὶ· κεφαλὴ δὲ γυναικὸς, ὁ^{Eph. 5, 23. Philipp. 2, 7, 8, 9.}
 4 ἀνὴρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός. πᾶς ἀνὴρ προσ-
 ευχόμενος ἡ προφητεύων κατὰ κεφαλῆς ἔχων, καταισ-
 5 χύνει τὴν κεφαλὴν αὐτοῦ. πᾶσα δὲ γυνὴ προσευχο-
 μένη ἡ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ, κατ-
 αισχύνει τὴν κεφαλὴν ἐαυτῆς· ἐν γάρ ἐστι καὶ τὸ

CHAP. XI.

3. The Corinthians had perhaps asked whether women, if they were inspired to speak in their assemblies, should have their heads covered or no. S. Paul treats the question as one which concerns the subjection of wives to their husbands. All married women wore veils in public: and S. Paul says, that if they departed from this custom, they acted as if they were not subject to their husbands; and this might have brought scandal upon the Christians. See xiv. 34. 1 Tim. ii. 12.

Ibid. κεφαλῇ. The order of the sentence is inverted: it ought to be, κεφαλὴ γυναικὸς ὁ ἀνὴρ· κεφαλὴ τοῦ ἀνδρὸς ὁ Χριστός· κεφαλὴ τοῦ Χριστοῦ ὁ Θεός. The first is proved by Gen. iii. 16. 1 Pet. iii. 1. and would have been sufficient for the argument: but S. Paul adds the analogy of order and subordination in the church. Thus the husband and wife are one, Gen. ii. 24. but the husband is the head. The church, i. e. all Christians, are spiritually one with Christ; but Christ is the head, Eph. i. 22. v. 23. Col. i. 18. Christ is one with the Fa-

ther, John x. 30. but the Father is the head. Now if the wife does not observe her subjection to her husband, she acts contrary to the whole scheme and spirit of Christianity.

4. προφητεύων. This alludes to a man being extraordinarily inspired to interpret scripture. See Index.

Ibid. κατὰ κεφαλῆς ἔχων. Theophylact observes, that this might imply a covering, or long hair. We find κατὰ κεφαλῆς ἔχειν ἱμάτιον. *Apoth.* p. 200. See Esther vi. 12.

Ibid. τὴν κεφαλὴν. Confusion has arisen between κεφαλὴ in its natural sense, and its figurative sense in ver. 3. Theophylact observes, that τὴν κεφαλὴν αὐτοῦ may mean Christ, who is *the head of the man*; and so Valckenaer understands it: but I would rather take it literally, *he disgraces his head*, because he acts as a woman.

5. It might seem as if S. Paul here countenanced or allowed women to teach in public, contrary to what he says in xiv. 34. 1 Tim. ii. 12. but he is here speaking of occasional or extraordinary inspiration.

^k Num. 5, 18. Deut. 22, 5. αὐτὸ τῇ ἐξυρμημένῃ. ^k εἰ γὰρ οὐ κατακαλύπτεται γυνή, 6
¹ Gen. 1, 26, 27: 5, 1: 9, 6. καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ
 ξυρᾶσθαι, κατακαλυπτέσθω. ¹ ἀνὴρ μὲν γὰρ οὐκ ὁ- 7
 φείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα
^m Gen. 2, 18, 21, 22. Θεοῦ ὑπάρχων. γυνὴ δὲ δόξα ἀνδρός ἐστιν. ^m οὐ γάρ 8
 ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός· καὶ 9
 γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ
 διὰ τὸν ἄνδρα· διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν 10
 ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. πλὴν οὔτε 11
 ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς ἀνδρός, ἐν Κυ-
 ρίῳ· ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτω καὶ ὁ 12
 ἀνὴρ διὰ τῆς γυναικὸς, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. ἐν 13
 ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκατακά-
 λυπτον τῷ Θεῷ προσεύχεσθαι; ἡ οὐδὲ αὐτὴ ἡ φύσις 14
 διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾶ, ἀτιμία αὐτῷ
 ἐστι· γυνὴ δὲ ἐὰν κομᾶ, δόξα αὐτῇ ἐστιν; ὅτι ἡ κόμη 15
ⁿ 1 Tim. 6, 4. ἀντὶ περιβολαίου δέδοται αὐτῇ· ⁿ εἰ δέ τις δοκεῖ φι- 16

5. ἐξυρμημένη. The Grecian women shaved their heads for mourning. Plutarch, *Quest. Rom.* p. 267. For the disgrace of it see Aristoph. *Thesmoph.* 838. Apuleius, *Met.* II. p. 44. In Germany it was a punishment for adulteresses. Tacitus, *Germ.* 19.

7. γυνὴ δὲ δόξα, i. e. εἰκὼν καὶ δόξα.

10. ἐξουσίαν. The sign of her being in subjection to, or in the power of her husband. It means a veil or covering for the head.

Ibid. ἀγγέλους. I should understand this literally, as did Tertullian, Origen, &c. The angels appear to attend upon believers, and may be supposed

to be present at their assemblies. See Heb. i. 14. 1 Tim. v. 21.

12. ὥσπερ κ.τ.λ. As the first woman was taken out of man, so every man has since been born of a woman.

14. φύσις. Non videntur tibi contra naturam vivere, qui commutant cum fœminis vestem? Seneca, *ad Lucil.* Ep. 123. Ἄρ-σεσιν οὐκ ἐπέοικε κομῇ, χλιδαὶ δὲ γυναιξί. Phocyl. 201. Φύσις means here custom, or the nature of things established by custom. Valckenaer interprets κομᾶν, ornare comam muliebri cultu.

Ibid. ἀτιμία, a thing held in no honour, thought lightly of. Salmasius.

16. φιλόνεικος. If any one

λόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

- 17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ
 18 κρεῖττον, ἀλλ' εἰς τὸ ἥττον συνέρχεσθε. Ὁ πρῶτον μὲν ^{ο 1, 10, 11, 12.}
 γὰρ συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούω σχίσ-
 19 ματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω. ^{ῥ δεῖ ῥ Matt. 18, 7. Act. 20, 30. 1 Joh. 2, 19.}
 γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροῖ
 20 γίνωνται ἐν ὑμῖν. συνερχομένων οὖν ὑμῶν ἐπὶ τὸ
 21 αὐτὸ, οὐκ ἔστι κυριακὸν δεῖπνον φαγεῖν· ἕκαστος γὰρ
 τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς
 22 μὲν πεινᾷ, ὃς δὲ μεθύει. ^{ῥ μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς ῥ Jac. 2, 6.}
 τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ
 καταφρονεῖτε, καὶ καταισχύnete τοὺς μὴ ἔχοντας; τί
 ὑμῖν εἶπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ.
 23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ παρ- ^{ῥ 15, 3. Matt. 26, 26. Marc. 14, 22.}
 ἔδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ἣ παρ-
 24 ἐδίδοτο, ἔλαβεν ἄρτον, καὶ εὐχαριστήσας ἔκλασε, καὶ ^{Luc. 22, 19.}
 εἶπε, “ Λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα τὸ

choose to dispute what I have said, I can only add, that the custom does not exist in the churches.

17. The reading is probably *παραγγέλλω οὐκ ἐπαινῶν*. He had praised them in ver. 2.

18. *τῇ ἐκκλησίᾳ*. This is understood to mean *the church*, i. e. the building, by Fuller, Selden, Mede. But the word had hardly acquired that sense so early, though it seems to be applied to an assembly of the Christians in a particular place. See ver. 22. The article *τῇ* is perhaps to be expunged.

19. *αἰρέσεις*. This word, as

well as *σχίσματα* in ver. 18, are not to be taken in the sense which they acquired afterwards: but they mean here *divisions*, or *parties*, not upon matters of faith.

Ibid. *ἵνα*. See note at Matt. i. 22.

21. *προλαμβάνει*, *takes his own supper before the Lord's supper*. Macknight.

Ibid. *μεθύει*. This does not necessarily mean, *is drunken*, but *drinks plentifully*. See Psal. xxxv. 8. John ii. 10.

23. *παρέλαβον*. See note at ix. 1.

24. The words, *λάβετε, φά-*

“ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
 “ ἀνάμνησιν.” Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ 25
 δειπνήσαι, λέγων, “ Τοῦτο τὸ ποτήριον ἡ καινὴ δια-
 “ θήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε ὡς ἂν 26
 “ ἂν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν.” ^s ὡς ἂν γὰρ 26
 ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο
 πίνετε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις
 οὗ ἂν ἔλθῃ. ^t Ὡστε ὡς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἡ 27
 πίνη τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἐσται
 τοῦ σώματος καὶ αἵματος τοῦ Κυρίου. ^u δοκιμαζέτω 28
 δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω,
 καὶ ἐκ τοῦ ποτηρίου πινέτω· ὁ γὰρ ἐσθίων καὶ πίνων 29
 ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων
 τὸ σῶμα τοῦ Κυρίου. διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθε- 30
 νεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί. ^x εἰ γὰρ ἑαυ- 31
 τοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· ^y κρινόμενοι δὲ, 32
 ὑπὸ τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ
 κατακριθῶμεν. Ὡστε, ἀδελφοί μου, συνερχόμενοι εἰς 33

s. Joh. 14, 3.
Act. 1, 11.

t 10, 21.
Num. 9, 13.

u Gal. 6, 4.
2 Cor. 13, 5.

x Psal. 32, 5.
Prov. 18, 17.
y Hebr. 12,
5, 10.

γετε, and κλώμενον, are perhaps an interpolation. It will be observed, that S. Paul resembles S. Luke in this account more closely than the other evangelists, as might be expected.

27. τοῦτον is probably an interpolation.

Ibid. ἡ πίνη. Our version has, *and drink*, which the Romanists have noticed, and contend that the disjunctive ἡ proves that the bread may be given without the cup. But there is no force in the argument. Clement of Alexandria quotes it καὶ πίνῃ, p. 318. The Syriac version has “*and drink;*”

and so have some old MSS. and editions of the Vulgate. See ver. 26.

Ibid. ἀναξίως, *in an unworthy manner*, not observing the reverence and decency which such an institution deserves.

Ibid. ἔνοχος with a genitive implies *being bound*, or *held by* something. Although he partakes irreverently, yet since the bread and wine represent the body and blood of Christ, he cannot get free from the body and blood of Christ, he will be bound by all the consequences of receiving them irreverently. See ver. 29.

34 τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε· εἰ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα μὴ εἰς κρίμα συνέρχῃσθε. τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι.

12 ΠΕΡΙ δὲ τῶν πνευματικῶν, ἀδελφοὶ, οὐ θέλω ὑμᾶς
 2 ἀγνοεῖν. ^z οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἰδῶλα τὰ ^z 6, 11.
 3 ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι· ^a διὸ γνωρίζω ^{Eph. 2, 11, 12: 1Thess. 1, 9.}
 ὑμῶν, ὅτι οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν λέγει, Ἄ- ^a Marc. 9, 39. Joh. 13, 13.
 νάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν, Κύριον
 4 Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ. ^b διαιρέσεις δὲ χα- ^b Rom. 12, 6. Eph. 4,
 5 ρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα· ^c καὶ διαιρέσεις ^{4. Hebr. 2, 4. 1 Petr. 4, 10.}
 6 διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· ^d καὶ διαιρέσεις ^c Eph. 4, 11. ^d Eph. 1, 23.
 ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς ἐστι Θεὸς, ὁ ἐνεργῶν
 τὰ πάντα ἐν πᾶσιν.

7 Ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος
 8 πρὸς τὸ συμφέρον. ^e μὲν γὰρ διὰ τοῦ πνεύματος
 δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ
 9 τὸ αὐτὸ πνεῦμα· ἑτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ πνεύ-

34. ὡς ἂν ἔλθω. *When I come.*
 See Phil. ii. 23.

CHAP. XII.

1. πνευματικῶν. Grotius and Lock understand spiritual *persons*: but most interpreters, spiritual *gifts*. The Corinthians had disputed concerning the relative excellence of these gifts.

3. The true reading seems to be ἀνάθεμα Ἰησοῦς, and Κύριος Ἰησοῦς. S. Paul means to say, no person can pronounce these two words, &c. It is probable also, that the words ἀνάθεμα Ἰησοῦς were those, which the Christians were required to pronounce by their persecutors. Pliny speaks of their being required *maledicere Christo*. Epist.

X. 97. The whole of this passage should be compared with 1 John iv. 1—3.

7. φανέρωσις. The means of shewing openly that the Spirit dwelleth in him.

8. σοφίας — γνώσεως. If the order observed in this verse corresponds with that in ver. 28. σοφία applied to the apostles, and meant a full and perfect knowledge of all the doctrines of the gospel: γνώσις applied to the prophets, i. e. the expounders of scripture, and meant an understanding of the Old Testament.

9. πίστις. This gift and the two next are perhaps connected together, and πίστις means

ματι· ἄλλω δὲ χαρίσματα ἱαμάτων, ἐν τῷ αὐτῷ
^e Act. 2, 4: πνεύματι· ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω δὲ ¹⁰
^{10, 46.} προφητεία, ἄλλω δὲ διακρίσεις πνευμάτων, ἑτέρω δὲ
^f 7, 7. Joh. γένη γλωσσῶν, ἄλλω δὲ ἐρμηνεῖα γλωσσῶν· ¹¹ πάντα ¹¹
^{3, 8. Rom.} δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν
^{12, 3, 6.} Ephes. 4, 7. ἰδίᾳ ἐκάστῳ καθὼς βούλεται.
^{Hebr. 2, 4.} ^g Rom. 12, ¹² Καθάπερ γὰρ τὸ σῶμα ἓν ἐστι, καὶ μέλη ἔχει ¹²
^{4, 5. Ephes.} πολλὰ, πάντα δὲ τὰ μέλη τοῦ σώματος τοῦ ἐνός,
^{4, 4, 16.} πολλὰ ὄντα, ἓν ἐστι σῶμα, οὕτω καὶ ὁ Χριστός.
^h Rom. 6, ¹³ καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ¹³
^{5. Ephes. 2,} ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦ-
^{14, 15, 16.} Gal. 3, 28. λοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἐν πνεῦμα ἐποτί-
^{Col. 3, 11.} σθημεν. Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ ¹⁴
¹⁵ πολλὰ. ἂν εἴπῃ ὁ πούς, "Οτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ¹⁵
¹⁶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ
¹⁶ σώματος. Καὶ ἂν εἴπῃ τὸ οὖς, "Οτι οὐκ εἰμὶ ὀφθαλ- ¹⁶
¹⁶ μος, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ

that strong conviction, which enabled the first converts to work miracles: see xiii. 2. Acts vi. 5.

10. *προφητεία* perhaps means in this place literally *prophecy*, the foretelling future events.

Ib. *διακρίσεις πνευμάτων*. The power of distinguishing between true and false oracles; (Grotius;) or between true and false Christians, (Hammond.) See 1 John iv. 1, 2, 3.

Ib. *ἐρμηνεῖα*. The gift of tongues was given on account of persons of different countries: but if a man understood an apostle speaking a different language from his own, it was by a special gift of the Spirit.

11. *ἰδίᾳ*. Some read *ἴδια*, *his own*.

12. τοῦ ἐνός. These words are probably an interpolation.

Ibid. οὕτω καὶ ὁ Χριστός. *So is it with Christ*: i. e. there are many members, but one body.

13. ἐποτίσθημεν. This is probably an allusion to the other sacrament of the eucharist. Those who drink the blood of Christ, all partake of the same spirit.

15. "Quid si nocere velint manus pedibus, manibus oculi? ut omnia inter se membra consentiant, quia singula servari totius interest." Seneca, de Ira, II. 31.

17 ἔστιν ἐκ τοῦ σώματος· εἰ ὅλον τὸ σῶμα ὀφθαλμὸς,
 18 ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις; νυνὶ
 δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ
 19 σώματι, καθὼς ἠθέλησεν. εἰ δὲ ἦν τὰ πάντα ἐν μέ-
 20 λος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ
 21 σώμα. οὐ δύναται δὲ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ,
 Χρεῖαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ,
 22 Χρεῖαν ὑμῶν οὐκ ἔχω. Ἀλλὰ πολλῷ μᾶλλον τὰ δο-
 κοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν,
 23 ἀναγκαῖά ἐστι· καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ
 σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν·
 καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν
 24 ἔχει· τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλ' ὁ
 Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι περισσο-
 25 τέραν δοὺς τιμὴν, ἵνα μὴ ἡ σχίσμα ἐν τῷ σώματι,
 ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη·
 26 καὶ εἴτε πᾶσχει ἐν μέλος, συμπᾶσχει πάντα τὰ μέλη·
 εἴτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τὰ μέλη.
 27 Ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους. i Rom. 12,
5. Eph. 1,
23: 4, 12;
5, 23, 30.
Col. 1, 24.
 28 ^k Καὶ οὗς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον
 ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους,
 ἔπειτα δυνάμεις, εἴτα χαρίσματα ἰαμάτων, ἀντιλήψεις, k Rom. 12,
6, 7, 8.
Ephes. 2,
20: 4, 11.
 29 κυβερνήσεις, γένη γλωσσῶν. μὴ πάντες ἀπόστολοι;
 μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ
 30 πάντες δυνάμεις; μὴ πάντες χαρίσματα ἔχουσιν ἵνα

26. Ὡςπερ οὖν ἐπὶ τῶν ἡμετέ-
 ρων σωμάτων, κἂν τὸ τυχὸν μέρος
 ποιῇ, παραπέμπει τῷ σώματι τὴν ἀλ-
 γηδόνα. Themistius, *Orat.* XVII.
 p. 463.

28. ἀντιλήψεις. This perhaps
 alludes to the gifts which the

deacons received, and κυβερνή-
 σεis to those of the presbyters.
 So Theophylact, Schleusner.

29. δυνάμεις. Some consider
 this to be governed by ἔχουσιν.
 Stephens, Hombergius, Knatch-
 bull.

μάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες
 1 14, 1. διερμηνεύουσι; ¹Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείτ- 31
 τona· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

ἘΑΝ ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ 13
 τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς
 m 12, 8, 9. ἡχῶν ἢ κύμβαλον ἀλαλάζον. ^mκαὶ ἐὰν ἔχω προφη- 2
 Matt. 7, 22: 17, 20: 21, τείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν
 21. γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὅρη
 μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδέν εἰμι. καὶ ἐὰν 3
 ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ
 τὸ σῶμά μου ἵνα καυθῇσωμαι, ἀγάπην δὲ μὴ ἔχω,
 n Prov. 10, οὐδὲν ὠφελοῦμαι. ⁿἩ ἀγάπη μακροθυμεῖ, χρηστεύ- 4
 12. 1 Pet. 4, 8. εται· ἡ ἀγάπη οὐ ζηλοῖ. ἡ ἀγάπη οὐ περπερεύεται,
 o 10, 24. οὐ φυσιοῦται, ^oοὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ 5
 Philipp. 2, 4. παροξύνεται, οὐ λογίζεται τὸ κακὸν, ^pοὐ χαίρει ἐπὶ 6
 p Psal. 10, 3: 15, 4: τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, ^qπάντα στέγει, 7
 49, 18. πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ 8
 Rom. 1, 32. ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε δὲ προφητεῖαι, καταρ-
 q Prov. 10, 12. γηθήσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις,

31. ὁδόν. I will shew you something which you may pursue, which is even still more excellent than the best spiritual gifts, viz. charity. See xiv. 1.

CHAP. XIII.

1. χαλκὸς ἡχῶν. Some have imagined an allusion to a brazen caldron at Dodona, which made a constant noise. *Maius, Palaiet.*

3. καυθῇσωμαι. In allusion to martyrs being burnt. *Clem. Alex. Origen, Cyprian.*

4. περπερεύεται. Some have derived it from the Latin word *perperam*, and various meanings

are given to it; but Cicero uses *ἐνπερπερευσάμην* in the sense of *shewing oneself off*: (ad Att. I. 14.) and in this sense it is understood here by Theophylact, Valckenaer, &c. *Περπερεύεται* may denote pride which is shewn by words, and *φυσιοῦται* the outward actions of pride.

5. οὐ λογίζεται. Does not impute evil to any one.

7. στέγει is generally translated *endureth*: but this is expressed by *ὑπομένει*. I would rather render it, *suppresseth all things*. See ix. 12.

- 9 καταργηθήσεται. ἐκ μέρους γὰρ γινώσκουμεν, καὶ ἐκ
 10 μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε
 11 τὸ ἐκ μέρους καταργηθήσεται. ὅτε ἡμῖν νήπιος, ὡς
 νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλο-
 γιζόμεν· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νη-
 12 πίου. ὁ βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, ^{1^o 2 Cor. 3, 18: 5, 7.}
 τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ ^{Philipp. 3, 12. 1 Joh. 3, 2.}
 μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.
 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα·
 μέζων δὲ τούτων ἡ ἀγάπη.
- 14 ^{1^o 12, 31.} ΔΙΩΚΕΤΕ τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευμα-
 2 τικὰ, μᾶλλον δὲ ἵνα προφητεύητε. ^{1^o Act. 2, 4: 10, 46.} ὁ γὰρ λαλῶν
 γλώσση, οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ Θεῷ, οὐδεὶς
 3 γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· ὁ δὲ προ-
 φητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν
 4 καὶ παραμυθίαν. ὁ λαλῶν γλώσση, ἑαυτὸν οἰκοδομεῖ·
 5 ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ. Θέλω δὲ
 πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προ-
 φητεύητε· μέζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν

10. τὸ ἐκ μέρους. The ἐκ μέρους mentioned in v. 9. For the article being thus prefixed to a sentence, or clause of a sentence, see Mark ix. 23.

12. ἐσόπτρου. The metaphor is taken from the *lapis specularis*, or some such substance, which the ancients placed in their windows, and which admitted the light imperfectly.

Ibid. ἐπεγνώσθην. I shall then know God as fully as I have always been known by him.

13. μέζων. It may seem strange to some, that charity is here preferred to faith: but

the two qualities are not in fact compared, when taken separately: but charity is merely an extension of faith: (see Gal. v. 6:) it is built upon faith, and proceeds from it; and therefore must necessarily be greater than mere faith, which has not produced this fruit.

CHAP. XIV.

2. ἀνθρώποις, to men who do not understand it.

Ib. ἀκούει, *understandeth*. See Deut. xxviii. 49. Acts xxii. 9.

4. ἑαυτὸν οἰκοδομεῖ. It is a convincing evidence to himself of his being inspired.

γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία
οἰκοδομῇ λάβῃ. Νυνὶ δὲ, ἀδελφοί, ἐὰν ἔλθω πρὸς 6
ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν
λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφη-
τεία, ἢ ἐν διδαχῇ; Ὅμως τὰ ἄψυχα φωνὴν διδόντα, 7
εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις
μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κι-
θαριζόμενον; καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγγι 8
δῶ, τίς παρασκευάζεται εἰς πόλεμον; οὕτω καὶ ὑμεῖς 9
διὰ τῆς γλώσσης ἐὰν μὴ εὖσημον λόγον δώτε, πῶς
γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα
λαλοῦντες. Τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἐστὶν ἐν 10
κόσμῳ, καὶ οὐδὲν αὐτῶν ἄφωνον· ἐὰν οὖν μὴ εἰδῶ 11
τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρ-
βαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος· οὕτω καὶ 12
ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν οἰ-
κοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

5. διερμηνεύῃ. Perhaps this means, that another person should interpret. See xiv. 28.

6. ἐὰν μὴ. The meaning seems to be, I shall not benefit you by speaking in foreign languages; nor shall I benefit you at all, unless I speak in consequence of some revelation, or by the power which I have of understanding scripture; (see xii. 8;) or unless I explain scripture to you, or in some way or other give you instruction.

7. Ὅμως, even, as in Gal. iii. 15.

Ibid. Φθόγγοις means *musical sounds* or *notes*. See Raphael.

10. Τοσαῦτα, εἰ τύχοι. There

is a certain number (whatever that number may be) of different kinds of sounds. See xv. 37.

11. βάρβαρος, *unintelligible*. So Ovid, Barbarus hic ego sum, quia non intelligor ulli. *Trist.* V. 10. Pliny writes, "Tot gentium sermones, tot linguæ, tanta loquendi varietas, ut externus alieno pene non sit hominis vice." VII. 1.

12. πνευμάτων, *spiritual gifts*, as in v. 32. and perhaps in xii. 10.

Ibid. ἵνα περισσεύητε. Since ye are anxious for spiritual gifts, let the edification of the church be your only object for seeking to abound in them.

13 Διόπερ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμη-
 14 νεύῃ. ἐὰν γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά μου
 15 προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι. ^u τί οὖν ^u Eph. 5,
 ἐστι ; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ ^{19.} Col. 3,
 καὶ τῷ νοῦ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ
 16 νοῦ. ἐπεὶ ἐὰν εὐλογήσῃς τῷ πνεύματι, ὁ ἀναπληρῶν
 τὸν τόπον τοῦ ιδιώτου πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ
 17 εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε ; σὺ μὲν γὰρ
 καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖ-
 18 ται. εὐχαριστῶ τῷ Θεῷ μου, πάντων ὑμῶν μᾶλλον
 19 γλώσσαις λαλῶν· ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε
 λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατ-
 20 ηγήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. ^x Ἀδελφοί, ^x Psal. 131,
 μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νη- ^{2.} Matt.
 21 πιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. ^y ἐν τῷ νόμῳ ^{11, 25: 18,}
^{3: 19, 14,}
^{Eph. 4, 14,}
^{Heb. 5, 12.}
^{1 Pet. 2, 2,}
^{y Deut. 28,}
^{49. Esa. 28,}
^{11, 12.}

13. ἵνα διερμηνεύῃ. ἵνα denotes the consequence, not the cause: see Matt. i. 22. The meaning is, Let no man offer up a prayer in public in a foreign language, unless there be some one to interpret it.

14. νοῦς. The meaning of my prayer produces no fruit to others.

16. ἐπεὶ, otherwise, as in v. 10.

Ibid. ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου, does not mean, *sitting in the seats of the laity*, as some have rendered it, but, *being in the situation or condition of an uninspired person*. Ἰδιώτης means a person, who does not understand the language, neither by learning nor by inspiration. See 2 Cor. xi. 6.

Ibid. ἀμὴν. See Deut. xxvii.

15, &c. Nehem. viii. 6. 1 Esdras ix. 47.

18. μου is probably an interpolation, and the reading should be γλώσση λαλῶ.

19. διὰ τοῦ νοός. The reading is probably τῷ νοῦ.

20. παιδία. To wish for the gift of tongues without any advantage from it, was certainly childish.

Ibid. τέλειος is used for a *full-grown man* in Eph. iv. 13. Heb. v. 14. and in several profane authors. v. Schleusner.

21. νόμῳ. Passages from the Psalms are quoted as from the *Law* in John x. 34. xii. 34. xv. 25. This seems to be taken from Isaiah xxviii. 11, 12, though it is very different in the LXX, διὰ φανλισμὸν χειλέων, διὰ γλώσ-

γέγραπται, “Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χείλεσιν
 ‘ἐτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ’ οὕτως εἰσα-
 ‘κούσονται μου, λέγει Κύριος.’” Ὡστε αἱ γλώσσαι ²²
 εἰς σημεῖον εἰσὶν οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς
 ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ
 τοῖς πιστεύουσιν. ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ²³
 ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλ-
 θωσι δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνε-
 σθε; ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ²⁴
 ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνε-
² ³ ²⁵
 ται ὑπὸ πάντων, καὶ οὕτω τὰ κρυπτὰ τῆς καρδίας
 αὐτοῦ φανερά γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσω-
 πον προσκυνήσῃ τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς
 ὄντως ἐν ὑμῖν ἐστι.

^a 12, 8, 9,
^{10.}

^a Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκα- 26

σης ἐτέρας ὅτι λαλήσουσι τῷ λαῷ
 τούτῳ—καὶ οὐκ ἠθέλησαν ἀκούειν.
 It agrees tolerably with the
 Hebrew. The prophecy meant,
 that the Israelites should be
 carried into strange countries:
 and S. Paul quotes it as shew-
 ing that the hearing a strange
 language might be a great mis-
 fortune. Perhaps what is said
 of *children* in v. 20. may al-
 lude to the passage preceding
 this prophecy. See Louth.

22. Ὡστε is perhaps an infer-
 ence, not from the passage
 just quoted, but from the pre-
 ceding remarks. If persons al-
 ready converted (τοῖς πιστεύου-
 σιν) heard a strange language,
 which they did not understand,
 it was no evidence to them
 (οὐ σημεῖον) that the persons
 speaking were inspired: but if

any of the heathen (τοῖς ἀπίστοις)
 who understood this language,
 heard it, they would acknow-
 ledge the gift to be miraculous.
 On the other hand, the inter-
 pretation of scripture affords
 no evidence to those who are
 not yet converted, but it is a
 great evidence to those who al-
 ready believe the scriptures.

24. πάντες, all that speak
 in the assembly by inspiration.

Ibid. ἐλέγχεται ὑπὸ πάντων.
 Conviction is produced in his
 mind by his hearing all the
prophets expounding.

Ibid. ἀνακρίνεται. *He is led to
 examine himself.* See ii. 14, 15.
 iv. 3, 4. ix. 3. x. 25.

25. Compare Isaiah xlv. 14.
 Καὶ οὕτω is probably an interpo-
 lation.

26. Whether any of you

στος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει,
 ἀποκάλυψιν ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδο-
 27 μὴν γενέσθω. Εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ
 τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἰς διερμη-
 28 νεύτω. ἐὰν δὲ μὴ ἢ διερμηνευτὴς, σιγάτω ἐν ἐκκλη-
 29 σίᾳ· ἐαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. Προφηῇται δὲ
 δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν·
 30 ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σι-
 31 γάτω. δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα
 32 πάντες μαρτάνωσι, καὶ πάντες παρακαλῶνται· καὶ
 33 πνεύματα προφητῶν προφήταις ὑποτάσσεται· ^b οὐ^b ^b 11, 16.
 γάρ ἐστιν ἀκαταστασίας ὁ Θεὸς, ἀλλ' εἰρήνης, ὡς ἐν
 34 πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων. ^c Αἱ γυναῖκες ^c 11, 3.
 ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτέ- ^c Gen. 3, 16.
 τραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, καθὼς ^c Eph. 5, 22.
^c Col. 3, 18.
^c 1 Tim. 2, 11,
^c 12. Tit. 2, 5.
^c 1 Pet. 3, 1.

feel himself inspired to utter a psalm, or to give any instruction, or to speak in a foreign language, or to communicate any revelation, or to interpret words spoken in a foreign language, let this gift, whatever it be, be exercised with a view to benefit the hearers.

27. δύο. Knatchbull interprets it, *in two or three tongues at the most*: or it may mean, If there be speaking in foreign languages, let it be with two or three persons at most, and one after the other; and let there be one person to interpret. *Pyle*. See ver. 29.

28. σιγάτω. Let the person, who has the gift of tongues, be silent.

29. διακρινέτωσαν. Let the rest listen to their exposition,

and determine the sense of scripture accordingly.

30. But if one of these hearers should himself receive a revelation, which he wishes to communicate, let him wait till the first person has finished speaking. See *Pyle*.

32. This is said with reference to the heathen priests, (*προφηῇται*), who could not control their pretended inspirations: but *the spiritual gifts of the inspired expounders of scripture are under the control of these persons*; and they can be silent when they please.

Ibid. For God does not wish these gifts to be exercised in a confused and disorderly manner, but quietly.

34. ἀλλ' ὑποτάσσεσθαι. We must understand *κελεύονται*, or

καὶ ὁ νόμος λέγει. εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ 35
τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι
γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν. Ἡ ἀφ' ὑμῶν ὁ λόγος 36
τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν;

d 2 Cor. 10, d εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικὸς, ἐπιγινώ- 37
7. 1 Joh. 4, σκέτω ἂν γράφω ὑμῖν, ὅτι τοῦ Κυρίου εἰσὶν ἐντολαί·
6.

εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω. Ὡστε, ἀδελφοὶ, ζηλοῦτε 38
τὸ προφητεῦειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. 39
πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω. 40

e Gal. 1, 11, e ΓΝΩΡΙΖΩ δὲ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον ὃ 15
12.

εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ
ἐστήκατε, f δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελι- 2
Rom. 1, 16.
Gal. 3, 4. σάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύ-

g ver. 1: 1, σατε. g Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρ- 3
23: 5, 7.

Psal. 22, 16, ἐλάβον· ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν
17. Esa. 53,
5. Dan. 9, ἡμῶν, κατὰ τὰς γραφάς· h καὶ ὅτι ἐτάφη, καὶ ὅτι 4
24. Zach.
13, 7. ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς· i καὶ 5

1 Pet. 2, 24, ὅτι ὥφθη Κηφᾶ, εἶτα τοῖς δώδεκα. ἔπειτα ὥφθη ἐπ- 6
h Psal. 16,
10. Esa. 53,

9. Hos. 6, 2. some such word. See 1 Tim.
Jon. 1, 17. iv. 3.

Matt. 12, 34. ὁ νόμος. The established
40. custom.

i Marc. 16, 36. In ver. 33. he had referred to the example of other churches; and he now reminds the Corinthians, that the gospel did not begin with them.

37. He means this as a test of their being really inspired or no: if they were, they would find out that he was giving the commands of the Lord: if they did not find it out, they were not inspired.

CHAP. XV.

2. σώζεσθε. Ye are placed in your state of salvation. See In-

dex in v. σώζεσθαι.

Ibid. εἰκῇ may either mean hastily, inconsiderately, or in vain, to no purpose.

3. ἐν πρώτοις. Among the very first things which I taught you. Heb. vi. 1.

4. S. Paul did not perhaps mean, that the resurrection on the third day was predicted, but merely the burial and resurrection, as in Isaiah liii. 9. Psalm xvi. 10. See also Hosea vi. 2. Olearius, *Demonst. Apost. Resur.* p. 766.

5. δώδεκα. There could not be more than eleven, perhaps not so many, if this is the appearance mentioned in Luke

- άνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους ^{14. Luc. 24, 34. Joh. 20, 19. Act. 10, 41.}
 7 μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν· ἔπειτα ^{19. Act. 10, 41.}
 8 ὥφθη Ἰακώβω, εἶτα τοῖς ἀποστόλοις πᾶσιν. ¹ ἔσχα- ^{19, 1.}
 τον δὲ πάντων, ὡσπερὶ τῷ ἐκτρώματι, ὥφθη καί μοι. ^{Act. 9, 3, 17: 23, 11.}
 9^m ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ ^{2 Cor. 12, 2, m Act. 8, 3:}
 εἰμὶ ικανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ^{9, 1: 22, 4: 26, 9.}
 10 ἐκκλησίαν τοῦ Θεοῦ· ⁿ χάριτι δὲ Θεοῦ εἰμὶ ὅς εἰμι, ^{Eph. 3, 8. Gal. 1, 13. 1 Tim. 1, 13.}
 καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ ^{n Rom. 15, 18, 19.}
 περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ, ^{2 Cor. 11, 23: 12, 11.}
 11 ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. εἴτε οὖν ἐγὼ, εἴτε ^{23: 12, 11.}
 ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.
 12 Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται,
 πῶς λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ
 13 ἔστιν; εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χρι-

xxiv. 36. John xx. 19. at which time Thomas was absent. John xx. 24.

6. πεντακοσίοις. It might have been thought, that this happened in Galilee: (see Matt. xxviii. 16 :) but if S. Paul followed the order of time, it would seem to have been at Jerusalem, and the five hundred may have been Galilæans, who went up to the feast.

7. ἀποστόλοις. This would seem to mean his appearance to the apostles at his ascension.

8. τῷ. Valckenaer and others read τῷ for τινι: but this seems too Attic. S. Paul may have meant, that he had not had the discipline and preparation of the other apostles.

11. But whatever may be the comparison between me and the other apostles, our doc-

trine is the same: we all preach the resurrection, and this was the faith which you received at your conversion.

Ibid. οὕτως ἐπιστεύσατε. For πιστεύειν being used for the first conversion of Christians, see ver. 2. Rom. xiii. 11. Eph. i. 13.

12. It seems plain from this, that some persons at Corinth denied a resurrection altogether, and apparently the immortality of the soul.

13. The doctrine of the resurrection is this. The promise of eternal life was lost by Adam, and all his descendants were condemned to death, without any promise of rising again. Christ undertook to represent the whole human race, and to subject himself to death for them. God accepted his death as a fulfilment of the sentence pronounced upon Adam, and

στὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ¹⁴
 ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν.

^o Act. 2, 24, ^o εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ¹⁵
^{32.}

ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι ἤγειρε τὸν Χρι-
 στὸν, ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται·
 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· ¹⁶
 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ¹⁷
 ἔτι ἐστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν· ἄρα καὶ οἱ κοιμη- ¹⁸
 θέντες ἐν Χριστῷ, ἀπώλουντο. εἰ ἐν τῇ ζωῇ ταύτῃ ¹⁹
 ἡλπικότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάν-

^p ver. 23. των ἀνθρώπων ἐσμὲν. ^p Nunì δὲ Χριστὸς ἐγήγερται ²⁰

Act. 26, 23. ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο. ^q ἐπ- ²¹

Col. 1, 18. εἰδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου

1 Pet. 1, 3. ἀποκ. 1, 5.

^q Gen. 2, 17: ἀνάστασις νεκρῶν. ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ²²

3, 6. Rom.

5, 12, 18:

6, 23.

when Christ rose again, the whole human race was enabled to rise again. S. Paul here says, that if the dead do not rise again, then the power of rising again was not given them by Christ, and consequently Christ did not rise again: for if he had, he would have enabled all men to rise again.

15. ψευδομάρτυρες τοῦ Θεοῦ. *We have given a false testimony concerning God.*

Ibid. κατὰ τοῦ Θεοῦ. *De Deo.* Palairer. So Xenophon, ταῦτα μὲν δὴ κατὰ πάντων Περσῶν ἔχομεν λέγειν. *Cyrop.* I. p. 6.

17. ἔτι ἐστὲ κ. τ. λ. It was the sin of Adam, which made him subject to death, and lost him the power of living for ever. If Christ has not recovered for us this power, we are still subject to that grievous penalty of sin.

18. ἀπώλουντο. They are dead, and have no promise of rising again.

19. ἐλεεινότεροι. If there be no resurrection, then all men are equally to be pitied as to a future state: but the Christians, who in this life suffer persecution, are so far in a worse condition.

20. ἀπαρχή. Christ was the first person who rose again without being once more subject to death. See Rom. vi. 9. It is perhaps worthy of remark, that he rose on the day on which the *first-fruits* were offered. Levit. xxiii. 10, 11. Ἐγένετο is probably an interpolation.

21, 22. It was necessary that some man should recover the power of living for ever, which Adam had lost: and this could only be done by his keeping

- ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωο-
 23 ποιηθήσονται. ^r ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπ- ^r ver. 20.
 ἀρχὴ Χριστοῦ, ἔπειτα οἱ Χριστοῦ ἐν τῇ παρουσίᾳ ¹ Thess. 4,
 24 αὐτοῦ· ^s εἶτα τὸ τέλος, ὅταν παραδῶ τὴν βασιλείαν ^s 2, 6.
 τῷ Θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν
 25 καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν· ^t δεῖ γὰρ αὐτὸν ^t Psal. 110,
 βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ ¹ Act. 2,
 26 τοὺς πόδας αὐτοῦ. ἔσχατος ἐχθρὸς καταργεῖται ὁ ³⁴ Eph. 1,
 27 θάνατος. ^u Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας ²⁰ Col. 3, 1.
 ‘αὐτοῦ’ ὅταν δὲ εἴπῃ ὅτι ‘πάντα ὑποτέτακται,’ δὴ- ^u Psal. 8, 6;
 28 λον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα· ¹¹⁰ I.
 δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ^{Matt. 11,}
 ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾧ ^{27: 28, 18.}
 29 ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. Ἐπεὶ τί ποιήσουσιν οἱ ^{Eph. 1, 22.}
 βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ^{Heb. 2, 8.}
^x 3, 23; 11,

the covenant of perfect obedience, which Adam broke.

23. This may be said in opposition to the Gnostics, who denied a general and final resurrection; but said, that every man *rose again* when he gained the knowledge of God. This figurative resurrection, therefore, was not consequent upon the death of Christ: but S. Paul shews that it was so, and that it would not happen till the last day.

24. καταργήσῃ. *He shall make of no use, he shall do away with the necessity of.* This is said of Christ's mediatorial kingdom, when he reigns over men in a state of probation: or if we compare καταργεῖται in ver. 26, perhaps ἀρχή, ἐξουσία, and δύναμις may refer to the power

of evil spirits, which will be *destroyed* by Christ. See Eph. vi. 12. Col. ii. 15.

27. See note at Heb. ii. 6.

28. ὁ Θεὸς τὰ πάντα. We thus find Ζεὺς τοι τὰ πάντα *apud Clem. Alex. Strom. V. p. 603*; and Lucan writes, *Omnia Cæsar erat, V. 113.*

29. This is a continuation of ver. 22. For ἐπεὶ, *otherwise*, see v. 10.

Ibid. βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν. Muller, in his Dissertation upon this difficult passage, mentions seventeen different interpretations of it: but I should prefer the most simple and literal one, which refers it to vicarious baptism. Epiphanius says, that this was practised by the Cerinthians, who probably began in the first cen-

^y Rom. 8, 36. ^ε γείρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν; ^γ τί 30
^z 4, 9. καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; ^z καθ' ἡμέραν 31
² Cor. 4, 10, 11. 1st Thess. 2, 19. ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν
 Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. εἰ κατὰ ἄνθρωπον 32
 ἐθριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νε-
^a Esa. 22, 13: 56, 12. κροὶ οὐκ ἐγείρονται, ^a φάγωμεν καὶ πῖωμεν, αὔριον
^{Sap.} 2, 6. γὰρ ἀποθνήσκομεν. μὴ πλανᾶσθε. “φθείρουσιν ἡθῆ 33
^b 6, 5. Rom. 13, 11. Eph. 5, 14. “χρησθ' ὁμιλίας κακαί.” ^b ἐκνήψατε δικαίως, καὶ μὴ 34
 ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσι· πρὸς
 ἐντροπὴν ὑμῶν λέγω.

tury: and he and Tertullian mention it of the Marcionites, who appeared in the second century. S. Paul would then argue thus: If there be no resurrection, why are even the heretics so firmly convinced of it, as to baptize a living person for the dead? for if the dead do not rise again, what can be the use of baptizing them. Τί ποιήσουσιν may mean, *what are they doing? what are they about?* See Mark xi. 5. Instead of ὑπὲρ τῶν νεκρῶν, at the end of the verse, we should perhaps read ὑπὲρ αὐτῶν.

30. τί καὶ ἡμεῖς. This seems to shew, that he had been arguing before from heretics; and he then adds, *Why also do we, the orthodox Christians, expose ourselves &c.*

31. τὴν ὑμετέραν καύχησιν. *The boasting which I have concerning you.* Theophylact.

32. κατὰ ἄνθρωπον. This perhaps means, *If any person, myself for instance.* See ix. 8. Rom. iii. 5.

Ibid. ἐθριομάχησα. Elsner un-

derstands this literally, as if S. Paul had been exposed to beasts in the amphitheatre of Ephesus. See also 2 Cor. i. 8. 2 Tim. iv. 17. Tertullian, Origen, Cyprian, &c. assert that S. Paul was thus exposed. Others interpret it figuratively of his contests with violent and cruel men. The word is so used by Ignatius, *ad Eph.* i.

33. This is generally said to have been a verse in the Thais of Menander. (See Mill.) But Clement of Alexandria calls it a *tragic iambic*, p. 350; and Socrates quotes it as proving, that S. Paul read Euripides. *Hist. Eccl.* III. 16. Perhaps Menander took it from Euripides.

34. δικαίως may mean *perfectly, properly, or, as is fit, as you ought to do.*

Ibid. μὴ ἁμαρτάνετε. *Ne ab-erretis a veritate circa resurrectionem.* Palaiet, Raphel, Olearius.

Ibid. ἀγνωσίαν. This word perhaps contains an allusion to the Gnostics, who pretended to

35 Ὁ ἄλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ^{c Ezech.}
 36 δὲ σῶματι ἔρχονται; ἂν Ἀφρον, σὺ δὲ σπείρεις, οὐ ζῶ-^{37, 38}
 37 ποιεῖται, ἐὰν μὴ ἀποθάνῃ· καὶ ὁ σπείρεις, οὐ τὸ σῶμα^{d Joh. 12,}
 τὸ γεννησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύ-
 38 χοι, σίτου ἢ τινος τῶν λοιπῶν· ὁ δὲ Θεὸς αὐτῷ δί-
 δωσι σῶμα καθὼς ἠθέλησε, καὶ ἐκάστῳ τῶν σπερ-
 39 μάτων τὸ ἴδιον σῶμα. οὐ πᾶσα σὰρξ, ἡ αὐτὴ σὰρξ·
 ἀλλὰ ἄλλη μὲν σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ
 40 κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν. καὶ σώ-
 ματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἄλλ' ἑτέρα μὲν
 ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.
 41 ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη
 δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.
 42 οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν
 43 φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· σπείρεται ἐν ἀτιμίᾳ,^{e Phil. 3,}
 ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται^{21.}
 44 ἐν δυνάμει· σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα
 πνευματικόν. ἔστι σῶμα ψυχικόν, καὶ ἔστι σῶμα

know God, and denied a general resurrection. S. Paul says that *they did not know God*.

36. The objectors did not understand how a body, which was reduced to dust, could be raised again. S. Paul shews, by the analogy of a grain of wheat, that *the same thing* may rise again, though wholly altered in form and appearance.

37. εἰ τύχοι, *for instance*. See xiv. 10.

39. If the term *flesh* may be applied to things differing so much from each other as a man and a fish, the term *body* may be applied to that which is buried, and to that which

rises again, though they differ greatly.

40. This is a still closer analogy. We talk of heavenly *bodies*, and earthly *bodies*: so that which is buried may be a *body*, and so may that which is raised.

41. This is often quoted as proving that there will be degrees of happiness hereafter: but perhaps it only shews, that the body which is buried, and the body which is raised, may be as different as the sun and the stars.

44. ψυχικόν. See ii. 14. Σῶμα πνευματικόν appears a contradiction in terms: but σῶμα, in

^f Gen. 2, 7. πνευματικόν. ^f οὕτω καὶ γέγραπται, 'Εγένετο ὁ πρῶ- 45
 Rom. 5, 14. 'τος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν' ὁ ἔσχατος
 Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. ἀλλ' οὐ πρῶτον τὸ 46
 πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματι-
^g Joh. 3, 13, 31. κόν. ^g ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος 47
 ἄνθρωπος, ὁ Κύριος ἐξ οὐρανοῦ. οἷος ὁ χοϊκός, τοι- 48
 οὔτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι
^h Gen. 5, 3. καὶ οἱ ἐπουράνιοι· ^h καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα 49
ⁱ Joh. 3, 31. τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.
 Rom. 8, 29. 2 Cor. 3, 18: ⁱ Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασι- 50
^{4, 11.} Philipp. 3, 21. 1 Joh. 3, 2. λείαν Θεοῦ κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ
ⁱ 6, 13. τὴν ἀφθαρσίαν κληρονομεῖ. ^k ἰδοὺ, μυστήριον ὑμῖν 51
 Matt. 16, 17. Joh. 1, 13. Gal. 1, 16. λέγω· πάντες μὲν οὐ κοιμηθησόμεθα· πάντες δὲ ἀλ-
 λαγησόμεθα, ^l ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ 52
^k 1 Thess. 4, 15, 16, 17. ἔσχατη σάλπιγγι· σαλπίζει γὰρ, καὶ οἱ νεκροὶ ἐγερ-
 θήσονται ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγησόμεθα. ^m δεῖ 53
^l Matt. 24, 31. 1 Thess. 4, 16. γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ
^m 2 Cor. 5, 4. τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. ὅταν δὲ τὸ 54
 φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν
 τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος

the language of S. Paul, does not mean a *body* as opposed to *spirit*. The body of an angel is *σῶμα πνευματικόν*. The reading is probably *εἴ ἐστι σῶμα ψυχικόν*.

45. The quotation from Gen.

ii. 7. means that Adam at his creation received a vital principle, which was calculated to last for ever. This was lost by him, and man continued subject to death, till Christ restored to him the power of living for ever.

Ibid. ἔσχατος Ἀδὰμ. The par-

allel between Adam and Christ consisted in this, that both represented the whole human race: the one was the author of death, the other of life, to all mankind.

47. ὁ Κύριος is probably an interpolation.

50. The bodies with which we shall rise again will not be of flesh and blood.

51. πάντες οὐ κοιμ. None of us will sleep for ever. See Matt. xii. 25.

- ὁ γεγραμμένος, ¹¹ Κατεπόθη ὁ θάνατος εἰς νίκος. ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

54. Κατεπόθη κ. τ. λ. This is a literal translation of the Hebrew, and is so in Theodotion's version. The LXX is very different, κατέπιεν ὁ θάνατος ἰσχύσας.

55. The LXX read, ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ἄδη; All the old versions agree nearly with this, though the Hebrew is very different. Some of the Fathers seem to have read νείκος.

56. That which makes us feel the bitterness of death, is sin; and sin is forbidden by a law which annexes to it a positive punishment: but the death of Christ has given us an escape from this.

CHAP. XVI.

1. It might be thought that

this was another point upon which the Corinthians had consulted S. Paul: and they seem to have shewn great forwardness in making the collection. See 2 Cor. viii. 10.

Ibid. Γαλατίας. This order was not given in the Epistle to the Galatians, except perhaps in ii. 10. but S. Paul may have given it when he visited Galatia, or by the bearers of his Epistle to the Galatians.

2. ὃ τι ἂν εὐδοῶται may mean, *whatever he may have gained, or, according as he has the means:* see Acts xi. 29. 2 Cor. viii. 12.

3. δι' ἐπιστολῶν is coupled with πέμψω by Theophylact, Grotius, &c. It means, *If I do not go with them myself, I will send them with letters of*

πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ·
 εἰ δὲ ἡ ἄξιον τοῦ καμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύ- 4
 σονται. [†] Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν 5
 διέλθω· Μακεδονίαν γὰρ διέρχομαι· πρὸς ὑμᾶς δὲ 6
 τυχὸν παραμενῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με
 προπέμψητε οὐ εἰ πορεύωμαι. οὐ θέλω γὰρ ὑμᾶς 7
 ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινὰ ἐπιμεῖ-
 ναι πρὸς ὑμᾶς, [×]εἰ ὁ Κύριος ἐπιτρέπη. ἐπιμενῶ 8
 δὲ ἐν Ἐφέσῳ ἕως τῆς Πεντηκοστῆς· θύρα γάρ μοι 9
 ἀνέφγε μεγάλη καὶ ἐνεργὴς, καὶ ἀντικείμενοι πολ-
 λοί.
^γ Εἰ δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γέν- 10
 ηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς
 καὶ ἐγώ· ^z μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε 11
 δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ
 αὐτὸν μετὰ τῶν ἀδελφῶν. Περὶ δὲ Ἀπολλῶ τοῦ 12

[†] 4, 17.
 Philipp. 2,
 19, 22.
¹ Thess. 3,
 2.
^z 1 Tim. 4,
 12.

recommendation. *Χάρις* is a charitable contribution. See Acts ii. 47.

6. *παραχειμάσω*. He passed the next winter at Corinth. See Acts xx. 3.

7. *ἐν παρόδῳ*. I have conjectured that S. Paul perhaps touched at Corinth on his way to Crete the year before, to which passing visit he may now allude.

8. *ἐπιμενῶ*. This was frustrated by the riot in the theatre. See Acts xix. 23.

9. *θύρα*. This may be a metaphor from the door of the circus, through which the horses passed; and the *ἀντικείμενοι* were his antagonists. See Lydius,

Agonist. Sacr. c. 30.

10. *Τιμόθεος*. S. Paul sent Timothy and Erastus into Macedonia. Acts xix. 22. Erastus probably staid in Macedonia, while Timothy proceeded to Corinth. See ver. 17.

Ibid. ἵνα ἀφόβως. See that you give him no cause for fear. Compare 1 Tim. iv. 12.

11. *ἐκδέχομαι*. It seems probable that S. Paul had left Ephesus before Timothy's return from Corinth. Pyle translates this, *I and all my company shall earnestly expect him*.

12. *Ἀπολλῶ*. He appears to have been in Crete a little before this time. Titus iii. 13.

- ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν, ἵνα ἔλθῃ πρὸς
 ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα
 13 ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ. ^aΓρηγο- ^aEph. 6, 10.
 ρεῖτε, στήκετε ἐν τῇ πίστει· ἀνδρίζεσθε, κραταιοῦσθε· ^{Col. 1, 11.}
 14 πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.
 15 ^bΠαρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν ^b 1, 16.
 Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς ^{Rom. 16, 5.}
 16 διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· ἵνα καὶ ὑμεῖς ^cPhilipp. 2,
 ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνε- ^{29, 1} Thess.
 17 γούντι καὶ κοπιῶντι. Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ ^{5, 12.}
 Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ¹ Tim. 5,
 18 ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν· ἀνέπαυσαν γὰρ ^{17.} Heb. 13,
 τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς
 19 τοιούτους. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας·
^e ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ ^e Rom. 16,
 20 Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ· ἀσ- ^{3, 5.}
 πάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ^f ἀσπάσασθε ἀλ- ^f Rom. 16,
 λήλους ἐν φιλήματι ἁγίῳ. ^{16, 2} Cor.
²¹ ^g Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· εἴ τις οὐ ^{13, 12.}
²² φιλεῖ τὸν Κύριον Ἰησοῦν Χριστὸν, ἥτω ἀνάθεμα, ¹ Thess. 5,
 26. ¹ Pet. ^{5, 14.}
 5/Col. 4, ^{18, 2} Thess. ^{3, 17.}

Ibid. οὐκ ἦν θέλημα. Theophylact interprets it, ὁ Θεὸς οὐκ ἤθελεν. Macknight, *Apollos was unwilling*.

Ibid. ἐλεύσεται. Jerom says, that Apollos went to Corinth after this.

15. οἶδατε. *Respect, pay attention to.* Wolfius, Pyle.

Ibid. διακονίαν. It seems probable, that Stephanas was a deacon of the church of Corinth, or perhaps a presbyter, and that he went now to

Ephesus with the letter to S. Paul.

17. Φουρτουνάτου. Fortunatus is mentioned in Clement's epistle to the Corinthians, *c. ult.*

Ibid. ὑστέρημα. These persons, by going in person to S. Paul, supplied what the Corinthians could not communicate by letter. Compare Phil. ii. 30.

19. Ἀκύλας. See Acts xviii. 26.

μαρاناθά· ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ²³
 ὑμῶν· ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ ²⁴
 Ἰησοῦ. ἀμήν.

Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων
 διὰ Στεφανᾶ, καὶ Φουρτουνάτου, καὶ Ἀχαϊκοῦ,
 καὶ Τιμοθέου.

22. μαρὰν ἀθά means, *the Lord will come.*

THE SECOND EPISTLE TO THE CORINTHIANS.

This Epistle was written in the summer or autumn of 52, when S. Paul was in Macedonia, on his way from Ephesus to the south of Greece: vii. 5. ix. 2. He had expected to meet Titus at Troas, (ii. 12, 13.) but was not joined by him till he had entered Macedonia, vii. 6. Titus had passed through Corinth on his road, and brought an account to S. Paul of the reception of his first Epistle in that city. Timothy had also been obliged to leave Ephesus, and following S. Paul overtook him in Macedonia. The Epistle was carried to Corinth by Titus.

ΠΑΥΛΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

^h Philip. 1, ^h **ΠΑΥΛΟΣ** ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελή- **I**
^{I.}ματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ
τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι
ⁱ Rom 1, 7. τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ· ⁱ χάρις ὑμῖν καὶ εἰρήνη ²
^I Cor. 1, 3. ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
^{Eph.} 1, 2. ^I Pet. 1, 2. ^j Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν ³
^j Eph. 1, 3. ^I Pet. 1, 3. Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς
^k 7, 6. πάσης παρακλήσεως, ^k ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ ⁴
τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν
τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ἧς πα-
^l 4, 10. ρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ· ^l ὅτι καθὼς περισ- ⁵
^{Col.} 1, 24. σεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ
^m 4, 15, 17. Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. ^m εἴτε ⁶
δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σω-

CHAP. I.

4. τοὺς ἐν πάσῃ θλίψει, *those that are in any affliction.*

5. We are able to administer comfort to others, *because in proportion to the sufferings which the gospel of Christ exposes us*

to, so does the same gospel supply us with consolation, which we are able to administer to others. Compare περισσεύει τὰ παθήματα τοῦ Χριστοῦ with Col. i. 24.

6. *If we suffer afflictions, it is through our endeavours to afford*

- τηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν πα-
 θημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλού-
 μεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας·
 7 καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· ^ἵεἰδότες ὅτι ⁿ Heb. 6,
 ὥσπερ κοινωνοὶ ἐστε τῶν παθημάτων, οὕτω καὶ τῆς ^{9, 10.}
 8 παρακλήσεως· ^οΟὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελ- ^ο Act. 19,
 φοὶ, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν ^{23, &c.}
 τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρῆθημεν ὑπὲρ δύνα- ^{1 Cor. 15,}
 9 μιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· ^ἵἀλλὰ ^p Jer. 17,
 αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ^{5, 7.}
 ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ
 10 τῷ ἐγείροντι τοὺς νεκρούς· ^ἵὅς ἐκ τηλικούτου θανά- ^q 1 Cor. 15,
 του ἐρρύσατο ἡμᾶς καὶ ρύεται, εἰς ὃν ἡλπίκαμεν ὅτι ^{31.}
 11 καὶ ἔτι ρύσεται, ^ῖσυννυπουργούντων καὶ ὑμῶν ὑπὲρ ^r 4, 15.
 ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ^{Rom. 15,}
 ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν. ^{30. Philipp.}
 12 ^sἩ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον ^s 1 Cor. 2,
 4, 13.

you spiritual consolation and to save your souls: if we ourselves receive consolation in these afflictions, it is that we may be able to administer the same to you, which will enable you to endure the same sufferings: and I have a firm hope, that you will be able to endure them, since I know that the same spiritual consolation, which we receive, will be granted also to you. The order of the words ought perhaps to be thus —πάσχομεν· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας.

7. εἰδότες. There is a similar construction in Herodotus, κατεφαίνετο σφί εἶναι ἀδύνατον τὰ

βασιλῆος πρήγματα ὑπερβαλέσθαι, εὖ τε ἐπιστάμενοι κ. τ. λ. VI.

8. ὑπέρ. The reading is probably περὶ, and ἡμῶν is to be omitted.

Ibid. Ἐξαπορηθῆναι, we despaired. See iv. 8.

9. ἀπόκριμα. But we had made up our minds, as having received the sentence of death.

11. ἵνα ἐκ πολλῶν. That the favour being bestowed upon me at the petition of many persons, may be acknowledged with thanks by many persons on my behalf. See iv. 15. Προσώπων is here used for persons in the modern sense of the term.

12. τὸ μαρτύριον, and that

τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότῃ καὶ εἰλικρινείᾳ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἣ¹³ ἃ ἀναγινώσκετε, ἣ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι

^t 5, 12. Philipp. 2, 16:
4, 1.
¹ Thess. 2,
19, 20.

καὶ ἕως τέλους ἐπιγνώσεσθε, ^t καθὼς καὶ ἐπέγνωτε ¹⁴ ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

^u Rom. 1,
¹¹ 1 Cor.
16, 5.

^u Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλ- ¹⁵ θεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε· καὶ δι' ¹⁶ ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. τοῦτο οὖν βουλευόμενος, μήτι ¹⁷ ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ ναί, καὶ τὸ οὐ οὐ; πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ¹⁸

which is testified by our own consciences.

12. εἰλικρινείᾳ Θεοῦ. *Godly sincerity*, such sincerity as is well-pleasing to, or required by, God.

Ibid. χάριτι Θεοῦ. In allusion to the spiritual gifts, and power of working miracles.

13. ἀλλ' ἣ ἃ ἀναγινώσκετε. Wolfius explains it, *We write nothing but what you may read in the scriptures*. But it probably alludes to the ἀπλότης and εἰλικρινείᾳ in v. 12. *the words which I use have no other meaning than what appears when you read them, and the truth of which is acknowledged by you.*

14. ἀπὸ μέρους. *Some of you at least*. See Rom. xv. 15.

Ibid. καθάπερ. *As we also shall*

boast of your conversion at the last day. See 1 Thess. ii. 19. Phil. ii. 16.

15. πρότερον. S. Paul had formed a wish of going to Corinth before this, but was turned from his purpose. See xii. 14. xiii. 1.

Ibid. δευτέραν χάριν. *A second distribution of spiritual gifts*.

17. βουλευόμενος. The reading is probably βουλόμενος.

Ibid. τὸ ναὶ ναί. Perhaps the repetition of ναὶ and οὐ makes no difference in the sense: see Matt. v. 37. "ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ καὶ τὸ οὐ would mean, *that there is this change of purpose in me*: or if we understand ἵνα τὸ ναὶ ἢ ναί, καὶ τὸ οὐ ἢ οὐ, the sentence would mean, *Do I form my resolutions from worldly mo-*

- 19 ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὐ· ὁ γὰρ τοῦ Θεοῦ υἱὸς
 Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι'
 ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ
 20 οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν· ὅσαι γὰρ ἐπαγγελίαι
 Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ ἀμήν, τῷ Θεῷ
 21 πρὸς δόξαν, δι' ἡμῶν. ὃ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν ^{5: 5, 1 Joh.}
 22 εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, Θεός· ^{2, 20, 27.} ὁ καὶ σφραγι-
 σάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρράβωνα τοῦ πνεύματος ^{2 Rom. 8,}
 ἐν ταῖς καρδίαις ἡμῶν. ^{16. Eph. 1,}
 23 Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ^{a 2, 3: 12,}
 ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς ^{20: 13, 2,}
 24 Κόρινθον· ^{10. Rom. 1,} οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ^{9: 9, 1.}
 ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ^{Gal. 1, 20.}
 2 ἐστήκατε· ἔκρινα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐλ- ^{1 Cor. 4, 21.}
^{b Rom. 11,}
^{20. 1 Cor.}
^{3, 5. 1 Pet.}
^{5, 3.}

tives? when I say yea, do I say so from worldly motives, or when I say nay, do I say it from worldly motives?

18. οὐκ ἐγένετο ναὶ καὶ οὐ. *Has not been subject to wavering or inconsistency.* He perhaps means, Whatever I may have been as to fulfilling my own intentions, yet the word of God, which I preached unto you, has not been variable.

20. δι' ἡμῶν. The promises which are made known by us. The reading is probably διὰ καὶ δι' αὐτοῦ τὸ ἀμήν.

21. βεβαιῶν εἰς Χριστόν. *Who makes us firm in Christ, i. e. in our faith in Christ.*

22. σφραγισάμενος. A person puts his seal upon any thing which he wishes to mark as his own. So the gift of the Spirit at baptism is the seal or token of

Christians belonging to God.

23. φειδόμενος. The real reason of my changing my intention of coming to you before was on account of the irregularities, which I heard of among you. If I had come then, I must have censured you severely for them, and I wished to forbear doing this in person.

24. οὐχ ὅτι. *Not that we have power to make you believe whatever we please, though we have power to punish you for irregularities: but whatever we do, is to be done for your good, that your faith may be a source of joy to you: for it is by this faith, and not by any exertions of ours, that you are to be saved.*

CHAP. II.

1. ἔκρινα. At the time which I have been speaking of I determined that whenever I came to

θεῖν ἐν λύπῃ πρὸς ὑμᾶς. εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς,²
καὶ τίς ἐστὶν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ
c 8, 22: 12, ἐμοῦ; ^c καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν ³
21. Gal. 5, ^{10.} λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν· πεποιθὼς ἐπὶ
πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.
ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγρα- ⁴
ψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῇτε,
ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως
εἰς ὑμᾶς.

d 1 Cor. 5, ^d Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ⁵
I. ^c 1 Cor. 5, ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς. ^e ἱκανὸν ⁶
5. τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων·
ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρα- ⁷
καλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ
τοιούτος. διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγά- ⁸
πην. εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκι- ⁹
μὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. ᾧ δέ τι χα- ¹⁰

you again, it should not be with feelings of sorrow. He therefore wrote his first Epistle, instead of going then in person, that he might induce them to amend the irregularities which he had condemned, and so prepare the way for his going there οὐκ ἐν λύπῃ.

2. For though I perhaps have caused sorrow to some of you, yet still, as I said, I shall have pleasure, when I come to you, because I shall find that person amended by my reproof.

3. ἔγραψα. In my former letter; or perhaps in this very letter.

Ibid. πεποιθὼς. Being certain

in the case of every one of you, that whatever gave me pleasure, would give pleasure to all of you.

5. I have said, that I wished to come to you without feeling sorrow; *but if any one has done any thing to cause sorrow, he causes it not only to me, but in part also (for I do not wish to aggravate the extent of it) to all of you.*

6. τῶν πλειόνων. See 1 Cor. v. 4. συναχθέντων ὑμῶν.

8. κυρῶσαι. This signifies, that his pardon and readmission were to be effected *by a public act.* Raphel, Wolfius, Mack-night.

9. *One of my objects in writing my former letter, in which I*

- ρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγὼ εἴ τι κεχάρισμαι, ᾧ
 11 κεχάρισμαι, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ, ἵνα μὴ
 πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ
 νοήματα ἀγνοοῦμεν.
 12 Ἔλθων δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ^f Act. 16, 8.
 13 Χριστοῦ, καὶ θύρας μοι ἀνεωγμένης ἐν Κυρίῳ, οὐκⁱ 1 Cor. 16, 9.
 ἔσχηκα ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὐρεῖν με
 Τίτον τὸν ἀδελφόν μου·^g ἀλλὰ ἀποταξάμενος αὐτοῖς,^g 7, 5.
 14 ἐξῆλθον εἰς Μακεδονίαν. ἡ Τῷ δὲ Θεῷ χάρις τῷ^h Col. 1, 27.
 πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν
 ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν
 15 ἐν παντὶ τόπῳ. ἰ ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷⁱ 1 Cor. 1,
 Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις.^{18.}

told you to punish this person, *was to ascertain whether you would obey me in every thing*. S. Paul might have punished the offender without the concurrence of the Corinthians. See 1 Cor. v. 3.

10. ἐν προσώπῳ Χριστοῦ. S. Paul had punished the offender ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. He means to say, that he had authority from Christ to punish and to pardon.

11. πλεονεκτηθῶμεν. So Plutarch has πλεονεκτούμενος ὑπὸ τῶν πολεμίων. *Parall.* p. 307. It means *an advantage gained by craft*.

12. This is to shew still more his affection for the Corinthians, and his desire to visit them. When he came to Troas, though there was good opportunity there for preaching the gospel, yet because he did not find Titus there, who was bring-

ing him an account from Corinth, he passed on, and went into Macedonia.

14. θριαμβεύειν means *to lead about in a triumphal procession*; and is applied either to the conquered enemy, as in Col. ii. 15, or to the friends of the victor, who accompanied him. It is understood here in the latter sense by Elsner.

Ibid. ὁσμὴν. Flowers were thrown into the car in triumphal processions: see Ovid. *Trist.* IV. 2, 29: and Plutarch speaks of the streets on such occasions being θυμιαμάτων πληρεῖς. *Æmil.* p. 272.

15. If we still follow the metaphor, σωζομένοις means the conquerors who had escaped, and ἀπολλυμένοις the conquered, who were often put to death at the triumph. Cicero writes, "At etiam qui triumphant, eo
 "diutius vivos hostium duces

^k 3, 5, 6. ¹⁶ οἷς μὲν, ὅσμη θανάτου εἰς θάνατον· οἷς δὲ, ὅσμη ζωῆς ¹⁶
^{Luc. 2, 34.} εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἱκανός; ¹⁷ οὐ γάρ ἐσμεν ¹⁷
^{14, 2.} ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ'
ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ
^m 5, ^{12: 10,} Θεοῦ ἐν Χριστῷ λαλοῦμεν. ¹³ Ἀρχόμεθα πάλιν ἑαυ- ³
^{8.} τοὺς συνιστάνειν; εἰ μὴ χρήζομεν, ὥς τινες, συστα-
τικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν;
ⁿ 1 Cor. 9, ¹⁴ ἢ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς ²
^{2, 3.} καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγνωσκομένη ὑπὸ
^o Exod. 24, πάντων ἀνθρώπων· ³ φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ ³
^{12: 34, 1.} Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ
^{Jer. 31, 33.} μέλανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ
^{Ezech. 11,} ^{19: 36, 26.} λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίνας. Πεποί- ⁴
^{Heb. 8, 10.}

“reservant, ut his per trium-
phum ductis pulcherrimum
“spectaculum fructumque vic-
toriae populus Romanus per-
cipere possit: tamen cum de
“foro in Capitolium currum
“flectere incipiunt, illos duci
“in carcerem jubent: idem-
“que dies et victoribus (σωζο-
“μένοις) imperii et victis (ἀπολ-
“υμένοις) vitæ finem facit.”
In Ver. V. 30.

16. οἷς μὲν. To the vanquish-
ed, the smell of these perfumes
is a prelude to death: οἷς δὲ,
to the victorious party, it is a
sign of fresh life and vigour.

Ibid. καὶ πρὸς ταῦτα τίς ἱκανός;
Theophylact explains this to
mean, *And who is sufficient of
himself to do this without the
power of God?* See iii. 5.

17. καπηλεύοντες, adulterating.
The metaphor is taken from
vintners mixing water with
wine. Valcken. ad 1 Cor. v. 6.

S. Paul says, Who is able of
himself to preach the gospel?
We do not pretend to do so:
we preach it as coming from
God, without mixing with it
any thing of our own.

CHAP. III.

1. Ἀρχόμεθα. S. Paul asks,
By thus speaking of our own
sincerity, *are we beginning to
recommend ourselves?* To which
he answers, No, *unless we want
recommendatory letters to you,*
which we do not. But perhaps
the reading is ἢ μὴ χρήζομεν;
or do we want?

2, 3. There seem to be two
metaphors here. In ver. 2. the
conversion of the Corinthians
is said to be the letter of re-
commendation of the apostles.
In ver. 3. Christ is supposed to
have written a letter, the exe-
cution of which is committed
to the apostles.

- θησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν
 5 Θεόν· ^p οὐχ ὅτι ἱκανοὶ ἐσμεν ἀφ' ἑαυτῶν, λογίσασθαί <sup>p 2, 16. Phil-
 lipp. 2, 13.</sup>
 τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.
 6 ^q ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ <sup>q 5, 18.
 Jer. 31, 31.</sup>
 γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀπο- <sup>Rom. 2, 27,
 29: 7, 6.</sup>
 7 κτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. ^r Εἰ δὲ ἡ διακονία ^{Heb. 8, 6, 8.}
 τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη ἐν λίθοις <sup>r Exod. 24,
 12: 34, 1,</sup>
 ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς <sup>29, &c.
 Deut. 10, 1.</sup>
 υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωσέως, διὰ τὴν
 8 δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, πῶς
 οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;
 9 εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶ μάλ-
 λον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ.
 10 καὶ γὰρ οὐδὲ δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ
 11 τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης. εἰ γὰρ
 τὸ καταργούμενον, διὰ δόξης, πολλῶ μᾶλλον τὸ μέ-
 12 νον, ἐν δόξῃ. ^t Ἐχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ ^{t Eph. 6, 19.}

4. This verse may be connected with the end of the last chapter. *The sincerity, with which we preach the word of God, gives us confidence: not as if we were able to preach it of ourselves, for it comes from God.* Fell.

5. Wolfius refers ἀφ' ἑαυτῶν to the will, ἐξ ἑαυτῶν to the power.

6. γράμμα, the Law: πνεῦμα, the Gospel. The former killeth, i. e. it denounces death as a punishment, without giving any means of escape; see Gal. ii. 19: the latter conveys the privilege of rising again from the dead.

7. ἡ διακονία τοῦ θανάτου. The circumstances which attended

the giving of the Law; which Law condemns to death.

9. For if the circumstances attending the giving of the condemnatory Law were glorious, much more do the circumstances attending the giving of the justificatory Gospel abound in glory.

10. For that which seemed to be glorious, was not glorious, when viewed in this respect, ἐν τούτῳ τῷ μέρει, (see ix. 3. Col. ii. 16.) with reference to the glory which so greatly exceeds it, ἕνεκεν τῆς ὑπ. δόξης. See Beza, Raphel, Palaiet.

11. διὰ δόξης, was accompanied with glory at its delivery.

12. τοιαύτην ἐλπίδα. Such con-

^u Exod. 34. παρρησία χρώμεθα. ^u καὶ οὐ καθάπερ Μωσῆς ἐτίθει ¹³
^{33, &c.}

Rom. 10, 4. κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτε-
 νίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργου-

^x Esa. 6, 10. μένου. ^x ἀλλ' ἐπαρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ ¹⁴
 Ezech. 12,

^{2.} Matt. 13, τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς

^{11.} Act. 28, παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν

^{26.} Rom. 11, 8. Χριστῷ καταργεῖται. ἀλλ' ἕως σήμερον, ἡνίκα ἀνα- ¹⁵
 γινώσκεται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν

^y Rom. 11, κεῖται. ^y ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περι- ¹⁶
^{23, 26.}

^z Joh. 4, 24. αἰρεῖται τὸ κάλυμμα. ^z Ὁ δὲ Κύριος τὸ πνεῦμά ¹⁷

^a 5, 7. ἐστιν. οὗ δὲ τὸ πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία. ^a ἡ- ¹⁸
¹ Cor. 13,

^{12.} μείς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν
 Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορ-
 φούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου

fidence in the glorious perpe-
 tuity of the gospel ministra-
 tion.

13. πρὸς τὸ μὴ. Because they
 did not look at the real end of
 the Mosaic dispensation. In
 Rom. x. 4. Christ is said to be
 the end of the Law.

14. κάλυμμα. Perhaps there
 is an allusion to the person
 wearing a veil, who read the
 Law in the synagogue.

Ibid. ὅτι ἐν Χριστῷ καταργεῖ-
 ται. Because it can only be
 removed by their acknowledg-
 ing Christ to be the end of the
 Law: which they will not do.
 See ver. 16.

16. ἡνίκα δ' ἂν ἐπιστρέψῃ. This
 is perhaps an allusion to Exod.
 xxxiv. 34. which is quoted by
 Origen, ἡνίκα δ' ἂν ἐπέστρεψε
 πρὸς Κύριον. When Moses turn-
 ed towards God, he took the
 veil off his face: and when the

Jews turn to Christ, the veil of
 ignorance will be taken from
 them.

17. Ὁ δὲ Κύριος. In ver. 13,
 14. he had hinted that Christ
 is the end of the Law. He now
 says, that the Lord, i. e. Christ,
 is revealed *spiritually* in the
 Law: and where there is this
spiritual perception of Christ,
there is liberty, i. e. freedom of
 explaining the doctrine, (παρ-
 ρησία, ver. 12.)

18. κατοπτριζόμενοι. *Seeing in*
a glass. Bos, Elsner, Homber-
 gius, Alberti, Wolfius. It means
 that Christians see clearly the
 glorious nature of the gospel.
 There is perhaps an allusion to
 Moses desiring to see the *glory*
of God. Exod. xxxiii. 18.

Ibid. μεταμορφούμεθα. We are
 not only able to see the glory
 of the Lord, (which the Jews
 were not,) but *we are ourselves*

- 4 πνεύματος. ^b Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύ- ^b 1 Cor. 7,
²⁵
 2 την, καθὼς ἡλεήθημεν, οὐκ ἐκκακοῦμεν, ^c ἀλλ' ἀπει- ^c 2, 17: 6,
 πάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ^{4. 1 Thess.}
^{2, 3, 5.}
 ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ,
 ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυ-
 τοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ
 3 Θεοῦ. ^d Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ^d 2, 15.
^{1 Cor. 1, 18.}
 4 ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον. ^e ἐν ^{2 Thess. 2,}
^{10.}
 οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα ^e 3, 18.
 τῶν ἀπίστων, εἰς τὸ μὴ ἀνγάζαι αὐτοῖς τὸν φωτισμὸν ^{Esa. 6, 10.}
^{Joh. 12, 31,}
 τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰ- ^{40: 14, 30.}
^{Col. 1, 15.}
 5 κὼν τοῦ Θεοῦ. ^f οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ ^{Heb. 1, 3.}
^f 1, 24.
 Χριστὸν Ἰησοῦν Κύριον· ἑαυτοὺς δὲ, δούλους ὑμῶν
 6 διὰ Ἰησοῦν. ^g ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς ^g Gen. 1, 3.
^{2 Pet. 1, 19.}
 λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς
 φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσ-
 ῳπῳ Ἰησοῦ Χριστοῦ.
- 7 ^h Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὅστρακίνοις ^h 1 Cor. 2, 5.

transformed into the same image, passing from the Mosaic dispensation, which had a certain degree of glory, to the Christian dispensation, which has much greater glory; this transformation being effected by Christ, who is revealed spiritually in the Law, (ver. 17.)

CHAP. IV.

2. δολοῦντες is the same as κατηλεύοντες in ii. 17.

Ibid. πρὸς πᾶσαν συνείδησιν is connected with φανερώσει by Bos and Wolfius.

3. ἀπολλυμένοις. See ii. 15. It means those who have incurred the punishment of death

for their sins.

4. *The God of this world is the Devil.* See John xii. 31. xiv. 30. Eph. vi. 12.

6. ἐν προσώπῳ. This perhaps is an allusion to Exod. xxxiii. 20. where God says to Moses, *Thou canst not see my face.* Though we cannot see the face of God, we may in Christ see the glory of God.

7. ὅστρακίνοις. The metaphor is perhaps taken from lamps. The light of the knowledge of God is a treasure, and it burned in the apostles, not as in lamps of gold or silver, but earthenware.

σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν· ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στε- 8 νοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι·

i Psal. 37, ⁱ διωκόμενοι, ἀλλ' οὐκ ἐγκαταλείπομενοι· καταβαλ- 9
24.
j 1, 5. Rom. ^j λόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· ^j πάντοτε τὴν νέκρω- 10
8, 17. Gal. σιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες,
6, 17. Phi- ^j ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανε-
lipp. 3, 10.
2 Tim. 2, ^j ρωθῇ. ^k ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδι- 11
11, 12.
1 Pet. 4, 13. ^k δόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανε-
k Psal. 44,
22. Rom. 8, ^k ρωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ^l Ὡστε ὁ μὲν θάνα- 12
36. 1 Cor. 4, 9· 15, 31,
49. Col. 3, 4· ^l τος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ^m ἔχοντες δὲ 13
1 13, 9.
m Ps. 116, τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον,
10.
^l Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ

n Rom. 8, καὶ λαλοῦμεν· ⁿ εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον 14
11. 1 Cor. 6, 14. ⁿ Ἰησοῦν καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει
o 1, 6, 11. ^o σὺν ὑμῖν. ^o τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλε- 15
2 Tim. 2, 10. ^o ονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισ-
p Rom. 7, ^p σέυση εἰς τὴν δόξαν τοῦ Θεοῦ. ^p Διὸ οὐκ ἐκκακοῦ- 16
22. Eph. 3, ^p μεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται,
16. Col. 3, ^p ἀλλ' ὁ ἔσωθεν ἀνακαινοῦται ἡμέρα καὶ ἡμέρα. ^q τὸ 17
10. 1 Pet. 3, 4· ^q γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερ-
q Ps. 30, 5.
Matt. 5, 12. ^q γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερ-
Rom. 8, 18.
1 Pet. 1, 6.

8. στενοχωρούμενοι is violently squeezed in the arms in wrestling. For ἐξαπορούμενοι see i. 8.

9. Pursued by our enemies, but not forsaken, either by God (Raphel, Macknight) or by our friends, (Wolfius.)

10. τὴν νέκρωσιν κ.τ.λ. This phrase is explained by αἰ εἰς θάνατον παραδιδόμεθα in ver. 11. Their continual exposure to dangers reminded men of the death of Jesus, and their preservation from them reminded

them of the resurrection of Jesus. See Col. iii. 3.

12. So that while we are incurring the danger of death, you are persuaded to embrace the gospel, and so become partakers of eternal life.

13, 14. We endure all these afflictions through a principle of faith.

15. τὰ γὰρ πάντα δι' ὑμᾶς. For we suffer all these things to promote your conversion.

βολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργά-
 18 ζεται ἡμῖν, ἢ μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ^rRom. 8, 24.
 ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσ-
 5 καιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια. ^sοἶδαμεν γὰρ, ^s2 Pet. 1,
 ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ,
 οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώ-
 2 νιον, ἐν τοῖς οὐρανοῖς. ^tκαὶ γὰρ ἐν τούτῳ στενάζο- ^tRom. 8, 23.
 μεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι
 3 ἐπιποθοῦντες· εἴ γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ, εὐρε-
 4 θησόμεθα. ^xκαὶ γὰρ οἱ ὄντες ἐν τῷ σκήνῳ στενάζο- ^x1 Cor. 15,
 μεν βαρούμενοι· ἐπεὶ οὐ θέλομεν ἐκδύσασθαι, ἀλλ'
 ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.
 5 ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεός, ^y1, 22.
 6 καὶ δοὺς ἡμῖν τὸν ἀρράβωνα τοῦ πνεύματος. ^zθάρ- ^zRom. 8; 16.
 ροῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν ^z1 Par. 29,
 7 τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου· ^aδιὰ πί- ¹⁵. Ps. 39,
 8 στεως γὰρ περιπατοῦμεν, οὐ διὰ εἵδους· ^bθαρρόμεν ¹²: 119, 19.
^{Heb. 11, 13.}
^aRom. 8,
^{24, 25.}
¹Cor. 13,
¹². Heb. 11,
¹.
^bPhilipp. 1,
²³.

CHAP. V.

1. οἰκία τοῦ σκήνους is used for the body: or rather σκήνος is the body, and οἰκία this world in which it dwells. Plato called the body γήϊνον σκήνος. Gorgias, when asked whether he was willing to die, μάλιστα εἶπεν, ὡσπερ γὰρ ἐκ σαπροῦ καὶ ρέοντος οἰκιδίου ἀσμένως ἀπαλλάττομαι. Apud Stob. Sermon. 117. p. 600.

2. ἐν τούτῳ. On this account, i. e. on account of the certain knowledge (οἶδαμεν) of the dwelling prepared in heaven. ·Olearius, Wolfius.

Ibid. ἐξ οὐρανοῦ is heavenly, as in Luke xi. 13.

3. εὐρεθισόμεθα applies to ἐν-

δυσάμενοι as well as to γυμνοί· since we shall then be found to have put on, and not to have put off.

4. The reading is probably ἐν τῷ σκήνῳ τούτῳ.

Ibid. ἐπειδὴ. He means to say, that he wishes to get rid of this body, not merely for the sake of getting rid of it, but for sake of putting on the glorified body: but the best MSS. read ἐφ' ᾧ for ἐπειδὴ.

5. κατεργασάμενος. He that has made us have this desire; or, that has prepared us for this change.

7. For while we are in the body, though we hold communion with Christ, it is by the

δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον.

Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκ- 9

^c Ps. 62, 12. δημοῦντες, εὐάρεστοι αὐτῷ εἶναι. ^c τοὺς γὰρ πάντας ¹⁰

Jer. 17, 10:

32, 19.

Matt. 16,

27: 25, 32.

Rom. 2, 6, 7:

14, 10, 12.

1 Cor. 4, 5.

Gal. 6, 5.

Apos. 2, 23:

22, 12.

d 4, 2.

× Jud. 23.

e 1, 14: 3,

1: 10, 8.

ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ

Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος,

πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθόν, εἴτε κακόν. ^d εἰδότες ¹¹

οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν, Θεῷ

δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσε-

σιν ὑμῶν πεφανερωῖσθαι. ^e οὐ γὰρ πάλιν ἑαυτοὺς ¹²

συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυ-

χήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ

καυχωμένους, καὶ οὐ καρδίᾳ. ^f εἴτε γὰρ ἐξέστημεν, ¹³

Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. Ἡ γὰρ ἀγάπη τοῦ ¹⁴

Χριστοῦ συνέχει ἡμᾶς, ^g κρίναντας τοῦτο, ὅτι εἰ εἰς

ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον· καὶ ¹⁵

exercise of faith: we cannot really see him, as we shall do, when we have got rid of this body.

10. τὰ διὰ τοῦ σώματος. *Ælian* speaks of τὰ διὰ τοῦ σώματος *πραττόμενα*. *Hist. An.* V. 26.

11. Θεῷ πεφανερώμεθα. *Our sincerity is perfectly known to God.* There is perhaps an allusion to *φανερωθῆναι* in ver. 10. The thoughts of all men will be *laid open* at the last day: and S. Paul says, that his thoughts are now *laid open to God*.

12. I have not said this, as thinking that you want to be informed of it yourselves, but have mentioned it as a topic which you may use, when

speaking favourably of us. *Γὰρ* is perhaps to be omitted after οὐ.

Ibid. ἐν προσώπῳ. *In outward appearances.*

13. ἐξέστημεν and σωφρονοῦμεν perhaps apply to the language which S. Paul used of himself. *If I appear to be extravagant, when speaking of myself, I speak in the presence of God: if I speak moderately, it is out of consideration to you.*

15. οἱ πάντες ἀπέθανον. All men were condemned to death in Adam, and lost the promise of living for ever. Christ suffered this penalty in his own person, and when he died, the whole human race was supposed to have died.

- ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς
ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερ-
16 θέντι. ^h ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ ^h Gal. 5, 6:
σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ^{6, 15. Col.}
3, 11.
17 ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν. ⁱ ὥστε εἴ τις ἐν Χρι- ⁱ Esa. 43,
στῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν· ἰδοὺ, γέγονε ^{18, 19.}
18 καινὰ τὰ πάντα. ^k Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ ^{Rom. 8, 10.}
καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ ^{Gal. 6, 15.}
19 δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· ¹ ὥς ὅτι ^{Apoc. 21, 5.}
Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ ^k Rom. 5,
λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέ- ^{10. Col. 1,}
20 μενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. Ὑπὲρ ^{20. 1 Joh.}
Χριστοῦ οὖν πρεσβεύομεν, ὥς τοῦ Θεοῦ παρακαλοῦν- ^{2, 2: 4, 10.}
τος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε ^{1 Rom. 3,}
21 τῷ Θεῷ· ⁿ τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ^{24, 25.}
ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιοσύνη ^{Col. 1, 20.}
6 Θεοῦ ἐν αὐτῷ. ^o συνεργοῦντες δὲ καὶ παρακαλοῦμεν,
μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς.

Ibid. ἑαυτοῖς is perhaps by themselves, or through their own power; and τῷ ἀποθανόντι is by or through him who died. See Gal. ii. 19. Rom. xiv. 7, 8.

16. ὥστε. On account of the universality of Christ's redemption, we make no distinction between men of different countries: and though we Jews may once have looked upon Christ as specially the Saviour of his own countrymen, we have no longer such views.

17. τὰ πάντα is perhaps to be omitted.

19. ὥς ὅτι. See xi. 21. 2 Thess. ii. 2. The phrase might be

translated, *that is, that* —

Ibid. Θεὸς ἦν ἐν Χριστῷ. This is quoted by the Fathers as an assertion of the divinity of Christ.

21. ἁμαρτίαν is said to mean here *an offering for sin*, and such is frequently its signification in the LXX. The meaning is, that though Christ was free from sin, he underwent the punishment of death, which is the consequence of sin: he was accounted as a sinner. And so the phrase, *becoming the righteousness of God*, means *being accounted righteous by God*.

^p Esa. 49, 8. (ῥ λέγει γὰρ, 'Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν 2
 'ἡμέρα σωτηρίας ἐβοήθησά σοι.' ἰδοὺ, νῦν καιρὸς
^q Rom. 14, 13. ^r 1 Cor. 10, 32. εὐπρόσδεκτος, ἰδοὺ, νῦν ἡμέρα σωτηρίας.) ^q μηδεμίαν 3
^r 4, 2. 1 Cor. 4, 1. ἐν μηδενὶ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ δια-
 κονία. ^r ἀλλ' ἐν παντὶ συνιστῶντες ἑαυτοὺς, ὡς Θεοῦ 4
^s 11, 23. διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγ-
 καις, ἐν στενοχωρίαις, ^s ἐν πληγαῖς, ἐν φυλακαῖς, ἐν 5
 ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,
 ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστό- 6
^t 10, 4. 1 Cor. 2, 4. Eph. 6, 11, 13. τητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ^t ἐν 7
 λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς
 δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, διὰ δόξης καὶ 8
 ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ
^u 4, 10, 11. Ps. 118, 18. ἀληθεῖς· ^u ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι· ὡς 9
 ἀποθνήσκοντες, καὶ ἰδοὺ, ζῶμεν· ὡς παιδευόμενοι, καὶ
 μὴ θανατούμενοι· ὡς λυπούμενοι, αἰὲ δὲ χαίροντες· 10

CHAP. VI.

2. These words in Isaiah appear to be spoken to Christ. God promises to assist him in saving the world.

3. The reading is probably διακονία ἡμῶν.

4. It does not mean, *proving ourselves to be ministers of God*, which would be *διακόνους*: but, *striving to recommend ourselves, as ministers of God ought to do*.

Ibid. ἐν ὑπομονῇ πολλῇ may be connected with many of the following clauses, *by much patience in affliction &c.*

Ibid. ἀνάγκαις, *poverty*. Elsner.

5. φυλακαῖς. See xi. 23. We have hitherto read only of his imprisonment at Philippi. Clement of Rome speaks of S. Paul

ἐπτάκις δέσμα φορέσας.

Ibid. ἀκαταστασίαις. Theophylact explains it, *ὅταν μὴ ἔχη τις ποῦ στή ἑλαυνόμενος ἐκ τόπου εἰς τόπον*.

6. γνώσει. See 1 Cor. xii. 8.

Ibid. ἐν πνεύματι ἁγίῳ, *by the diligent and proper use of the various gifts of the Holy Spirit*. Pyle.

7. δεξιῶν καὶ ἀριστερῶν. Probably in allusion to the sword in the right hand and the shield in the left. We read of the *shield of faith*, and the *sword of the Spirit*, in Eph. vi. 16, 17.

8. ὡς πλάνοι, *looked upon as deceivers*, καὶ ἀληθεῖς, *and yet true*. There is the same construction in the other phrases.

ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

- 11 Τὸ στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ
 12 καρδία ἡμῶν πεπλάτυνται· ^x οὐ στενοχωρεῖσθε ἐν ^x 7, 2, 3.
 ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχχνοις ὑμῶν·
 13 ^y τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύν- ^y 1 Cor. 4,
 14 θητε καὶ ὑμεῖς. ^z Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπί- ¹⁴
 στοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; τίς ^z Deut. 7, 2.
 15 δὲ κοινωνία φωτὶ πρὸς σκότος; τίς δὲ συμφώνησις ^{13, 17}
 Χριστῷ πρὸς Βελίαν; ἡ τίς μερὶς πιστῷ μετὰ ἀπί- ^{Eph. 5, 11.}
 16 στου; ^a τίς δὲ συγκατάθεσις ναῷ Θεοῦ μετὰ εἰδώ- ^a Lev. 26,
 λων; ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ^{12. Exod.}
 ὁ Θεός, ‘Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω, ^{29, 45.}
 ‘ καὶ ἔσομαι αὐτῶν Θεός· καὶ αὐτοὶ ἔσονται μοι λαός. ^{Ezech. 37,}
 17 ^b διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέ- ^{26, 27.}
 ‘ γει Κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε· καὶ γὰρ εἰς- ^{1 Cor. 3, 16:}
 18 ^c δέξομαι ὑμᾶς, ^c καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ^{6, 19: 10,}
 ‘ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύ- ^{7, 14.}
^{11. Apoc.}
^{18, 4.}
^{c Jer. 31, 1,}
^{9. Apoc. 21,}
^{7.}

11, 12. *Our affection is wide enough to embrace you all: there is no want of room for you there: it is your own heart which allows little room.* Camerarius, Hombergius, Schmidius.

13. τὴν αὐτὴν ἀντιμισθίαν, subaudi κατά. Knatchbull, Wolfius.

14. ἑτεροζυγοῦντες. See Lev. xix. 19. Deut. xxii. 10. It is applied here to marriages with heathens, or to any close intercourse with them.

15. Βελίαν. The Hebrew term often occurs in the Old Testament, and is translated *παράνομος* by the LXX. It signifies a wicked person.

16. In the LXX it is, καὶ θήσω τὴν σκηνὴν μου ἐν ὑμῖν — καὶ ἐμπεριπατήσω ἐν ὑμῖν· καὶ ἔσομαι ὑμῶν Θεός, καὶ ὑμεῖς ἔσεσθέ μοι λαός.

17. In the LXX, Ἀπόστητε, ἀπόστητε, ἐξέλθατε ἐκεῖθεν, καὶ ἀκαθάρτου μὴ ἄψησθε, ἐξέλθετε ἐκ μέσου αὐτῆς, ἀφορίσθητε — καὶ ὁ ἐπισυνάγων ὑμᾶς Θεός· Ἰσραὴλ.

18. This does not seem to be taken exactly from any passage: it most resembles 2 Sam. vii. 14. and in ver. 8. the LXX have τὰδε λέγει Κύριος παντοκράτωρ. All these passages are spoken of the Jews, and S. Paul applies them to the Christians.

^d 1 Tim. 4, 8. 'ριος παντοκράτωρ.' ^d Ταύτας οὖν ἔχοντες τὰς ἐπ- 7
¹ Joh. 3, 3. αγγελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ παν-
 τὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες
 ἀγιωσύνην ἐν φόβῳ Θεοῦ.

^e 12, 17. ^e Χωρήσατε ἡμᾶς· οὐδένα ἡδικήσαμεν, οὐδένα ἐ- 2
 Act. 20, 33. φθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. ^f οὐ πρὸς κατὰ- 3
^f 6, 11, 12, 13. κρισιν λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις

^g Matt. 5, ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν. ^g πολλή 4
 12. Act. 5, μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχσις ὑπὲρ
 41. Philipp. 2, 17. Col. 1, 24. ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύο-

^h 2, 13. ^h μαί τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. ^h Καὶ γὰρ 5
 Deut. 32, ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν
 25. ἄνεσιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξ-
ⁱ 1, 4. ωθεν μάχαι, ἔσωθεν φόβοι. ⁱ ἀλλ' ὁ παρακαλῶν τοὺς 6

ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ
 Τίτου· οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ 7
 ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλ-
 λων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν,
 τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι.

^k 2, 4. ^k Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μετα- 8
 μέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἐπι-

CHAP. VII.

2. Χωρήσατε ἡμᾶς. Give us a place in your affections. See vi. 12, 13.

3. προείρηκα. See iii. 2. vi. 11. Εἰς τὸ συναπ. so that I could live and die with you.

5. σάρξ. This is said with reference to παρακλήσει and χαρᾷ in ver. 4. His mind was comforted with the news brought from Corinth by Titus, though his body was afflicted by persecutions in Macedonia.

7. ἡ παρεκλήθη ἐφ' ὑμῖν, with which he himself had been comforted concerning you. Titus had been to Corinth since the arrival of S. Paul's first letter.

Ibid. ἐπιπόθησιν, your longing for me.

8. Even if I gave you pain by that letter, I do not now repent of it, though I did repent immediately after writing it: for I see that the letter gave you pain for a short time, which has had a good effect.

- 9 στολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς. Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ
 10 ζημιωθῆτε ἐξ ἡμῶν. ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ ^{12 Sam. 12, 13. Matt. 26, 75. Luc. 18, 13.}
 11 τοῦ κόσμου λύπη θάνατον κατεργάζεται· ἰδοὺ γὰρ, αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, πόσῃν κατειργάσατο ὑμῖν σπουδὴν; ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑαυ-
 12 τοὺς ἀγνοῦς εἶναι ἐν τῷ πράγματι. ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ
 13 Θεοῦ. Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπανται τὸ πνεῦμα αὐτοῦ ἀπὸ
 14 πάντων ὑμῶν· ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,

9. κατὰ Θεόν. *As is agreeable to God, in the manner that God would direct.* Elsner.

Ibid. ἵνα ἐν μηδενί. *That you might not require any punishment from me.*

10. ἀμεταμέλητον is coupled with σωτηρίαν by Palaiet, *fir-mam, immutabilem, auferri ne-sciam.*

Ibid. ἡ τοῦ κόσμου λύπη. *Sorrow upon worldly principles makes a man commit fresh sin to hide his former, and so makes him more worthy of death.*

11. σπουδὴν. *What serious conduct.*

Ibid. ἐκδίκησιν. *Determination to punish the offender.*

12. τοῦ ἀδικηθέντος is taken for the father of the incestuous person by Bos, Schmidius, Macknight. It may mean the party injured in any of the ways mentioned in the first Epistle.

Ibid. φανερωθῆναι is to be coupled with πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ, *that the earnest regard which you have for us may be made manifest among yourselves in the presence of God.* But many MSS. read ἡμῶν τὴν ὑπὲρ ὑμῶν.

οὐ κατησχύνθη· ἀλλ' ὥς πάντα ἐν ἀληθείᾳ ἐλαλή-
σαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου
ἀλήθεια ἐγενήθη· καὶ τὰ σπλάγχνα αὐτοῦ περισ- 15
σοτέρως εἰς ὑμᾶς ἐστίν, ἀναμιμνησκομένου τὴν πᾶν-
των ὑμῶν ὑπακοήν, ὥς μετὰ φόβου καὶ τρόμου
ἐδέξασθε αὐτόν. ^mχαίρω ὅτι ἐν παιτὶ θαρρῶ ἐν 16
^m 2 Thess. 3, 4. Phi-
lem. 8, 21. ὑμῖν.

ⁿ Rom. 15, 26. Gal. 2, 10. ⁿ ΓΝΩΡΙΖΟΜΕΝ δὲ ὑμῖν, ἀδελφοὶ, τὴν χάριν 8
τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μα-
κεδονίας· ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἢ περισσεΐα 2
τῆς χαρᾶς αὐτῶν, καὶ ἢ κατὰ βάθους πτωχεία αὐτῶν
ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν·
ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ ὑπὲρ δύναμιν αἰθαί- 3
ρετοι, ^o μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, 4
τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς
τοὺς ἁγίους δέξασθαι ἡμᾶς, καὶ οὐ καθὼς ἡλπίσαμεν, 5

14. ἐπὶ Τίτου. The reading
is probably πρὸς Τίτον.

CHAP. VIII.

1. τὴν χάριν τοῦ Θεοῦ. Χάρις in
this chapter often means *liberal-
ity*, (as perhaps in Acts ii. 47.
iv. 33.) but here χάρις τοῦ Θεοῦ
has its usual sense of *the gift of
God*. It was God who put it
into their hearts to be thus
charitable; and charity is men-
tioned as one of the spiritual
gifts in Rom. xii. 7, 8. See ix.
14.

2. I would supply ἦν or ἐγένετο
in the first clause of this verse,
*that the greatness of their joy
was seen in a great trial of afflic-
tion*: although they were suf-
fering persecution, yet they
rejoiced exceedingly in their

faith.

Ibid. ἢ κατὰ βάθους πτωχεία,
*their deep or excessive poverty
hath made their liberality ap-
pear greater.*

Ibid. ἀπλότητος, *liberality*,
as in ix. 11, 13. Rom. xii. 8.
James i. 5.

4. χάριν is *kindness, or libe-
rality*: and κοινωνίαν τῆς διακο-
νίας is *the relief which they have
contributed*. See Acts ii. 42.

Ib. δέξασθαι ἡμᾶς. These words
appear to be an interpolation,
and to have been added for the
sake of clearness. If they are
expunged, χάριν and κοινωνίαν
are governed by ἔδωκαν, and the
construction is thus: *for even
above their means, voluntarily,
and most earnestly entreating us,*

ἀλλ' ἐαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ καὶ ἡμῖν διὰ
 6 θελήματος Θεοῦ· εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα
 καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ
 7 τὴν χάριν ταύτην. ^ρ Ἀλλ' ὥσπερ ἐν παντὶ περισ- ^ρ 1 Cor. 1,
 σεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ, ⁵
 καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ
 8 χάριτι περισσεύητε· οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ
 διὰ τῆς ἐτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης
 9 γνήσιον δοκιμάζων· ^q γινώσκετε γὰρ τὴν χάριν τοῦ ^q Luc. 9,
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτόχευσεν ⁵⁸
 πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτή-
 10 σῇτε· ^τ καὶ γνώμην ἐν τούτῳ δίδωμι. τοῦτο γὰρ ὑμῖν ^τ 1 Cor. 7,
 συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ ^{6, 25. Prov.}
^{19, 17.}
 11 θέλαιν προενήρξασθε ἀπὸ πέρυσι· νυνὶ δὲ καὶ τὸ ποι- ^{Matt. 10,}
^{42.}

[to permit it], they gave this charitable collection of theirs, and not merely this, which was what we hoped they would do, but they gave themselves before everything else to the Lord and to us.

6. εἰς τό. So that we exhorted Titus. He had probably on a former occasion excited the Corinthians to charity (προενήρξατο) and S. Paul urged him now to do the same.

7. ἐν ἡμῖν the same as εἰς ἡμᾶς.

Ibid. ἵνα καί. Some would supply *videte*, or *operam date*: as in Eph. v. 33. or perhaps it may be connected with what follows; *that ye may also abound in this act of liberality, I say to you &c.*

8. οὐ κατ' ἐπιταγὴν. This perhaps means, *not in consequence of any positive command from*

God. See 1 Cor. vii. 6.

Ibid. διὰ τῆς ἐτέρων σπουδῆς, urged to it by the forwardness of others, i. e. the Macedonians.

9. πλούσιος ὢν. Athanasius asks, πῶς δὲ ἐπτόχευσεν ὁ Θεός; ὅτι τὴν πτωχεύσαν φύσιν ἐν ἑαυτῷ ἀνελάβετο p. 949. The passage contains a strong argument for the preexistence and divinity of Christ.

10. γνώμην, *my opinion or advice*. See 1 Cor. vii. 6, 40.

Ibid. ἀπὸ πέρυσι, *a year ago, or in the course of the last year*. It might be thought from 1 Cor. xvi. 1. that the Corinthians had consulted S. Paul about the collection to be made for the poor in Judæa; and this was several months before the writing of this second Epistle. It appears, that they had not

ἦσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ
^s Prov. 3, θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. ^s Εἰ ¹²
^{28. Marc.} γὰρ ἡ προθυμία πρόκειται, καθὼς ἐὰν ἔχη τις, εὐπρόσ-
^{12, 43. Luc.} δεκτος, οὐ καθὼς οὐκ ἔχει. οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ¹³
^{21, 3. 1 Pet.} ὑμῖν δὲ θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ¹⁴
^{4, 10.} ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα· ἵνα καὶ τὸ
ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα·
^t Exod. 16, ὅπως γένηται ἰσότης, ^t καθὼς γέγραπται, 'Ὁ τὸ ¹⁵
^{18.} 'πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἤλατ-
'τόνησε.'

Χάρις δὲ τῷ Θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ¹⁶
ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου· ὅτι τὴν μὲν παρά- ¹⁷
κλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαί-
ρετος ἐξῆλθε πρὸς ὑμᾶς. Συνεπέμψαμεν δὲ μετ' αὐ- ¹⁸
τοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ
πασῶν τῶν ἐκκλησιῶν· οὐ μόνον δὲ, ἀλλὰ καὶ χειρο- ¹⁹
τονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, σὺν
τῇ χάριτι ταύτῃ τῇ διακονουμένη ὑφ' ἡμῶν, πρὸς τὴν

only made a collection at that time, but that the wish originated with themselves.

11. ἐκ τοῦ ἔχειν. *In proportion to what you have.* Schmidius, Wolfius.

13. περίσσευμα, subaudi γίνεται.

17. παράκλησιν. See ver. 6. (παρακαλέσαι.) *He has complied with my exhortation.*

18. ἀδελφόν. This is supposed to have been S. Luke by Origen, Jerom, Grotius, Capellus &c. and the words ἐν τῷ εὐαγγελίῳ have been supposed to allude to his Gospel: But they mean in the preaching of the gospel, as in x. 14. Phil. iv.

3, 15. Some have supposed Barnabas, and some Apollos: or it may have been Silvanus.

19. χειροτονηθεὶς—συνέκδημος. This was true of Silvanus. See Acts xv. 40. Or perhaps it may mean, that this person was appointed by the Macedonian churches to accompany S. Paul to Judæa, (σὺν τῇ χάριτι ταύτῃ.) If so, he may have been one of the persons mentioned in Acts xx. 4. The Macedonians with S. Paul at Corinth were Sopater, Jason, Aristarchus, and Secundus. In Acts xix. 29. Caius and Aristarchus are called συνέκδημοι Παύλου, and Aristarchus accompanied S. Paul to Jerusalem.

- 20 αὐτοῦ τοῦ Κυρίου δόξαν καὶ προθυμίαν ὑμῶν· στελ-
 λόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρό-
 21 τητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν. ^uπρονοοῦμε- ^uRom. 12,
 νοι καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ^{17. Philipp,}
 22 ἀνθρώπων. Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ^{4, 8. 1 Pet.}
 ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλὰκις σπου- ^{2, 12.}
 δαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει
 23 πολλῇ τῇ εἰς ὑμᾶς· εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς
 καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστο-
 24 λοι ἐκκλησιῶν, δόξα Χριστοῦ. Τὴν οὖν ἔνδειξιν τῆς
 ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς
 αὐτοὺς ἐνδείξασθε, καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν.
 9^x Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους, πε- ^x 8, 4. Act.
 2 ριστὸν μοι ἐστὶ τὸ γράφειν ὑμῖν. οἶδα γὰρ τὴν προ- ^{11, 29.}
 θυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ^{Rom. 15,}
 ὅτι Ἀχαΐα^s παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ ^{26. 1 Cor.}
 3 ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας. ἔπεμψα δὲ τοὺς
 ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν
 κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα καθὼς ἔλεγον, παρε-
 4 σκευασμένοι ᾗτε, μή πως ἐὰν ἔλθωσι σὺν ἐμοὶ Μακε-

19. προθυμίαν ὑμῶν. Prob-
 ably ἡμῶν.

22. ἀδελφόν. This has been
 thought to be Silas, Apollos, or
 Epānetus. It might perhaps be
 Sosthenes, or another of the
 Macedonians mentioned in Acts
 xx. 4.

Ibid. πεποιθήσει. *Through the
 great confidence which he has in
 you.*

23. εἴτε ὑπὲρ Τίτου. *If any
 inquire concerning Titus.*

Ibid. ἀπόστολοι ἐκκλησιῶν.
Sent by the churches. This might

confirm the notion of the two
 persons being Macedonians.
 Epaphroditus is called *the apo-*
stle of the Philippians in Phil. ii.
 25. i. e. he was sent by them.

24. καυχήσεως. See vii. 14.
 viii. 3, 24.

CHAP. IX.

2. ἀπὸ πέρυσι. See viii. 10.

3. ἀδελφούς. See viii. 18,
 22.

4. Μακεδόνας. The Macedo-
 nians, who accompanied him,
 are mentioned in Acts xx. 4.

δόνες, καὶ εὖρωσιν ὑμᾶς ἀπαρασκευάστους, κατασ-
 χυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑπο-
 στάσει ταύτῃ τῆς καυχήσεως. ἀναγκαῖον οὖν ἡγη- 5
 σάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν
 εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγγελμένην
 εὐλογίαν ὑμῶν ταύτην ἐτοίμην εἶναι, οὕτως ὡς εὐλο-

γίαν, καὶ μὴ ὥσπερ πλεονεξίαν. ^γΤοῦτο δὲ, ὁ σπεί- 6
 24: 22, 9.

ρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπεί-

ρων ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει. ^z ἕκασ- 7

z Exod. 25,

2: 35, 5.

Deut. 15, 7.

Eccl. 35, 11.

Rom. 12, 8.

τος καθὼς προαιρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ
 ἀνάγκης· ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός. δυνατὸς 8

δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν
 παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισ-

σεύητε εἰς πᾶν ἔργον ἀγαθόν· ^a καθὼς γέγραπται, 9
 9.

‘Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐ-

τοῦ μένει εἰς τὸν αἰῶνα.’ ^b Ὁ δὲ ἐπιχορηγῶν σπέρ- 10

b Esa. 55,
 10.

μα τῷ σπείροντι, καὶ ἄρτον εἰς βρώσιν χορηγήσαι,

4. ὑποστάσει. Ὑπόστασις means something firm and stable, and here a firm confidence. Perhaps the words τῆς καυχήσεως are an interpolation. See xi. 17. Heb. iii. 14. xi. 1.

5. προκατηγγελμένην. The reading is probably προεπηγγελμένην.

Ibid. εὐλογίαν. This signifies generally a blessing: but S. Paul perhaps uses it here with reference to λογία, a collection: (1 Cor. xvi. 1.) and thus εὐλογία might mean a good, i. e. a liberal collection.

Ibid. καὶ μὴ ὥσπερ πλεονεξίαν. And not as if each person wished to have more than his neighbour.

6. Τοῦτο δὲ, i. e. λέγω. I mean to say. See 1 Cor. i. 12.

Ibid. ἐπ' εὐλογίαις. Bountifully, liberally. See ver. 5.

8. περισσεῦσαι. To make to abound, as in Eph. i. 8. 1 Thess. iii. 12. God is able to make every act of liberality abound to yourselves: i. e. to repay you for it.

Ibid. αὐτάρκειαν. Sufficiency. The meaning is, That having a perfect sufficiency yourselves, you may be able to perform every good work abundantly.

9. δικαιοσύνη. The same Hebrew word is translated by δικαιοσύνη and ἐλεημοσύνη. See Matt. vi. 1.

10. Theophylact says of the words ἄρτον εἰς βρώσιν, that they come from Jeremiah: but I

- καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ
 11 γεννήματα τῆς δικαιοσύνης ὑμῶν. ἐν παντὶ πλουτι-^{c 1, 11: 4,}
 ζόμενοι εἰς πᾶσαν ἀπλότητα, ἣτις κατεργάζεται δι'¹⁵
 12 ἡμῶν εὐχαριστίαν τῷ Θεῷ· ὅτι ἡ διακονία τῆς λει-
 τουργίας ταύτης οὐ μόνον ἐστὶ προσαναπληροῦσα
 τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα
 13 διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ, διὰ τῆς δοκιμῆς τῆς
 διακονίας ταύτης δοξάζοντες τὸν Θεόν, ἐπὶ τῇ ὑποταγῇ
 τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ,
 καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,
 14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς, διὰ
 15 τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. χά-
 ρις δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγῇ αὐτοῦ δωρεᾷ.
 10 ΑΥΤΟΣ δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς
 πραότητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσ-
 ωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς.
 2 δέομαι δὲ, τὸ μὴ παρὼν θαρρήσαι τῇ πεποιθήσει ἧ

know of no such passage. There may be allusion to Deut. xxviii.

12. Isaiah lv. 10. Hos. x. 12.

11. πλουτιζόμενοι. The construction is not very apparent. Some connect it with *ἵνα περισσεύετε* in v. 8. Palaiet takes the sentence as unconnected, and as containing a separate precept, *In whatever manner you acquire riches, use them with all liberality.*

Ibid. δι' ἡμῶν. Administered or dispensed by us.

13. δοξάζοντες. It would more properly be *δοξαζόντων*. See Krebsius.

Ibid. ὑποταγῇ τῆς ὁμολογίας is the same as ὑποταγῇ ὁμολογούμενῃ, *professed or avowed obe-*

dience. See Luke xvi. 8. S. Paul says, that *other persons will be induced to glorify God for this instance of your obedience to the gospel, for this liberality in making a collection for them and all persons, and by offering prayers for you, while they long after you, on account of the gift of charity, which God has given you so exceedingly.* See viii. 1.

CHAP. X.

1. ὃς κατὰ πρόσωπον. This was said by his enemies. Chrysostom. They said, that he was humble when he was among them, but bold and severe when at a distance.

2. δέομαι. This is the same as παρακαλῶ in ver. 1. *I beseech*

λογίζομαι τολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς
ὡς κατὰ σάρκα περιπατοῦντας. ἐν σαρκὶ γὰρ περι- 3
πατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα· ^d τὰ γὰρ 4
^d Jer. 1, 10. Ephes. 6, 13, &c. ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ, ἀλλὰ δυνατὰ
τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων· λογισμοὺς 5
καθαιρούντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς
γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα
εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, καὶ ἐν ἐτοιμίᾳ ἔχοντες 6
ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ
ὑπακοή.
^e 1 Cor. 14, 37. ^e Τὰ κατὰ πρόσωπον βλέπετε; εἴ τις πέποιθεν 7
ἐαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ'
ἐαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς
^f 12, 6: 13, 10. Χριστοῦ. ^f ἂν τε γὰρ καὶ περισσότερόν τι καυχή- 8
σωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ Κύριος
ἡμῖν, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ

you not to force me when present to be bold with that confidence, wherewith I reckon upon shewing my courage to some who reckon upon me as a man of worldly principles.

3. ἐν σαρκὶ is different from κατὰ σάρκα. *Though my nature is human, I do not carry on my Christian warfare upon human principles. See xi. 18. Gal. ii. 20.*

4. τῷ Θεῷ is considered by some to be a superlative, (as in Acts vii. 20.) *exceedingly powerful.* Vorstius, Knatchbull. Others understand it literally *through God, by the aid of God.* Beza, Raphel, Schmidius.

Ibid. ὀχυρωμάτων. There is perhaps an allusion to the walls

of Jericho being thrown down miraculously. Chrysostom explains ὀχυρώματα to mean τὸν τυφὸν τὸν Ἑλληνικὸν, καὶ τῶν σοφισμάτων καὶ τῶν συλλογισμῶν τὴν ἰσχυν.

6. ὅταν πληρωθῇ. *As soon as the major part of you have shewn your obedience.*

7. Τὰ κατὰ πρόσωπον means *the nature or character of any one.* Raphel.

Ibid. Χριστοῦ at the end of the verse is perhaps to be omitted.

8. ἡμῖν after ὁ Κύριος is perhaps to be omitted.

Ibid. οὐκ αἰσχυνθήσομαι. *Even if I boast exceedingly of my power, I shall not be ashamed by finding this power fail.*

9 αἰσχυνθήσομαι· ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς
 10 διὰ τῶν ἐπιστολῶν. ὅτι αἱ μὲν ἐπιστολαί, φησι, βα-
 ρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθε-
 11 νῆς, καὶ ὁ λόγος ἐξουθενημένος. Τοῦτο λογιζέσθω ὁ
 τοιοῦτος, ὅτι οἱοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπ-
 όντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.
 12 Ὁὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς * 3, 1: 5, 12.
 τισὶ τῶν ἑαυτοὺς συνιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυ-
 τοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντας ἑαυτοὺς
 13 ἑαυτοῖς, οὐ συνιοῦσιν· ^h ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα ^h 11, 18: 12,
 καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὐ ^{5, 6}.
 ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ
 14 ὑμῶν· οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερ-
 εκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν
 15 ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ· ⁱ οὐκ εἰς τὰ ἄμετρα ⁱ Rom. 15,
 καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες,
 αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῇ-

9. δόξω. The reading is probably *δοξῶμεν*.

10. βαρεῖαι. See 1 Thess. ii. 6.

Ibid. ἀσθενής. See xii. 7. S. Paul is said to have been short by Chrysostom, Nicephorus, &c.

Ibid. λόγος is probably *the style of speaking or reasoning*. See xi. 6.

12. ἐγκρίναι. *To reckon ourselves among*. Elsner, Krebsius.

Ibid. ἀλλὰ αὐτοί. These words appear to relate to the opponents of S. Paul, who admired themselves. But if οὐ συνιοῦσιν· ἡμεῖς δὲ is an interpolation, as it appears to be, then S. Paul is speaking of himself: *But we*

measuring ourselves by ourselves, and comparing ourselves with ourselves, will not boast of things which do not belong to us.

13. τὰ ἄμετρα. *Things which have not been measured out to us*. Lock, Schmidius, Fell. S. Paul uses μέτρον and κανὼν for the province or district which God had allotted for his preaching. The line, which bounded S. Paul's preaching, took in Corinth.

14. *For we are not going beyond our bounds, as if our line did not reach to you: for we were the first to come even as far as you, preaching the gospel of Christ.*

15. μεγαλυνθῆναι. *But hoping,*

ναι, κατὰ τὸν κανόνα ἡμῶν, εἰς περισσεΐαν, εἰς τὰ 16
ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ

κ Esā. 65, κανόνι εἰς τὰ ἔτοιμα καυχῆσασθαι. ^κ Ο δὲ καυχώ- 17
16. Jer. 9, 23, 24. μενος, ἐν Κυρίῳ καυχάσθω. ¹ οὐ γὰρ ὁ ἑαυτὸν συν- 18
1 Cor. 1, 31. ιστῶν, ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συν-
1 Prov. 27, 2. ιστήσιν.
Rom. 2, 29. 1 Cor. 4, 5.

m ver. 16: ^m ὉΦΕΛΟΝ ἀνείχεσθέ μου μικρὸν τῇ ἀφροσύνῃ· I I
5, 13: 12, 6.

ἀλλὰ καὶ ἀνέχεσθέ μου. ζηλῶ γὰρ ὑμᾶς Θεοῦ ζηλῶ· 2
ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παρα-

ο Gen. 3, 4. στήσαι τῷ Χριστῷ· ^ο φοβοῦμαι δὲ μήπως ὡς ὁ ὄφεις 3
Joh. 8, 44.

Εὖαν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθαρῇ
τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν

p Gal. 1, 8. Χριστόν. ^p εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν 4

κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμ-
βάετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ

q 12, 11. ἐδέξασθε, καλῶς ἡνείχεσθε. ^q Λογίζομαι γὰρ μηδὲν 5
1 Cor. 15,
10. Gal. 2, 6.

as your faith increases, to be enlarged with respect to my line of preaching: i. e. to have my line extended. Perhaps ἐν ὑμῖν is to be connected with αὐξανόμενης.

16. εἰς τὰ ἔτοιμα. And not to boast, within another man's line, of things made ready to our hand.

CHAP. XI.

2. ζηλῶ. He uses the metaphor of jealousy, because he speaks of presenting the church as the bride of Christ. Bear with me a little in speaking of the affection which I have for you: I may be allowed to speak of it; for it is through my zeal for God that I am jealous over you: I have been anxious to present you as a pure virgin to the one husband, to whom I betrothed

you, even to Christ. Ἀρμόζειν is to betrothe. See Raphel, Elsner.

3. ἀπλότητος τῆς εἰς τὸν Χριστόν. The sincere affection which you ought to have for Christ, and for him only. Perhaps καὶ τῆς ἀγνότητος ought to be inserted after ἀπλότητος.

4. ὁ ἐρχόμενος. Any person, who comes to you after me.

Ibid. πνεῦμα ἕτερον. Other and greater spiritual gifts than those which I have imparted.

Ibid. εὐαγγέλιον. A new and better gospel.

Ibid. καλῶς ἡνείχεσθε. Ye might have been right in bearing with him.

5. There is an ellipse here: But such is not the case: you cannot say this of these other teachers: for I conclude that

- 6 ὕστερηκέμαι τῶν ὑπερλίαν ἀποστόλων. ¹ εἰ δὲ καὶ ^{14, 2: 5, 11.}
 ιδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ ^{1 Cor. 1, 17:}
 7 φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς. ^{2, 1, 13.} ἡ ἁμαρτίαν ἐποί- ^{Eph. 3, 4.}
 ῆσα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δω- ^{s 1 Cor. 9,}
 8 ^{6, 12.} ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον πρὸς ^{t 12, 13.}
 9 τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς, καὶ ὕστε- ^{Act. 20, 33.}
 ρηθεὶς, οὐ κατενάρκησα οὐδενός· ^{1 Thess. 2,} τὸ γὰρ ὑστέρημά ^{9, 2 Thess.}
 μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μα- ^{3, 8.}
 κεδονίας· καὶ ἐν παντὶ ἀβαρῇ ὑμῖν ἐμαυτὸν ἐτήρησα ^{u Philipp. 4,}
 10 καὶ τηρήσω. ^{10, 15.} ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ ^{x Rom. 9, 1,}
 καύχησις αὕτη οὐ σφραγίσεται εἰς ἐμὲ ἐν τοῖς κλί- ^{1 Cor. 9, 15.}
 11 μασι τῆς Ἀχαΐας. διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ
 12 Θεὸς οἶδεν· ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν
 ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶν-

my doctrine does not come short of that of the very greatest apostles.

6. ιδιώτης. Xenophon applies this term to himself: ἐγὼ δὲ ιδιώτης μὲν εἰμι . . . ἴσως οὖν τοῖς μὲν ὀνόμασιν οὐ σεσοφισμένως λέγω . . . ὧν δὲ δέονται εἰς ἀρετὴν οἱ καλῶς πεπαιδευμένοι ὀρθῶς ἐγνωσμένα ζητῶ λέγειν. ὀνόματα μὲν γὰρ οὐκ ἂν παιδεύσειαν, γινῶμαι δὲ, εἰ καλῶς ἔχοιεν. *De Venat.* p. 787. So also Socrates, *apud Platon. Hip. min.* p. 235. S. Paul perhaps alludes to the simplicity of his language: see 1 Cor. i. 17. ii. 1: or to what was said of him by his opponents: see x. 10.

Ibid. ἐν παντὶ, i. e. τρόπῳ vel χρόνῳ.

Ibid. φανερωθέντες. He here means to include his companions as well as himself.

7. ταπεινῶν. By working with his own hands.

Ibid. ὑψωθῆτε, might be exalted in the favour of God.

8. κατενάρκησα. Jerom mentions this as a Cilician word. It is said to be taken from νάρκη, torpedo, a kind of fish, which produces numbness by the touch.

9. Compare Phil. iv. 15.

10. καύχησις. The boast of not having put the Corinthians to any expense. The best MSS. read φραγήσεται for σφραγίσεται, and the more natural construction would be τὸ στόμα μου οὐ φραγήσεται εἰς τὸ μὴ καυχᾶσθαι τὴν καύχησιν ταύτην.

11. The false teachers had said, that S. Paul did not suffer the Corinthians to support him, because he did not love them.

12. It seems also, that they

ται, εὐρεθῶσι καθὼς καὶ ἡμεῖς. οἱ γὰρ τοιοῦτοι ψευδ- 13
 απόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς
 ἀποστόλους Χριστοῦ· καὶ οὐ θαυμαστόν· αὐτὸς γὰρ 14
^{x Philipp. 3, 19.} ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός· ^{x οὐ} 15
 μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται
 ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ
^{y 12, 6.} ἔργα αὐτῶν. ^y Πάλιν λέγω, μή τις με δόξῃ ἄφρονα 16
 εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα
 μικρόν τι καὶ γὰρ καυχῆσωμαι. ὁ λαλῶ, οὐ λαλῶ κατὰ 17
 Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑπο-
^{z 10, 13: 12, 5, 6. Philipp. 3, 3, 4.} στάσει τῆς καυχήσεως. ^z ἐπεὶ πολλοὶ καυχῶνται κατὰ 18
 τὴν σάρκα, καὶ γὰρ καυχῆσομαι. ἡδέως γὰρ ἀνέχεσθε 19
 τῶν ἀφρόνων, φρόνιμοι ὄντες· ἀνέχεσθε γὰρ, εἴ τις 20
 ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ
 τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει. κατὰ 21

boasted of doing the same themselves, i. e. of not putting the Corinthians to any expense. S. Paul says, that he would force them to keep to this, by continuing to do so himself. Ἀφορμὴν means the excuse, which they really wanted, notwithstanding their boast, for being supported by the Corinthians.

14. θαυμαστόν. Perhaps the reading is θαῦμα.

16. Πάλιν λέγω. This does not imply, that he had said the same thing before; but it is equivalent to, *I will now use another argument*, (see xii. 19.) He then says, *Let no one consider this boasting as a sign of weakness: but if you do, then bear with me as a weak person, and suffer me to boast.* For εἰ

δὲ μήγε see Matt. vi. 1. Δέξασθε is used for *bear with me* by Plutarch, δέξασθε ἡμᾶς, ἔφη, καὶ ὅπως οὐ συνάξετε τὰς ὀφρῦς σκοπεῖτε. *De Orac. Defect.* p. 412.

17. You may now, if you please, suppose me to be speaking, not by inspiration, but as a weak and foolish man. For ὑπόστασις, see ix. 4.

18. See x. 3.

19. ἀφρόνων. This is said with reference to ver. 16. *Even if you suppose me to be weak, you may bear with my boasting, because you have borne with other persons who are weak.*

20. λαμβάνει. *Quæstum facit.* Gataker, Elsner.

Ibid. ἐπαίρεται. *Raise himself against you in wrath.* Mac-knight.

- ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν· ἐν ᾧ δ' ἄν
 22 τις τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ καὶ γώ. ^b Ἐ- ^b Act. 22, 3.
 βραῖοι εἰσι; καὶ γώ· Ἰσραηλιταὶ εἰσι; καὶ γώ· σπέρμα ¹ Rom. 11, 1.
 23 Ἀβραάμ εἰσι; καὶ γώ· ^c διάκονοι Χριστοῦ εἰσι; παρα- ^c 6, 4. Act.
 φρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ^{9, 16; 21,}
 ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέ- ^{11. 1 Cor.}
 24 ρως, ἐν θανάτοις πολλάκις. ^d ὑπὸ Ἰουδαίων πεντάκις ^d Deut. 25,
 25 τεσσαράκοντα παρὰ μίαν ἔλαβον, ^e τρὶς ἐρράβδισθην, ^{3.}
 ἅπαξ ἐλιθάσθην, τρὶς ἐνανάγησα, νυχθήμερον ἐν τῷ ^e Act. 14,
 26 βυθῷ πεποίηκα· ὁδοιπορίαις πολλάκις· κινδύνους πο- ^{19; 16, 22}
 ταμῶν, κινδύνους ληστῶν, κινδύνους ἐκ γένους, κινδύ-
 νοις ἐξ ἔθνων, κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ,
 27 κινδύνους ἐν θαλάσσῃ, κινδύνους ἐν ψευδαδέλφοις· ἐν
 κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ
 καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμ-

21. *I am now speaking to my own disparagement, as supposing that I am weak.* For ὡς ὅτι see v. 19.

23. φυλακαῖς. Clement in his Epistle speaks of S. Paul ἐπτάκις δέσμα φορέσας. c. 5. Only one imprisonment, that at Philippi, Acts xvi. 23, is mentioned before the date of this Epistle. See pref. to Ep. to Titus. An imprisonment seems to be alluded to in Rom. xvi. 7.

24. πεντάκις. None of these are mentioned in the Acts.

Ibid. παρὰ μίαν, sc. πληγὴν. The punishment of whipping was not to exceed forty stripes, Deut. xxv. 3: and as the whip was made of three thongs, they never gave more than thirteen blows, which made thirty-nine

stripes. (See Josephus, *Antiq.* IV. 8, 21.) S. Paul says ὑπὸ Ἰουδαίων, because Jews had a right to punish Jews, and therefore he did not plead his Roman citizenship. *Biscoe*, p. 246.

25. τρὶς ἐρράβδισθην. One of these is mentioned, that at Philippi, Acts xvi. 23.

Ibid. ἅπαξ. At Lystra, Acts xiv. 19.

Ibid. τρὶς ἐνανάγησα. None of these are mentioned in the Acts. See pref. to Ep. to Titus.

Ibid. πεποίηκα. So Cicero, *Apameæ quinque dies morati* — *Iconiū decem fecimus*. Ad Att. V. 20.

26. ἐκ γένους. *A popularibus meis*. Gal. i. 14.

- ^f Act. 20, 18, &c. ^f χωρὶς τῶν παρεκτός, ἡ ἐπισύστασις μου ἡ 28
^g 1 Cor. 8, 13; 9, 22. καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν· ^g τίς 29
 ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ
^h 12, 5. ἐγὼ πυροῦμαι; ^h εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας 30
 μου καυχῆσομαι. ⁱ Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου 31
 Rom. 1, 9; 9, 1. Gal. 1, 20. Philipp. 1, 8. ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς
 αἰῶνας, ὅτι οὐ ψεύδομαι· ^k ἐν Δαμασκῷ ὁ ἐθνάρχης 32
¹ Thess. 2, 5. Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πό-
 λιν, πιάσαι με θέλων· καὶ διὰ θυρίδος ἐν σαργάνῃ 33
 ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας
 αὐτοῦ. Καυχᾶσθαι δὲ οὐ συμφέρει μοι· ἐλεύσομαι 1 2
¹ Act. 9, 3; 22, 17. γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου. ¹ οἶδα 2
¹ Cor. 15, 8. ἄνθρωπον ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσσάρων, (εἴτε
 ἐν σώματι, οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος, οὐκ

28. τῶν παρεκτός. *Beside the things which I have omitted.* Chrysostom, Wolf. *Beside these external inconveniences.* Raphel.

Ibid. ἐπισύστασις is the act of many things pressing at once upon a person: but many MSS. read ἐπίστασις.

29. This is to shew the great interest which he took in all the churches. *Who among my converts is suffering from any infirmity, and I do not partake of his sufferings? Who is perverted or misled in his Christian principles, and I burn not with grief and with zeal to recover him?*

30. ἀσθενείας is here used for sufferings.

31. Most MSS. read Κυρίου Ἰησοῦ οἶδεν.

32. ἐθνάρχης is a person appointed by another to govern a country.

Ibid. Ἀρέτα. Aretas was king of Arabia Petraea, and Herod Antipas married his daughter. When Herod took his brother Philip's wife, the daughter of Aretas left him and fled to her father, who made war upon Herod. He totally defeated him in battle, and it was probably then that he got possession of Damascus.

CHAP. XII.

1. We perhaps ought to read καυχᾶσθαι δέ, and omit γὰρ after ἐλεύσομαι.

Ibid. ἀποκαλύψεις. See Acts xviii. 9. xxii. 17. xxiii. 11. Gal. ii. 2.

2. ἐν Χριστῷ. *A Christian.* See v. 17. That he meant himself, is plain from ver. 6, 7.

Ibid. δεκατεσσάρων. About the year 38, while he was in Cilicia. See Acts ix. 30. xi. 25.

οἶδα, ὁ Θεὸς οἶδεν,) ἄρπαγέντα τὸν τοιοῦτον ἕως
 3 τρίτου οὐρανοῦ. καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον,
 (εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα, ὁ
 4 Θεὸς οἶδεν,) ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκου-
 σεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλήσαι.
 5 ὑπὲρ τοῦ τοιούτου καυχῆσομαι· ὑπὲρ δὲ ἑμαυτοῦ ^{m 11, 30.}
 6 οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. ⁿ ἔὰν ^{n 10, 8: 11,}
 γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων· ἀλή-
 7 θειαν γὰρ ἐρῶ· φείδομαι δὲ, μὴ τις εἰς ἐμὲ λογίση-
 ται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τὸ ἐξ ἐμοῦ.
 7 ° Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπερ- ^{o Job. 2, 6.}
 αἴρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατὰν
 8 ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. ὑπὲρ τούτου
 9 τρις τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ·
 9 καὶ εἰρήκέ μοι, “ Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύ-

Ibid. τρίτου οὐρανοῦ. The Jews are said to have spoken of three heavens: 1. the air, in which the birds fly; 2. the sky, in which the stars are; 3. the heaven, or abode of God.

3. Some persons have believed that two distinct raptures are mentioned by S. Paul. *Bull, Whitby.*

4. παράδεισον. This was the term used by the Jews for the place of departed souls; and was supposed by many of the Fathers to be different from the third heaven. See Luke xxiii. 43.

Ibid. ἄρρητα. Either, such as S. Paul could not relate; or, such as no man could have spoken.

Ibid. ἐξόν. *Non licet, pro non potest.* Origen, Raphael.

6. βλέπει and ἀκούει perhaps

relate to what is said in x. 10, τι after ἀκούει is omitted in many MSS.

7. σκόλοψ. The most probable opinion seems to be, that S. Paul alluded to some bodily infirmity, which affected his appearance. See Bull, Sermon V. Sherlock, Whitby, Barrington, Benson, &c. Tertullian and Jerom preserve a tradition of his having a pain in his head. He alludes to the same infirmity in x. 10. 1 Cor. ii. 3. Gal. iv. 13. ἵνα μὴ ὑπεραίρωμαι at the end of the verse is perhaps an interpolation.

Ib. Σατὰν. For diseases being sent by evil spirits, see Matt. x. 1. Luke xiii. 16.

8. τὸν Κύριον means Christ: see ver. 9.

9. Most MSS. read ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται.

“ναμίς μου ἐν ἀσθενείᾳ τελειοῦται.” Ἦδιστα οὖν
 μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπι-
 σκηνώσῃ ἐπ’ ἐμέ ἡ δύναμις τοῦ Χριστοῦ. διὸ εὐδοκῶ ¹⁰
 ἐν ἀσθενείαις, ἐν ὑβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς,
 ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ,
^{p 11, 1, 5.} τότε δυνατός εἰμι. Ὁ Γέγονα ἄφρων καυχώμενος· ὑμεῖς ¹¹
 με ἠναγκάσατε. ἐγὼ γὰρ ὥφειλον ὑφ’ ὑμῶν συνί-
 στασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστό-
 λων, εἰ καὶ οὐδέν εἰμι.
^{q 4, 2: 6, 4: 11, 6.} Ὁ Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ¹²
 ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ
^{r 11, 9. 1 Cor. 9, 12.} δυνάμεσι. Ὅτι γάρ ἐστιν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ¹³
 ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν;
^{s 13, 1. Act. 20, 33.} χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. ὁ ἰδοὺ, τρίτον ¹⁴
 ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω
 ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ’ ὑμᾶς. οὐ γὰρ
 ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ’ οἱ
^{t 1, 6. Col. 1, 24. 2 Tim. 2, 10.} γονεῖς τοῖς τέκνοις· ὁ ἐγὼ δὲ ἦδιστα δαπανήσω καὶ ¹⁵
 ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ
 περισσοτέρως ὑμᾶς ἀγαπῶν, ἥττον ἀγαπῶμαι. Ὁ Ἔσ- ¹⁶
 τω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς. ἀλλ’ ὑπάρχων παν-

10. See vi. 4.

Ibid. δυνατός, by the power of working miracles, and the gifts of the Spirit.

11. καυχώμενος is probably an interpolation.

12. ἐν is probably to be omitted before σημείοις.

14. τρίτον. See xiii. 1. S. Paul had only visited Corinth once before, Acts xviii. 1, unless he also touched there in his way to Crete: (See note to 1 Cor. xvi.

7.) but he may mean in this place, *This is the third time I have been ready to come to you.* Paley. See i. 15. xiii. 2. We are perhaps to read τοῦτο after τρίτον, and omit ὑμῶν after καταναρκήσω.

15. καὶ before περισσοτέρως may perhaps be omitted.

16. Ἔστω. He now supposes the adverse party to say, *Be it so: you have not burdened the Corinthians: but you have acted thus with some crafty view.*

- 17 οὐργος, δόλω ὑμᾶς ἔλαβον. ^u μή τινα ὧν ἀπέσταλκα ^u 7, 2.
- 18 πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; ^x παρεκά- ^x 8, 6, 16,
 λεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ^{18, 22.}
 ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι
 περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι;
- 19 ^y Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώ- ^y 5, 12.
 πιον τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα,
 20 ἀγαπητοὶ, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. ^z φοβοῦμαι γὰρ, ^z 10, 2: 13,
 μή πως ἐλθὼν οὐχ οἷους θέλω εὔρω ὑμᾶς, κἀγὼ εὐ- ^{2, 10. 1 Cor.}
 ρεθῶ ὑμῖν οἷον οὐ θέλετε· μήπως ἔρεις, ζῆλοι, θυμοί,
 ἐριθείαι, καταλαλῖαι, ψιθυρισμοὶ, φυσιώσεις, ἀκατα-
 21 στασίαι· μή πάλιν ἐλθόντά με ταπεινώσῃ ὁ Θεός μου
 πρὸς ὑμᾶς, καὶ πενήθῃσω πολλοὺς τῶν προσημαρτηκό-
 των, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ
 πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν.
- 13 ^b ΤΡΙΤΟΝ τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στό- ^b 12, 14.
 ματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. ^{Num. 35,}
 2 ^c προείρηκα καὶ προλέγω, ὥς παρὼν τὸ δεύτερον, καὶ ^{30. Deut.}
 ἀπὼν νῦν γράφω, τοῖς προσημαρτηκόσι καὶ τοῖς λοι- ^{17, 6: 19,}
 ποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι· ^{15. Matt.}
 3 ^d ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ^{18, 16. Joh.}
^{8, 17. Heb.}
^{10, 28.}
^c 12, 21.

18. Τίτον. This Epistle was carried by Titus. See viii. 16.

Ibid. ἀδελφόν. See viii. 18. 22.

19. Πάλιν. See note at xi. 16. but most MSS. read πάλαι.

Ibid. τοῦ Θεοῦ ἐν Χριστῷ. This may mean, *God who is in Christ*. See ii. 17. v. 19. Rom. vi. 11. Eph. iv. 32. Phil. iii. 14. Col. iii. 3.

21. ταπεινώσῃ, by shame and grief. Most MSS. read μὴ πά-

λιν ἐλθόντος μου ταπεινώσῃ με.

CHAP. XIII.

1. Τρίτον. See note at xii. 14.

2. γράφω is probably an interpolation.

3. The false teachers had questioned the inspiration of S. Paul. He now reminds them of the proofs which he had given of it by working miracles among them; and tells them in v. 5, to examine themselves, whether they had proof of

^c Philipp. 2, 7, 8. ¹ Pet. 3, 18. ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. ^e καὶ 4
 γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως
 Θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζη-
^f 1 Cor. 11, 28. σόμεθα σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς. ^f εἰαν- 5
 τοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμά-
 ζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χρισ-
 τὸς ἐν ὑμῖν ἐστίν; εἰ μήτι ἀδόκιμοί ἐστε. ἐλπίζω δὲ 6
 ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμέν ἀδόκιμοι. εὐχο- 7
 μαι δὲ πρὸς τὸν Θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν,
 οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ
 καλὸν ποιῇτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν. οὐ γὰρ 8
 νάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀλη-
^g 11, 30: 12, 5, 9, 10. θείας. ^g χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ 9
 δυνατοὶ ᾗτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κα-
^h 2, 3; 10, 2. τάρτισιν. ^h διὰ τοῦτο ταῦτα ἀπὸν γράφω, ἵνα παρὼν 10

⁸: 12, 20,
 21. 1 Cor.
 4, 21.

Christ being in them by miraculous gifts.

3. δυνατεῖ, *shews his power by the miracles which he enables me to work.*

4. This is inserted to shew, that it was Christ who gave miraculous power to the apostles. Ἐξ ἀσθενείας means, *the weakness of human nature which he had assumed, as in 1 Pet. iii. 18. and therefore ἐκ δυνάμεως Θεοῦ may mean, the divine nature which was in him.* Εἰ before ἐσταυρώθη is perhaps an interpolation.

Ibid. ἀσθενοῦμεν — ζησόμεθα. *Though I appear subject to weakness, (see xii. 7.) I will shew myself to be strong by the works which I shall do among you.*

5. πειράζετε—δοκιμάζετε. He wishes them to see, whether

they still possessed the spiritual gifts which he had imparted to them: *do you not know by these proofs, that Jesus Christ dwelleth in you? unless indeed ye are destitute of these proofs.*

6. ἀδόκιμοι here and in ver. 5. means, *without proof of divine power.*

7. *I pray that I may not be obliged to inflict any evil on you: or, that you may not do any evil. I do not want to give proofs of my power by punishing you. The reading is perhaps εὐχόμεθα.*

8. For if you do well, I cannot exercise my power against you: there will be no need of it.

9. ἀσθενῶμεν. *When we are not obliged to give proofs of our power.*

Ibid. κατάρτισιν. See 1 Cor. i. 10.

μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ
μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

- 11 ⁱ Λοιπὸν, ἀδελφοὶ, χαίρετε, καταρτίζεσθε, παρακα- ^{i Rom. 12,}
λεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ^{16, 18: 15,}
12 ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. ^k Ἀσπάσασθε ^{5. 1 Cor. 1,}
13 ἀλλήλους ἐν ἁγίῳ φιλήματι· ἀσπάζονται ὑμᾶς οἱ ^{10. Philipp.}
^{2, 2: 3, 15,}
ἅγιοι πάντες. Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χρισ- ^{16. 1 Pet. 3,}
τοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου ^{8. Heb. 12,}
πνεύματος μετὰ πάντων ὑμῶν. ἀμήν. ^{14.}

Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων
τῆς Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.

^{k Rom. 16,}
^{16. 1 Cor.}
^{16, 20.}
^{1 Thess. 5,}
^{26. 1 Pet.}
^{5, 14.}

EPISTLE TO THE GALATIANS.

I conceive this Epistle to have been written from Ephesus, during S. Paul's long residence there, which began in the end of 48, and lasted till the middle of 52. (See Preface to *Ep. ad Titum*.) It was perhaps written at the beginning of 52. S. Paul had visited Galatia for the first time in 46; (Acts xvi. 6.) for the second in 48, (Acts xviii. 23.) He had met with a most favourable reception there: (Gal. iv. 13—15.) but after his departure, some Jewish Christians seem to have endeavoured to set the Galatians against S. Paul, by calling in question his authority as an apostle; and to have taught them, that it was necessary for them to observe the Law of Moses. S. Paul, at the beginning of this Epistle, proves his authority as an apostle, by shewing that he received it direct from God; and he then exposes the inefficacy and the fatal consequence of looking for justification by the Law of Moses.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.



- 1^m ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ^{11 ver. 11, 12. Tit. 1,} ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς 3.
 2ⁿ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ ^{11 Act. 2, 24, 32; 3, 15; 4, 10: 10, 40: 13, 30, 34: 17, 31.} πάντες ἀδελφοὶ, ταῖς ἐκκλησίαις τῆς Γαλατίας.
 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου ^{13, 30, 34: 17, 31. Rom. 4, 24: 8, 11. 1 Cor. 6, 14: 15, 2 Cor. 4, 14. Eph. 1, 20. Col. 2, 12. 1 Thess. 1, 10. Heb. 13, 20. 2, 20.}
 4 ἡμῶν Ἰησοῦ Χριστοῦ, ^o τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ ἐνεστῶ-
 5 τος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ
 6 πατρὸς ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
 ἀμήν.
 6 Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε, ἀπὸ τοῦ

CHAP. I.

1. ἀπ' ἀνθρώπων is used with reference to the word ἀπόστολος. S. Paul was not sent, i. e. did not receive his commission, from any man, οὐδὲ δι' ἀνθρώπου, nor by the agency or mediation or interest of any man. This is confirmed by Acts xiv. 26. which shews, that S. Paul was not sent by the brethren at Antioch. Origen observes, that this verse is a proof of the di-

vinity of Christ. Vol. IV. p. 690.

4. αἰῶνος. Αἰὼν is a long period of time. (See Tit. i. 2.) It here means the period which marks the present state of things in the world, i. e. this world as opposed to a future and heavenly state. See Rom. xii. 2. Luke xx. 34. 1 Cor. i. 20. ii. 6.

6. οὕτω ταχέως. Some have thought from these words, that

καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγ-
 p Act. 15, 1. γέλιον. P ὁ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ τα- 7
 2 Cor. 11, 4. ράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγ-
 q 1 Cor. 16, γέλιον τοῦ Χριστοῦ. ἡ ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος 8
 22. ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισά-
 r Apoc. 22, μεθα ὑμῖν, ἀνάθεμα ἔστω. ὥς προειρήκαμεν, καὶ 9
 18. ἄρτι πάλιν λέγω, εἰ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ
 s 1 Thess. 2, παρελάβετε, ἀνάθεμα ἔστω. ἄρτι γὰρ ἀνθρώπους 10
 4. Jac. 4, 4. πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ
 γὰρ ἔτι ἀνθρώποις ἠρεσκον, Χριστοῦ δούλος οὐκ ἂν
 ἦμην.

t ver. 1. ὁ Γνωρίζω δὲ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον τὸ εὐ- 11
 1 Cor. 15, 1, 3.

the Epistle was written very shortly after one of S. Paul's visits to Galatia. But this is not necessary. If the Galatians had been *quickly and suddenly* led away by the false teachers, the words οὕτω ταχέως might have been used. See 1 Tim. v. 22. Luke xviii. 8.

6. τοῦ καλέσαντος. S. Paul is supposed to mean himself by Chandler, Macknight, Wall, Olearius: but Wolfius refers the expression to God, which agrees better with the language of the Epistles. See v. 8.

Ibid. χάριτι Χριστοῦ. The latter word is perhaps an interpolation.

7. ὁ οὐκ ἔστιν ἄλλο. The false teachers wished to join the Law and the Gospel, and told the Galatians, that this was the real gospel, to which they were called. S. Paul says, that this is not the gospel at all, and therefore corrects himself in having spoken of it as *another gospel*.

Ibid. εἰ μὴ is here used for ἀλλὰ, as in Matt. xii. 4. Luke iv. 27. 1 Cor. vii. 17. Rev. ix. 4.

8. παρ' ὃ is generally rendered *contrary to what*: Whitby prefers *beside what*.

Ibid. ἀνάθεμα and ἀνάθημα mean properly *something set apart*: but ἀνάθημα is generally taken in a good sense for a *votive offering*, or *thing consecrated*; ἀνάθεμα in a bad sense for a *thing devoted to curses*. See Rom. ix. 3. 1 Cor. xvi. 22.

10. πείθω is the same as ζητῶ ἀρέσκειν, and S. Paul means to say, I have used this strong expression, which will perhaps give offence: but I must use it; for *am I seeking to please men or God?* if I sought to please men, I should perhaps support these false doctrines of the Jewish Christians: but my duty to God, and to Christ, whose servant I am, forbids me. See Krebsius, Elsner.

11. Read γνωρίζω γάρ.

αγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον·

12 " οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ^{u Ephes. 3, 3.} ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

13 x Ἡκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ ^{x Act. 8, 3: 9, 1: 22, 4: 26, 9. Philipp. 3, 6.} Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν· καὶ προέκοπτον ^{1 Tim. 1, 13.}

ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πα-

15 τρικῶν μου παραδόσεων. ^{y Act. 9, 15: 13, 2.} ὅτε δὲ εὐδόκησεν ὁ Θεὸς ^{Rom. 1, 1.} ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας ^{Jer. 1, 5.}

16 διὰ τῆς χάριτος αὐτοῦ, ^{z 2, 8. Matt. 16, 17.} ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, ^{2 Cor. 4, 6. Ephes. 3, 8.}

17 εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστό-

18 λους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπ-
18 ἔστρεψα εἰς Δαμασκόν. ^a Ἐπειτα μετὰ ἔτη τρία ^{a Act. 9, 26.} ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον, καὶ ἐπ-

Ibid. κατὰ ἄνθρωπον. This is still in connexion with ver. 10. My gospel has no reference to human wishes and opinions.

12. ἀποκαλύψεως. S. Paul was probably instructed in the gospel during his residence in Arabia, ver. 17. He was in the habit of receiving revelations afterwards; see Acts xxii. 17. Gal. ii. 2. 2 Cor. xii. 2, 7. Eph. iii. 3.

14. παραδόσεων. Compare Acts xxii. 3. xxvi. 5.

15. ὁ Θεός is probably an interpolation.

16. σαρκὶ καὶ αἵματι. Compare Matt. xvi. 17. 1 Cor. xv. 50. Eph. vi. 12. Heb. ii. 14. S. Paul therefore was not in-

structed by Ananias.

17. Ἀραβίαν. See note at Acts ix. 19.

Ibid. πάλιν. In the third year after his conversion, as is expressed in the next verse.

18. ἱστορῆσαι implies a visit made with the wish to see something extraordinary. Plutarch speaks of the parents of Cicero's schoolfellows coming to the school, ὅψει βουλομένους ἰδεῖν τὸν Κικέρωνα, καὶ τὴν ἡμνουμένην αὐτοῦ περὶ τὰς μαθήσεις ὁξύτητα καὶ σύνεσιν ἱστορῆσαι, p. 861. If the conversion of Cornelius happened as early as A. D. 32, (see note at Acts ix. 32.) it may have been in consequence of this, that S. Paul wished to

- ^b Marc. 6, 3. ἐμείνα πρὸς αὐτὸν ἡμέρας δεκαπέντε· ^b ἕτερον δὲ τῶν 19 ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. ^c ἃ δὲ γράφω ὑμῖν, ἰδοὺ, ἐνώπιον τοῦ 20 9, 1. 2 Cor. 1, 23: 11, Θεοῦ, ὅτι οὐ ψεύδομαι. ^d Ἔπειτα ἦλθον εἰς τὰ κλί- 21 31. 1 Thess. 2, 5. 1 Tim. ματα τῆς Συρίας καὶ τῆς Κιλικίας· ἡμῖν δὲ ἀγνοοῦ- 22 5, 21. 2 Tim. 4, 1. μενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ^d Act. 9, 30. ἐν Χριστῷ· μόνον δὲ ἀκούοντες ἦσαν, Ὅτι ὁ διώκων 23 ἡμᾶς ποτὲ, νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτὲ ἐ- ^e Act. 15, 2. πόρθει· καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν. ^e Ἔπειτα διὰ 24 2 δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον· ἀνέβην 2 δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς ^f Philipp. 2, 16. δοκοῦσι, ^f μήπως εἰς κενὸν τρέχω ἢ ἔδραμον. ^g Ἀλλ' 3 ^g Act. 16, 3. 1 Cor. 9, 21. confer with S. Peter, and to inform him of his own revelations concerning the conversion of the Gentiles.
19. Ἰάκωβον. This was James, the bishop of Jerusalem. See note at Acts xii. 17. He was probably not one of the twelve apostles; though he seems to be called an apostle here, as Barnabas and some others were; or εἰ μὴ may be used for ἀλλὰ, as in ver. 7.
21. Compare Acts ix. 26—30. xxii. 17—21.
23. εὐαγγελίζεται. This seems to shew, that S. Paul preached the gospel while he was in Cilicia. See Acts xv. 23, 41.
- CHAP. II.
1. διὰ δεκατεσσάρων ἐτῶν may mean, *in the fourteenth year*: see Matt. xxvi. 61. Mark xiv. 58. This is the journey mentioned in Acts xv. after S. Paul's first journey, when the council was held at Jerusalem, A.D. 46. Πάλιν does not mean *the next time*: for he was at Jerusalem in 44, (Acts xi. 30.) but *on another occasion*.
- Ibid. Τίτον. See Titus i. 4.
2. ἀνεθέμην. Compare Acts xv. 4, 12.
- Ibid. τοῖς δοκοῦσι. The same as τῶν δοκούντων εἶναι τι in ver. 6, and δοκοῦντες στύλοι εἶναι in ver. 9. It means the apostles, who were then at Jerusalem, and the chief persons in the church there. Herodian writes, καὶ πρῶτον μὲν τῆς συγκλήτου βουλῆς τοὺς δοκοῦντας καὶ ἡλικία σεμνοτάτους καὶ βίῳ σωφρονεστάτους τοὺς ἐκκαίδεκα ἐπελέξαντο, VI. 1. See note at 1 Cor. i. 28.
- Ibid. εἰς κενὸν τρέχω. The metaphor is taken from a person exercising or practising himself in running without any

οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἑλλην ὢν, ἠναγκάσθη περι-
 4 τμηθῆναι. ^h διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, ⁱ Act. 15,
 οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν
 ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς κατα-
 5 δουλώσωνται· οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑπο-
 ταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς
 6 ὑμᾶς. ⁱ Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, ὅποιοί ποτε ⁱ Deut. 10,
 ἦσαν, οὐδέν μοι διαφέρει· πρόσωπον Θεὸς ἀνθρώπου ^{17, 2 Par.}
 οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσανέ- ^{19, 7. Job.}
 7 θεντο, ^k ἀλλὰ τὸυναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ ^{34, 19.}
 εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περι- ^{Sap. 6, 7.}
 8 τομῆς· (ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς ^{Act. 10, 34.}
 9 περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη·) καὶ γνόν- ^{Rom. 2, 11.}
 τες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς ^{Ephes. 6, 9.}
 καὶ Ἰωάννης, οἱ δοκούντες στύλοι εἶναι, δεξιὰς ἔδω- ^{Col. 3, 25.}
 καν ἐμοὶ καὶ Βαρνάβα κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ^{1 Pet. 1, 17.}
^k Act. 13,
^{46. Rom.}
^{11, 13.}
^{1 Tim. 2, 7.}
^{2 Tim. 1, 11.}
^{1, 16.}
^{Act. 9, 15:}
^{13, 2: 22,}
^{21. Ephes.}
^{3, 8.}

particular object. Menander writes, ἀνὴρ ἄβουλος εἰς κένον μοχθεῖ τρέχων. See 1 Cor. ix. 26.

4. διὰ δὲ τοὺς. And this was done, i. e. I refused to have Titus circumcised, on account of the false brethren who introduced themselves into our meetings.

5. τῇ ὑποταγῇ, by submitting to them.

Ibid. ἀλήθεια. See 14. iii. 1. v. 7. S. Paul's was the true gospel, which proclaimed faith in Christ as sufficient.

6. The sentence seems to be imperfect after εἶναί τι. Grotius says, that S. Paul meant to add οὐδὲν προσελαβόμεν, but that altering the form, and repeating οἱ δοκούντες, he says οὐδὲν προσανέθεντο. Hombergius thinks that the sentence is com-

plete, and interprets ἀπὸ τῶν δοκούντων οὐδέν μοι διαφέρει, there is no difference between me and them. Elsner interprets it, I have nothing to do with what these persons may be. But I should rather agree with Grotius.

9. James is mentioned first, as being bishop of Jerusalem: see note at Acts xii. 17. Peter and John were probably the only apostles now in Jerusalem: see note at Acts ix. 32. Eusebius speaks of some persons maintaining Cephas to be a different person from Peter, and one of the seventy disciples. *H. E.* I. 12. The notion is defended by Harduin, *Op. Select.* p. 921, but it seems untenable.

^m Act. 24, ¹⁷ Rom. 15, 25. ¹ Cor. 16, 1. ² Cor. 8, 1. 9, 1. ⁿ Act. 10, 28.

ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· ^m μόνον τῶν πτω- 10
 χῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο
 ποιῆσαι. Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ 11
 πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.
 πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν 12
 ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφ-
 ὠρίζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. καὶ 13
 συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε 14
 καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. ⁿ Ἄλλ' 14

10. ὃ καὶ ἐσπούδασα. Schmi-
 dius interprets it, *which I had
 also been anxious to do before* :
 and such was the fact; see
 Acts xi. 30 : but I should ra-
 ther render it, *wherefore I have
 been anxious to do this same
 thing* ; or, *which is the very thing
 that I have been anxious to ef-
 fect* : and this perhaps con-
 firms the date assigned to the
 Epistle : for when S. Paul left
 Ephesus in 52, he intended to
 go to Jerusalem with contribu-
 tions : see Rom. xv. 25. 1 Cor.
 xvi. 1—3. Acts xxiv. 17. It is
 probable, that the continued
 famine caused the apostles at
 Jerusalem to make this request
 to S. Paul. Pyle renders it, *a
 thing I was very ready to do*.

11. Πέτρος. The true read-
 ing is probably Κηφᾶς.

Ibid. Ἀντιόχειαν. This visit
 of Peter to Antioch is not men-
 tioned in the Acts. It proba-
 bly took place, A. D. 46, after
 S. Paul's return from the coun-
 cil, and before his second jour-
 ney. Mark perhaps accompa-
 nied him. See Acts xv. 37.

Ibid. κατὰ πρόσωπον is said to

mean *secundum speciem*, in ap-
 pearance or pretence, by Chrys-
 ostom and Jerom : but the
 usual interpretation of *openly*,
publicly, is supported by Elsner,
 Raphel, Krebsius. In Deut. vii.
 24. we have οὐκ ἀντιστήσεται οὐ-
 δὲὶς κατὰ προσώπὸν σου : and in
 Xenophon κατὰ πρόσωπον ἐναν-
 τιῶσθαι. *Cyrop.* IV. p. 90.

Ibid. κατεγνωσμένος ἦν, *he de-
 served to be condemned*.

12. ἀπὸ Ἰακώβου. This does
 not imply that James sent these
 men, or that he agreed with
 them. They may perhaps have
 pretended this; or it may merely
 mean, that they came from the
 church at Jerusalem, of which
 James was the head.

Ibid. ἀφώριζεν. We are not
 to suppose that these persons
 again raised the question, which
 had been settled at the coun-
 cil, or wished to bind the Gen-
 tiles by the Law of Moses. They
 only declined eating with them;
 which they need not have done,
 because the decree of the coun-
 cil had provided against the
 Gentiles offending the Jews at
 their meals. See note at Acts xv.

ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ
 εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων, “ Εἰ
 “ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῆς καὶ οὐκ Ἰου-
 15 “ δαϊκῶς, τί τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν; ” Ἡμεῖς
 16 φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοὶ, ^{Ps. 3, 11.} εἰδό-
^{Psal. 143, 2.} ^{Rom. 1, 17:} ^{3, 20, 28.} ^{11.}
 16 ^{11.}τες ὅτι οὐ δικαιоῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν
 μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χρι-
 στὸν Ἰησοῦν ἐπιστεῦσαμεν, ἵνα δικαιωθῶμεν ἐκ πί-
 στεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ
 17 δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ. εἰ δὲ ζη-
 τοῦντες δικαιωθῆναι ἐν Χριστῷ, εὐρέθημεν καὶ αὐτοὶ
 ἁμαρτωλοὶ, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ
 18 γένοιτο. εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ,

14. Some have continued S. Paul's address to S. Peter to ver. 21; but I should confine it to ver. 14, as Vater has done.

15. ἁμαρτωλοί. Elsner and Schmidius connect this with Ἰουδαῖοι, and not merely with ἐξ ἐθνῶν. The sense seems to be this. He had blamed S. Peter for obliging the Gentiles to follow the Law of Moses; and then he continues, We who are Jews by birth, and not Gentiles, and therefore used to the Law of Moses, yet being guilty of sin, and knowing that men are not justified from sin by the Law, but by faith in Christ, we have accordingly believed in Christ, and not trusted to the Law. For ἐὰν μὴ see note at i. 7.

16. οὐ — πᾶσα σὰρξ is the same as οὐδεμία σὰρξ. See Matt. xii. 25.

17. ζητοῦντες δικαιωθῆναι, while

VOL. II.

we think that we have been justified, or, while we seek to maintain our justification. For δικαιωθῆναι implying that justification is a thing past, see Rom. v. 1.

Ibid. ἁμαρτωλοί. A person, who is justified by faith in Christ, is freed from sin: but if he seeks for further justification by the Law, he acknowledges himself to be still a sinner. S. Paul therefore asks, *If, while we think that we were justified through Christ, we are discovered to be still in our sins by having recourse to the expiations of the Law, will Christ be the minister* (i. e. will he administer spiritual benefit) *to persons who are still in their sins? Certainly not.* That this is the true meaning of ἁμαρτωλοί, appears from the next verse.

18. ἃ κατέλυσα, *the ceremonies of the Law, which I once*

M

^r Rom. 6, 11, 14; 7, 4, 6; 8, 2: 14, 7, &c.
² Cor. 5, 15. ¹ Thess. 5, 10.
^s 1, 4; 5, 24: 6, 14.
 Rom. 6, 6.
 Eph. 5, 2.
 Tit. 2, 14.
^t Heb. 7, 11.

παραβάτην ἑμavτὸν συνίστημι. Ἦγὼ γὰρ διὰ νό- 19
 μου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. ^s Χριστῷ συν- 20
 εσταύρωμαι· ζῶ δὲ οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χρι-
 στός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ
 τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαν-
 τὸν ὑπὲρ ἐμοῦ. οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· ^t εἰ 21
 γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπ-
 έθανεν.

^u 5, 7. ^u Ω ΑΝΟΗΤΟΙ Γαλάται, τίς ὑμᾶς ἐβάσκανε τῇ 3
 ἀληθείᾳ μὴ πείθεσθαι; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς

believed to have no effect in saving me from sin, viz. when I embraced the gospel.

19. νόμῳ, not to the Law, but by the Law. The Law denounces death: and if it were not for the Law, i. e. for positive ordinances, the sinner would not be condemned to death. See Rom. iii. 20. iv. 15. v. 13. vii. 7. 1 Cor. xv. 56. S. Paul therefore says, *In consequence of the Law I was condemned to death by the Law, that I might be restored to life by God.* The only consequence of the Law is, that I became subject to the sentence of death; from which there was no escape: but I am restored to life by the mercy of God, who accepts my faith in Christ. This construction of the dative may be seen in Rom. vi. 2, 10, 11. viii. 24. 2 Cor. v. 15. x. 4. Gal. v. 25. Eph. ii. 1. iv. 23. 1 Pet. ii. 24. iii. 18. iv. 6.

20. Χριστῷ συνεσταύρωμαι. Christ submitted to the sentence of the Law, and died: and whoever has faith in his

death, is said figuratively to have died with him, and so to have paid the penalty of the Law. He then rises again; but not such as he was before, a person condemned for sin; but a new creature, and freed from the guilt of sin, by faith in Christ.

Ibid. ὃ δὲ νῦν ζῶ κ. τ. λ. Speaking figuratively, I died in Christ, and rose again: but with respect to my actual living in the body, I must shew that I have faith in the death of Christ; and not look for any other justification by the Law.

21. οὐκ ἀθετῶ. I am not to destroy the effect of the free grace of God.

CHAP. III.

1. Ἀνόητοι. Callimachus calls the Galatians ἄφρονι φύλῳ, in *Delum.* 184. Themistius speaks of their eagerly following any philosopher: *Orat.* XXIII. p. 299: and Strabo says, *παρὰ-πεισθέντες δὲ εὐμαρῶς ἐνδιδόασιν πρὸς τὸ χρήσιμον.* IV. p. 299. This, however, was not meant as a censure.

Ibid. The words τῇ ἀληθείᾳ

² Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος. ^x τοῦτο ^x Act. 2, 38.
μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ ^{8, 15: 15, 8.}
³ πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; οὕτως ἀνόητοί
ἐστε; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελείσθε;
⁴ ^y τοσαῦτα ἐπάθετε εἰκῇ; εἰ γε καὶ εἰκῇ. ὁ οὖν ἐπι- ^y 2 Joh. 8.
⁵ χορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμει ἐν
⁶ ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; ^z καθὼς ^z Gen. 15, 6.
Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς ^{Rom. 4, 3.}
⁷ δικαιοσύνην. ^a γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὐ- ^a Rom. 4,
⁸ τοί εἰσιν υἱοὶ Ἀβραάμ. ^b προῖδούσα δὲ ἡ γραφὴ ὅτι ^b Gen. 12, 3;
ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο ^{18, 18: 22,}
^{18: 26, 4.}
^{Act. 3, 25.}

μὴ πείθεσθαι are perhaps an interpolation.

Ibid. οἷς κατ' ὀφθαλμοῦς. *Who had the crucifixion of Jesus Christ clearly set before you in description.* He means to say, that the importance of believing in the death of Christ had been fully explained to them.

2. τὸ πνεῦμα. He appeals to the gifts of the Spirit, which they had received; and asks, whether it was in consequence of their obedience to the Law, or of their having faith in the doctrines which they heard, ἀκοῆς πίστεως. See 1 Thess. ii. 13, where λόγον ἀκοῆς is the same as λόγον ἀκούμενον. Rom. x. 17.

3. ἐναρξάμενοι and ἐπιτελείσθε are said by Al. Morus to be metaphors taken from the mysteries: but Wolfius refers them to the games. *Having been prepared for the course by the spiritual assistance which you received at first, will you finish it by following these carnal ordinances?*

4. ἐπάθετε. *Have ye received so many tokens of divine favour to no purpose?* Schomerus, Hombergius, Starckius. We have the same sense of this verb in Euripides, καὶ ταῦθ' ὑφ' ἡμῶν, ὦ κάκιστ' ἀνδρῶν, παθὼν προὔδωκας ἡμᾶς; *Med.* 488. But this interpretation is opposed by Bos, Elsner, and Wolfius, who think that S. Paul alluded to the sufferings of the Galatians in the cause of the gospel.

Ibid. εἴ γε καὶ εἰκῇ. *Dummodo frustra*: h. e. non tantum perdidistis fructum vestrarum passionum, sed etiam in severum judicium incidistis. Cocceius, Elsnerus. If we follow Schomerus in the interpretation of ἐπάθετε, S. Paul may have meant to express a doubt, whether the Galatians had really so forgotten the benefits which they had received. See iv. 11.

5. This verse proves, that S. Paul worked miracles in Galatia, and imparted the miraculous gifts of the Spirit.

τῷ Ἀβραάμ, ‘Ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα
 ‘τὰ ἔθνη’ ὥστε οἱ ἐκ πίστεως, εὐλογοῦνται σὺν τῷ 9
 πιστῷ Ἀβραάμ. ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ 10
^c Deut. 27, κατάραν εἰσὶ ^c γέγραπται γὰρ, ‘Ἐπικατάρατος πᾶς
 26. ‘ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ
^d 2, 16. ‘βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.’ ^d Ὅτι δὲ ἐν 11
 Hab. 2, 4.
 Rom. 1, 17: νόμῳ οὐδεὶς δικαιούται παρὰ τῷ Θεῷ, δῆλον, ὅτι ‘ὁ
 3, 20. Heb.
 10, 38. ‘δίκαιος ἐκ πίστεως ζήσεται’ ὁ δὲ νόμος οὐκ ἔστιν ἐκ 12
 πίστεως, ἀλλ’ ‘ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν
^e Deut. 21, ‘αὐτοῖς.’ ^e Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας 13
 23. Rom. 8,
 3. 2 Cor. 5, τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάραν γέγραπται
 21. γὰρ, ‘Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου’
 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν 14
 Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος
^f Heb. 9, λάβωμεν διὰ τῆς πίστεως. ^f Ἀδελφοί, κατὰ ἄνθρω- 15
 17. πον λέγω, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην
^g ver. 8. οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. ^g τῷ δὲ Ἀβραάμ ἐρ- 16
 Gen. 12, 7:
 15, 5: 17, 17: ῥήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· οὐ
 22, 18. λέγει, ‘Καὶ τοῖς σπέρμασιν,’ ὡς ἐπὶ πολλῶν, ἀλλ’ ὡς
 ἐφ’ ἐνὸς, ‘Καὶ τῷ σπέρματί σου,’ ὅς ἐστι Χριστός·

10. γεγραμμένοις ἐν τῷ βιβλίῳ. Instead of these words the LXX have λόγοις. We may understand ἔνεκεν before τοῦ ποιῆσαι. See note at Acts xxvii. 1.

12. ἄνθρωπος is probably an interpolation.

14. ἔθνη. This is deduced from the prophecy quoted in ver. 8.

Ibid. ἐπαγγελίαν. See Isaiah xlv. 3. Ezek. xxxix. 29. Joel ii. 28. The Spirit does not appear to have been actually promised to Abraham, but it was

promised afterwards through the prophets: or τὴν ἐπαγγελίαν τοῦ πνεύματος may mean ἐπαγγελίαν πνευματικὴν.

15. κατὰ ἄνθρωπον, as would be the case in human covenants, made between man and man. Ὅμως κ. τ. λ. but even in this case, no one annuls &c.

16. ὡς ἐπὶ πολλῶν. As applying to many persons.

Ibid. τῷ σπέρματί σου. This is a reference to Gen. xxii. 18. and in thy seed shall all nations of the earth be blessed. This was

- 17 ^h τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ ^h Gen. 15, 13, 16.
 Θεοῦ εἰς Χριστὸν, ὁ μετὰ ἔτη τετρακόσια καὶ τριά-
 κοντα γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι ^{Exod. 12, 40, 41. Act. 7; 6.}
 18 τὴν ἐπαγγελίαν. ⁱ εἰ γὰρ ἐκ νόμου ἡ κληρονομία, ⁱ Rom. 4, 13, 14: 8,
 οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγε- ^{17.}
 19 λίας κεχάρισται ὁ Θεός. ^k Τί οὖν ὁ νόμος; τῶν πα- ^k Dent. 5, 5. Joh. 1, 17. Act. 7, 38, 53.
 ραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρ- ^{Rom. 4, 15: 5, 20: 7, 8.}
 μα ᾧ ἐπὶ ἡγγέλται, διαταγείς δι' ἀγγέλων, ἐν χειρὶ με-
 20 σίτου· ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἰς

after the temptation of Abraham: but God had said to him, when He first called him, *in thee shall all families of the earth be blessed.* Gen. xii. 3. Τῷ σπέρματι at the beginning of this verse is used in a different sense from what it bears in the latter part. *The promise (mentioned in ver. 14.) was given to Abraham and his posterity: and the terms of the promise were, not in thy seeds, but in thy seed.*

17. See note at Acts vii. 6. The four hundred and thirty years are dated from the call of Abraham. See Wolfius.

18. ἡ κληρονομία, *the inheritance of eternal life*; which mankind had lost through Adam, but which God had promised to restore through Christ. The Law only promised it on condition of perfect obedience, which can never be performed; and therefore if the Law annulled the covenant made with Abraham, we could not obtain eternal life.

19. Some would point it, Τί οὖν; ὁ νόμος κ. τ. λ. This ques-

tion may be supposed to be asked by the false teachers: *if the Law cannot give pardon and eternal life, for what did it serve?*

Ibid. τῶν παραβάσεων χάριν. If men had not committed sin, and been subject to death in consequence, the Law would not have been given, which deterred men from sin by affixing penalties.

Ibid. ᾧ ἐπὶ ἡγγέλται. *To whom the promise was made.*

19. ἀγγέλων. See Acts vii. 35, 53. S. Paul adds this, rather to disparage the Law. It was not given immediately from God himself; but by the ministration of angels, and by a human mediator Moses. Ἐν χειρὶ μεσίτου answers to what we read in Lev. xxvi. 46. *These are the statutes, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.*

20. But yet the Law came from God: *for a mediator implies that there is more than one party: and God was one of the parties.*

ἐστιν. Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; ²¹
μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῇ-

^{1 Rom. 3, 9:} ^{11, 32.} ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸
σαι, ὅντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη· ἅλλα συν-
ἐκλείσεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ

ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πι-
στεύουσιν. Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ²³
ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν

^{m Matt. 5,} ^{17. Rom.} ^{10, 4.} ²⁴ ²⁵ ²⁶ ²⁷ ²⁸
πίστιν ἀποκαλυφθῆναι· ὥστε ὁ νόμος παιδαγωγὸς ²⁴
ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιο-

θώμεν· ἐλθούσης δὲ τῆς πίστεως, οὐκ ἔτι ὑπὸ παι- ²⁵

^{n 4, 5. Joh.} ^{1, 12. Rom.} ^{8, 15.} ^{o Rom. 6,} ^{3: 13, 14.} ^{p Joh. 17,} ^{21. Rom.} ^{10, 12.} ^{1 Cor. 12,} ^{15. Eph. 2,} ^{14, 15. Col.} ^{3, 11.} ^{21.} ^{22.} ^{23.} ^{24.} ^{25.} ^{26.} ^{27.} ^{28.}
δαγωγὸν ἐσμέν. ἅπαντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς ²⁶
πίστεως ἐν Χριστῷ Ἰησοῦ· ὅσοι γὰρ εἰς Χριστὸν ²⁷
ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. οὐκ ἐν Ἰου- ²⁸

21. The Law is not contrary to the promise of eternal life made to Abraham: for the Law also held out eternal life as a reward to perfect obedience; and if this condition could have been fulfilled, a man would have been as righteous under the Law, as by faith in Christ.

22. But all men commit sin and transgress the Law, so that they cannot claim eternal life as a reward. See Rom. xi. 32.

Ibid. ἵνα here implies, not the cause, but the consequence, as in many places. Mark iv. 22. John ix. 39. x. 17. Rom. xi. 11, 32. Gal. v. 17. 1 John ii. 19.

23. τὴν πίστιν is here used for the gospel, as in i. 23. or literally it means, before the time came when man had the power of being justified by faith.

Ibid. συγκεκλεισμένοι is perhaps not to be connected with

εἰς τὴν μέλλουσαν, but is the same as συνέκλεισεν in v. 22. While men were under the Law, they were hindered by their sins from obtaining eternal life, and were not at liberty: they were like persons shut up in a place from which they cannot get out. Εἰς τὴν μέλλουσαν κ. τ. λ. means until the faith which was to come was revealed.

24. παιδαγωγός. The metaphor is taken from a father committing his children to a pedagogue, as was the custom anciently. The Law, which constantly reminded men of their transgressions, and their inability to obtain eternal life, prepared them gradually for justification by faith.

27. Χριστὸν ἐνεδύσασθε, i. e. ye have Christ dwelling in you: ye are in the condition of Christ: and as he is the Son of God by nature, so are ye by adoption.

δαίος, οὐδὲ Ἕλλην· οὐκ ἔνι δούλος, οὐδὲ ἐλεύθερος·
οὐκ ἔνι ἄρσεν καὶ θήλυ· πάντες γὰρ ὑμεῖς εἰς ἔστε
29 ἐν Χριστῷ Ἰησοῦ· ¹εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ ¹ Gen. 21,
Ἀβραὰμ σπέρμα ἐστὲ, καὶ κατ' ἐπαγγελίαν κληρονό- ^{12. Rom.}
4 μοι. Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νή- ^{9, 7. Heb.}
πιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν· ^{11, 18.}
2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους, ἄχρι τῆς
3 προθεσμίας τοῦ πατρός. ¹οὕτω καὶ ἡμεῖς, ὅτε ἦμεν ¹ Col. 2, 20.
νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλω-
4 μένοι· ⁵ ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπ- ^{s Gen. 49,}
ἔστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυν- ^{10. Dan. 9,}
5 αῖκος, γενόμενον ὑπὸ νόμον, ^t ἵνα τοὺς ὑπὸ νόμον ἐξα- ^{24. Ephes.}
6 γοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. ¹ ὅτι δὲ ἐστε ^{1, 10.}
υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ ^{t 3, 26. Joh.}
7 εἰς τὰς καρδίας ὑμῶν, κρᾶζον, Ἀββᾶ ὁ πατήρ. ^{1, 12.} ^u ὅτι δὲ ἐστε ^{u Rom. 8,}
οὐκ ἔτι εἰ δούλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονό- ^{15.}
8 μος Θεοῦ διὰ Χριστοῦ. ^v Ἀλλὰ τότε μὲν οὐκ εἰδότες ^{y 1 Cor. 8,}

The metaphor is perhaps from a person taking off his clothes when he is baptized, and putting them on again.

28. πάντες. Christ represented the whole human race, and therefore there is no difference between any men.

CHAP. IV.

2. The metaphor seems to be taken from a son, whose father is dead. Ἐπιτροποι are *guardians*, οἰκονόμοι *manage the estate*.

3. στοιχεῖα τοῦ κόσμου are the same as κοσμικὰ στοιχεῖα, and apply to any doctrine, which is only the outline of the true doctrine. The phrase is applied either to the Law of Moses or

the heathen philosophy. See ^{12.}

ver. 9. Col. ii. 8, 20. So ἡ τοῦ κόσμου λυπή is *worldly sorrow* in 2 Cor. vii. 10. Τὸ ἅγιον κοσμι-
κόν. Heb. ix. 1.

4. γενόμενον signifies *born*. See Alberti. Some of the Fathers read γεννώμενον. The passage confirms the doctrine of Christ being born of a virgin.

5. υἰοθεσίαν. See iii. 27.

6. Ἀββᾶ. Alberti considers this an allusion “ad familiarem
“ac blandam puerorum vocem,
“qua Patrem compellant, etiam
“balbutiendo.” See Rom. viii.
15.

7. The reading is probably κληρονόμος διὰ Θεοῦ.

8. This shews, that the Epistle

z 1 Cor. 8, Θεὸν, ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς· ^zνῦν 9
 3: 13, 12.
 Col. 2, 20. δὲ, γινόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ,
 πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ
 a Rom. 14, στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; ^aἡμέρας 10
 5. Col. 2,
 16. παρατηρεῖσθε, καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς.
 φοβοῦμαι ὑμᾶς, μήπως εἰκῇ κεκοπίακα εἰς ὑμᾶς. 11

Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοὶ, δέο- 12
 c 1 Cor. 2, ^cμαι ὑμῶν. οὐδὲν με ἡδίκησατε· ^cοἴδατε δὲ ὅτι δι' 13
 3. 2 Cor.
 11, 30. ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρό-
 d Malach. 2, ^dτερον, καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου 14
 7.
 οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον
 Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. τίς οὖν ἦν 15
 ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυ-
 νατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ 16
 e 2 Cor. 11, ^eμοι. ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; ^eΖη- 17
 2.
 λούσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς θέλουσιν,

was addressed to Gentile converts. The reading is probably τοῖς φύσει μή.

9. ἀσθενῆ. See Heb. vii. 18, 19. x. 1. which shews how the Jewish law was *weak*: it did not make men righteous, or give salvation. Ἐπιστρέφειν πάλιν means *to turn back*: not that the Galatians turned *again* to the Mosaic law, for they had never followed it before: but by turning to it now, they went back, they lost ground, when compared with the progress which they had made in the gospel. *Fell.* But see v. 1.

10. Some put a note of interrogation after ἐνιαυτούς.

12. Γίνεσθε ὡς ἐγώ. These are expressions of intimate friendship. See 2 Chron. xviii. 3.

Ibid. οὐδὲν με ἡδίκησατε. *I complain of no personal injury to me.*

13. ἀσθένειαν. See 2 Cor. xii. 7.

15. τίς οὖν. *What then was the happiness which you felt?* i. e. great was then your happiness. Or it may mean, *What then were the blessings*, i. e. how many blessings, did you then heap upon me for having converted you? The reading is probably ποῦ οὖν ὁ μακ.

16. ὥστε. At first you received me warmly; and now you depart from my doctrine: *so that it seems that I have lost your good opinion, because I warned you against doing that which you are now doing.* For ἀλη-
 θεύων see ii. 5.

17. Ζηλοῦσιν. This verb al-

- 18 ἵνα αὐτοὺς ζηλοῦτε. καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ
 πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς,
 19 ἵτεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χρι- ^{f 1 Cor. 4,}
 20 στὸς ἐν ὑμῖν· ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ^{15. Philem.}
 ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν. ^{10. Jac. 1,}
 21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον ^{18.}
 22 οὐκ ἀκούετε; ^{g Gen. 16,} Ἔγγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ^{15: 21, 1, 2.}
 ἔσχεν· ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρ-
 23 ρας· ^{h Joh. 8,} ἡ ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γε- ^{39. Rom. 9,}
 γέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγε- ^{7, 8.}
 24 λίας. ἧ τινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν
 αἱ δύο διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δου-
 25 λείαν γεννώσα, ἥτις ἐστὶν Ἀγαρ. (τὸ γὰρ Ἀγαρ

ways conveys a notion of *envy*. It perhaps means, that these false teachers were envious of so many Gentiles being converted by S. Paul, and wished to bring them over to Judaism.

Ibid. ἐκκληῖσαι. The real tendency of their conduct is to *exclude* you from salvation, by making you trust to the Law, rather than to faith in Christ: and they do this, not through any regard for you, but ἵνα αὐτοὺς ζηλοῦτε, that you may look up to them as objects of envy. For ἵνα with an indicative see 1 Cor. iv. 6.

18. καλόν. This wish of theirs, to be looked up to as an object of envy, is good in a good cause: and I should wish you to look up to me; but not only while I am among you.

20. ἀποροῦμαι. *I am perplexed*: I can hardly tell what to think of your real state. See iii. 4.

iv. 11.

23. ἀλληγορούμενα. He now proceeds to explain his meaning by an allegory. Persons, who trust to faith in Christ, and persons who trust in the Law of Moses, may be compared to Jacob and Ishmael. The former inherit by promise, the latter are in bondage. Ἀτινά ἐστιν ἀλληγορούμενα, *which things have been allegorised*, i. e. may be allegorised: or it may be taken literally, *which things have been allegorised* by Isaiah, liv. 1. as quoted in ver. 27.

24. αὗται. *These two women*. The reading is probably εἰσι δύο without αἱ.

Ibid. μία μὲν, *one of these two women*, ἥτις ἐστὶν Ἀγαρ, i. e. Hagar, ἀπὸ ὄρους Σινᾶ, *represents the covenant made from mount Sinai*.

Ibid. γεννώσα, as applied to Hagar, alludes to her bearing

Σινᾶ ὅρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς.)

ⁱ Heb. 12, 22. Ἀποκ. 3, 12: 21, 2, 10, &c. ^k Esa. 54, 1. ἡ δὲ, ἄνω Ἱερουσαλὴμ, ἐλευθέρα ἐστίν, ἥτις ἐστὶ 26 μήτηρ πάντων ἡμῶν. ^k γέγραπται γὰρ, 'Εὐφράνθητι, 27 'στείρα ἡ οὐ τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ ᾠδί-
' νουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ

¹ Rom. 9, 7, 'τῆς ἐχούσης τὸν ἄνδρα.' ¹ Ἡμεῖς δὲ, ἀδελφοὶ, κατὰ 28 8. Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν. ^m Ἀλλ' ὥσπερ τότε 29 ⁿ Gen. 21, 9. ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὐ-

ⁿ Gen. 21, 10, 12. τω καὶ νῦν. ⁿ ἀλλὰ τί λέγει ἡ γραφή; 'Ἐκβαλε τὴν 30 'παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονο-
' μήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευ-
' θέρας.' Ἀρα, ἀδελφοὶ, οὐκ ἐσμέν παιδίσκης τέκνα, 31 ἀλλὰ τῆς ἐλευθέρας.

Ishmael; as applied to the covenant, it alludes to the Law of Moses leaving men under the bondage of sin.

25. Ἀγὰρ. This word is said to signify a rock, and to have been a name of mount Sinai. The Hagarenes are mentioned with the Ishmaelites in Psalm lxxxi. 6.

Ibid. συστοιχεῖ, is in the same order or file. Hagar, Ishmael, the covenant from Sinai, the earthly Jerusalem, bondage &c. may be considered in one file; Sarah, Isaac, the covenant in Christ, the heavenly Jerusalem, liberty &c. in the other file. *Fell*.

Ibid. δουλεύει. Ishmael the son of Hagar was born in bondage; the Jews, as living under the Mosaic covenant, were in bondage to sin and death.

26. ἡ δέ. There is here a considerable ellipse, which is to be supplied from the corresponding clause, Ἡ δέ, (the other woman, i. e. Sarah,) ἡ διαθήκη ἐστίν ἀπὸ ὅρους Σιών, εἰς ἐλευθερίαν γεννώσα, ἥτις ἐστὶ Σάρρα, συστοιχεῖ δὲ τῇ ἄνω Ἱερουσαλὴμ, ἥτις ἐστὶ μήτηρ ἡμῶν. For the comparison between Sinai and Sion, between the earthly and heavenly Jerusalem, see Heb. xii. 18—22. The word πάντων is perhaps to be expunged.

27. στείρα. S. Paul makes this quotation refer to the barrenness of Sarah.

29. ἐδίωκε. Ishmael mocked Sarah, when she weaned Isaac, and for this his mother and he were cast out, Gen. xxi. 9, 10.

31. This is by no means to be taken literally, as if the Galatians were descended from Sa-

5 ° ΤΗ ἐλευθερίᾳ οὖν ἣ Χριστὸς ἡμᾶς ἡλευθέρωσε, ^{o Act. 15, 10. 1 Pet. 2, 16.}
 2 στήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. ἴδε,
 ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χρι-
 3 στὸς ὑμᾶς οὐδὲν ὠφελήσει· μαρτύρομαι δὲ πάλιν
 4 ὅλον τὸν νόμον ποιῆσαι. κατηργήθητε ἀπὸ τοῦ Χρι-
 στοῦ, οἷτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξέπέ-
 5 σατε· ^{q 2 Tim. 4, 8.} ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δι-
 6 καιοσύνης ἀπεκδεχόμεθα. ^{r 6, 15.} ἐν γὰρ Χριστῷ Ἰησοῦ
 οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πί-
 7 στις δι' ἀγάπης ἐνεργουμένη. ^{s 3, 1. 1 Cor. 9, 24.} Ἐτρέχετε καλῶς· τίς
 8 ὑμᾶς ἀνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; ^{t 1, 6.} ἡ πεισμονή
 9 οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. ^{u 1 Cor. 5, 6.} Μικρὰ ζῦμη ὅλον τὸ

rah, and the Jews from Hagar: but S. Paul had chosen to explain himself by an allegory; and he now says, we are not in the state which I have represented by Hagar, but in that which I have represented by Sarah; in other words, we are not under bondage to sin and death, but we are freed from them by Christ.

CHAP. V.

1. Some persons connect the beginning of this verse with the last: but the true reading seems to be Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἡλευθέρωσε· στήκετε οὖν.

Ibid. πάλιν either means *going backward*, (see iv. 9.) or S. Paul meant to say, that if they looked for salvation merely through the Law, they were as much in bondage to their sins as before their conversion.

2. περιτέμνησθε. This of course did not apply to the Jewish converts, who had all been cir-

cumcised, as had S. Paul himself: but if the Galatians were circumcised, as hoping by that to obtain salvation, they gave up their faith in Christ. The doctrine of S. Paul was exactly contrary to that of the false teachers. See Acts xv. 1.

4. κατηργήθητε. This verb signifies *to be separated from* in Rom. vii. 2, 6. Its primary meaning is still preserved of a *thing becoming useless, or losing its effect*.

Ibid. δικαιοῦσθε, *who think to be justified*.

7. ἐνέκοψε, or ἀνέκοψε, refer to a person being hindered or tripped up in a race. The true reading seems to be ἐνέκοψε. See Heb. xii. 15.

8. πεισμονή, with reference to πείθεσθαι in ver. 7. *The course, which you are now following, is not that intended by him who called you*. See i. 6.

^x 1, 7. φύραμα ζυμοῖ. ^x ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι ¹⁰
² Cor. 2, 3: οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσῶν ὑμᾶς βαστά-
^{8, 22.}
^y 1 Cor. 1, 3: σει τὸ κρίμα, ὅστις ἂν ᾔ. ^y ἐγὼ δὲ, ἀδελφοί, εἰ περι- ¹¹
^{23.} τομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται
 τὸ σκάνδαλον τοῦ σταυροῦ· ὅφελον, καὶ ἀποκόψον- ¹²
 ται οἱ ἀναστατοῦντες ὑμᾶς.

^a 1 Cor. 8, 9. ^a Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μό- ¹³
¹ Pet. 2, 16. νον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ
² Pet. 2, 19. διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. ^b Ὁ γὰρ πᾶς ¹⁴
^{Jud. 4.} νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ, 'Αγαπήσεις
^{18.} 12: 22, 39. Rom. 13, 9. ' τὸν πλησίον σου ὡς ἐαυτόν.' Εἰ δὲ ἀλλήλους δά- ¹⁵
^{Jac. 2, 8.} κνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀνα-
 λωθῇτε.

^d Rom. 6, ^d Λέγω δὲ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν ¹⁶
^{12: 8, 1, 4,} σαρκὸς οὐ μὴ τελέσητε. ^e ἢ γὰρ σὰρξ ἐπιθυμῇ κατὰ ¹⁷
^{12: 13, 14.} 1 Pet. 2, 11. τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς· ταῦτα
^e Rom. 7, ^e δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ ἂ ἀν θέλητε, ταῦτα
^{15, &c.}

10. *I still am confident, that after you have read my letter, you will not differ from me in opinion.*

11. The false teachers had perhaps said, that S. Paul preached circumcision, and may have quoted the case of Timothy, Acts xvi. 3.

Ibid. σκάνδαλον. See 1 Cor. i. 23. The Jews were offended at being told, that they could only obtain salvation by believing in a person who was crucified. If S. Paul had preached that circumcision would ensure salvation, he would not have given this offence, and would not have been persecuted.

12. ἀποκόψονται. Most of the early writers explained this to mean, *per me, si velint, non modo circumcidant se, sed adeo genitalia sibi exsecant.* So also Grotius, Selden, Morus, Raphael. But it is probably an allusion to ἐνέκοψε in ver. 7, and means literally, *I wish they were cut off.*

13. μόνον μή. So Arrian, ἀπὸ Ῥώμης τίς ἤκει; μόνον μή τι κακόν. *Epictet.* p. 373.

15. ἀναλωθῇτε. *Take care, lest ye destroy the church of Christ altogether.* Chandler.

17. ἵνα μὴ κ.τ.λ. This refers to the last clause, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς, and means, *so that you do not put in practice*

- 18 ποιῆτε. ^f εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. ^f Rom. 6, 14; 8, 2.
- 19 ^g φανερά δέ ἐστι τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστι ^g 1 Cor. 3, 3; 6, 9. Eph. 5, 3, 5. Col. 3, 5. Jac. 3, 14, 15.
- 20 μοιχεία, πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐριθείαι,
- 21 διχοστασίαι, αἰρέσεις, ^h φθόνοι, φόνοι, μέθαι, κῶμοι, ^h Apoc. 22, 15.
- καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν
- 22 Θεοῦ οὐ κληρονομήσουσιν. ⁱ ὁ δὲ καρπὸς τοῦ πνεύ- ⁱ Eph. 5, 9. Col. 3, 12.
- ματός ἐστίν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρη-
- 23 στότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια· ^k κατὰ ^k 1 Tim. 1, 9.
- 24 τῶν τοιούτων οὐκ ἔστι νόμος. ^l οἱ δὲ τοῦ Χριστοῦ, ^l 2, 20. Rom. 6, 6; 13, 14.
- τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς
- 25 ἐπιθυμίαις. ^m Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοι- ^m Rom. 8, 5.
- 26 χῶμεν. ⁿ μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκα- ⁿ Philipp. 2, 3.
- 6 λούμενοι, ἀλλήλοις φθονοῦντες. Ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς.
- 2 ^p ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπλη- ^p 1 Thess. 5, 14. 1 Joh. 4, 21.
- 3 ρώσατε τὸν νόμον τοῦ Χριστοῦ. ^q εἰ γὰρ δοκεῖ τις ^q 1 Cor. 8, 2.

the sinful desires of the flesh. It agrees with ver. 16. *Grotius, Bull.* The true reading is probably ταῦτα γὰρ ἀλλήλοις ἀντίκειται.

19. μοιχεία is probably an interpolation.

25. Εἰ ζῶμεν πνεύματι. *If it is the Spirit which restored us to life, when we were dead through our sins.*

CHAP. VI.

1. πνευματικοί. This is probably addressed to those who had received spiritual gifts.

They were persons who had office in the church.

Ibid. σκοπῶν. He first addressed them in the plural, πνευματικοί· he now addresses each of them.

2. βαστάζετε. This does not contradict ver. 5. Each person is to be judged for his own sins: but he is not to try to lighten his own burden, by making that of his neighbour heavier: he should rather try to lighten his neighbour's sins.

^r 1 Cor. 11, εἶναι τί, μηδὲν ὦν, ἑαυτὸν φρεναπατᾶ· ^r τὸ δὲ ἔργον 4
 28. 2 Cor.
ⁱ 3, 5. ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον
^s Psal. 62, τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον· ^s ἕκαστος 5
 12. Jer. 17,
 10: 32, 19. γὰρ τὸ ἴδιον φορτίον βαστάσει. ^t Κοινωνεῖτω δὲ ὁ 6
 Matt. 16,
 27. Rom. 2, κατηχούμενος τὸν λόγον τῷ κατηχούντι, ἐν πᾶσιν
 6: 14, 12.
 1 Cor. 3, 8. ἀγαθοῖς. μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται· ὁ γὰρ 7
 2 Cor. 5, 10.
 Apoc. 2, 23: εἰς σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· ^x ὅτι ὁ σπεί- 8
 22, 12.
^t 1 Cor. 9, ρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει
 7, 11, 14.
^x 2 Cor. 9, 6, φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύ-
^y 2 Thess. ματος θερίσει ζῶν αἰώνιον. ^y τὸ δὲ καλὸν ποιούντες 9
 3, 13.
 μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκ-
^z Eph. 2, 19. λύομενοι. ^z ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα 10
 1 Tim. 5, 8.
 τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰ-
 κείους τῆς πίστεως.

ἸΔΕΤΕ, πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ 11
^a Philipp. 3, ἐμῇ χειρί. ^a ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, 12
 18.
 οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα
 μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκονται. οὐδὲ γὰρ οἱ 13

4. εἰς ἑαυτὸν μόνον. *He shall have rejoicing in himself alone, and not in comparing himself with another.*

11. πηλίκους γράμμασι. Chrysostom and Theophylact understood this to mean, *with what kind of letters*, as if the writing was very bad: so also Doddridge, Whitby. But γράμματα means *an epistle* in Acts xxviii. 21. and our version, *how large a letter*, is followed by Beza, Le Clerc, Beausobre, Wolfius. S. Paul in general used an amanuensis: see Rom. xvi. 22. 1 Cor. xvi. 21. 2 Thess. iii. 17: but he appears to have written this Epistle himself: and per-

haps the agitation of his feelings will account for the obscurity of many of the sentences.

12. εὐπροσωπῆσαι, *speciose apparere, late lauteque vivere*. Elsner. He understood S. Paul to mean, that these false teachers wished to escape persecution, and therefore *to make a fair show* to the Jews, by enforcing the Law of Moses.

Ibid. τῷ σταυρῷ. If they had preached, that salvation could only be obtained by faith in a person who was crucified, they would have been persecuted by the Jews.

- περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ θέ-
 λουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκί
 14 καυχῶνται. ^b ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ^b 2, 20.
 ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' ^{Rom. 6, 6.}
 15 οὗ ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ τῷ κόσμῳ. ^c ἐν ^c 5, 6.
 γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ^{1 Cor. 7, 19.}
 16 ἀκροβυστία, ἀλλὰ καινὴ κτίσις. ^d καὶ ὅσοι τῷ κανόνι ^d 3, 29.
 τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ^{Psal. 125, 5.}
 ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. ^{Rom. 2, 29:}
 17 ^e Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ ^e 2 Cor. 4,
 γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί ^{10.}
 18 μου βαστάζω. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

13. καυχῶνται. They would boast to the Jews of being so zealous for the Law.

15. τὸ ἰσχύει. The reading is probably *τί ἐστιν*.

Ibid. καινὴ κτίσις. Whoever believes in Christ, is supposed to have died with him, and then to rise again with him; so that he is born or created again, and begins a new life.

16. στοιχήσουσιν. The reading is probably *στοιχοῦσιν*.

Ibid. Ἰσραὴλ τοῦ Θεοῦ. This expression probably includes Jews and Gentiles, as the true or spiritual Israel. See Rom. ii. 28, 29. ix. 6. 1 Cor. x. 18.

17. στίγματα. He alludes to the marks of stoning, scourging, &c. which were left upon his body: and he means to say, that these proved him to be in the service of Christ, more than the mark of circumcision.

EPISTLE TO THE EPHESIANS.

The Epistles to the Ephesians, Colossians, Philemon, and Philippians, were written while S. Paul was a prisoner at Rome. (Eph. iii. 1. iv. 1. vi. 20. Col. iv. 3, 18. Philemon 1, 9, 10, 13. Philip. i. 7, 13, 14, 16.) This was his first imprisonment, which began A. D. 56, and lasted two years. (Acts xxviii. 30.) The Epistle to the Philippians seems to have been written shortly before his release, and the three others earlier, perhaps in 57, or at the beginning of 58. They were sent by the same messengers, Tychicus and Onesimus. (Eph. vi. 21, 22. Col. iv. 7—9. Philemon 10, 11.) It has been thought that the Epistle to the Ephesians was not written to them particularly, and some have supposed it to have been addressed to the Laodiceans. (See Col. iv. 16.) Usher considered it to be a circular Epistle: (see notes at i. 1. vi. 21.) and it is possible, that one copy may have been left by Tychicus at Ephesus, and another at Laodicea, which lay between Ephesus and Colossæ.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

- 1 ^f ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελή- ^f Rom. 1, 7.
ματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ ¹ Cor. 1, 2.
2 πιστοῖς ἐν Χριστῷ Ἰησοῦ· ^g χάρις ὑμῖν καὶ εἰρήνη ^g Gal. 1, 3.
ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. ¹ Pet. 1, 2.
3 ^h Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν ^h 2 Cor. 1, 3.
Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ ¹ Pet. 1, 3.
4 πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, ⁱ καθὼς ⁱ 5, 27.
ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἰ- ² Rom. 8, 29,
ναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ^{30.} 2 Thess.
5 ἀγάπῃ, ^k προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ ² Tim. 1, 9.
¹ Pet. 1, 1, 2.
^k Rom. 8,
15, 29, 30.
Gal. 4, 5.

CHAP. I.

1. ἐν Ἐφέσῳ. Basil has been thought to say that these words were omitted in some copies. They are omitted in the Vatican MS. and inserted in the margin, and in the MS. numbered 67 by Griesbach. And so ἐν Ῥώμῃ at Rom. i. 7, and τοῖς ἐν Ῥώμῃ at i. 15, are omitted in a Dresden MS. of the tenth century. One of Matthiæ's MSS. omits τοῖς οὖσιν ἐν Φιλιπποῖς at Phil. i. 1. Hence it has been supposed, that this was a circular Epistle, in which

the name of the place was left blank.

3. ἐν τοῖς ἐπουρανίοις. See 20. ii. 6. iii. 10. vi. 12. In all these places it may be rendered, *in heavenly or spiritual things*. Here it may mean, *Who in things pertaining to heaven has given us as Christians every spiritual blessing*.

4. ἐν ἀγάπῃ may be coupled with εἶναι. *He hath chosen us, that we being holy and blameless in his sight should be objects of his love*. Some have coupled them with προορίσας.

Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος
¹ Matt. 3, 17. αὐτοῦ, ¹ εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾧ ⁶
^m 2, 7: 3, 8, 16. Act. ἔχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ· ^m ἐν ᾧ ἔχομεν ⁷
²⁰, 28. τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν
^{Col.} 1, 14. τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος
¹ Pet. 1, 18, 19. Heb. 9, 12. αὐτοῦ, ᾗς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ ⁸
ⁿ 3, 9. Rom. φρονήσει, ⁿ γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελή- ⁹
¹⁶, 25. ματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο
² Tim. 1, 6. ἐν αὐτῷ ^o εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ¹⁰
^{Tit.} 1, 9. ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ τε
¹ Pet. 1, 20, ^o Gen. 49, 10. Dan. 9, 24. Gal. 4, 4. Col. 1, 20. ¹¹
^p Act. 26, 18. Rom. 8, 17. Col. 1, 12. καὶ ἐκληρώθημεν, προορισθέντες κατὰ πρόθεσιν τοῦ
¹². τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θελήμα-
^q 4, 30. αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης ¹²
^{Rom.} 8, 16. αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ· ^q ἐν ᾧ καὶ ¹³
² Cor. 1, 22. ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγ-
⁵, 5.

5. εἰς αὐτὸν naturally follows *υιοθεσίαν*, to be adopted as sons to himself.

6. εἰς ἔπαινον δόξης. For the purpose of spreading the glory. See ver. 12, 14.

8. ᾗς for ᾗν, as ᾗν for ᾗ in ii. 4. οἷς for ἀ in ii. 10. ᾗς for ᾗ in iv. 1. οὖ for ᾧ in Rom. iv. 17. οὖ for ὁ in Col. i. 23.

Ibid. περισσεύειν is to make to abound in 2 Cor. iv. 15. ix. 8. 1 Thess. iii. 12.

Ibid. ἐν π. σοφίᾳ καὶ φρονήσει have been connected with γνωρίσας, but I prefer connecting them with ἐπερίσσευσεν.

10. εἰς οἶκ. With respect to the arrangement of the full completion of the appointed time. See Gal. iv. 4. The οἰκονομία, or

arrangement, was ἀνακεφαλαιώσασθαι &c.

Ibid. ἀνακεφ. This implies, that all things are collected together and placed under Christ as their head. Τὰ τε ἐν τοῖς οὐρανοῖς may be taken literally, as implying that angels as well as men are placed under Christ. See ver. 21, 22. Col. i. 16. Heb. xii. 22.

11. ἐκληρώθημεν. We have been reckoned, or have obtained a share. See Acts xvii. 4. Col. i. 12. Many MSS. read ἐκλήθημεν.

12. προηλπικότας is applied to the Jews by Raphael, Mac-knight, Fell, Pyle: but it may mean generally those who were the first to believe.

- γέλιον τῆς σωτηρίας ὑμῶν· ἐν ᾧ καὶ πιστεῦσαντες
ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,
14 (ᾧ ὅς ἐστιν ἀρράβων τῆς κληρονομίας ἡμῶν,) εἰς ἀπο-<sup>1 Exod. 19,
5. Dent. 7,
6: 14, 2:
26, 18.
Rom. 8, 23.
1 Pet. 2, 9.
s Philipp. 1,</sup>
λύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης
αὐτοῦ.
15 ³ Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν
ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας^{3:}
16 τοὺς ἁγίους, ¹ οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν,<sup>t Rom. 1, 9.
Philip. 1, 3,
4. 1 Thess.
1, 2.
2 Thess. 1, 3.</sup>
17 μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου· ἵνα
ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ
τῆς δόξης, δόξῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύ-
18 ψεως, ἐν ἐπιγνώσει αὐτοῦ· πεφωτισμένους τοὺς ὀφ-
θαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς
ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος
19 τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, ^u καὶ ^u Col. 2, 12.
τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς
ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κρά-
20 τος τῆς ἰσχύος αὐτοῦ, ^x ἣν ἐνήργησεν ἐν τῷ Χριστῷ,<sup>x Ps. 110, 1.
Act. 2, 24.
Col. 3, 1.
Heb. 1, 3:
10, 12.
1 Pet. 3, 22.</sup>
ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ
1 Thess. v. 9.
13. ἐν ᾧ is the same as in
ver. 11. In which same state
also are ye Ephesians.
Ibid. πιστεῦσαντες. At your
first conversion. Rom. xiii. 11.
1 Cor. xv. 11.
Ibid. ἐσφραγίσθητε. The gift
of the Holy Ghost is the seal
or mark by which God makes
Christians to be known.
Ibid. πνεύματι τῆς ἐπαγγελίας,
the promised Spirit.
14. εἰς ἀπολ. τῆς περιποιήσεως
may be connected with ἐσφρα-
γίσθητε, with a reference to the
purchased redemption: see iv. 30.
For περιποίησις, see Acts xx. 28.
18. If we take the words in
this order, εἰς τὸ ὑμᾶς πεφωτι-
σμένους τοὺς ὀφ. τ. δ. ὑ. εἰδέναι
τίς κ. τ. λ. the construction is
grammatical: but it is not ne-
cessary to be thus critical in
the language of S. Paul.
Ibid. ὁ πλοῦτος τῆς δόξης, the
glorious riches, (see iii. 16.)
Τῆς κληρ. ἐν τοῖς ἁγίοις. Of the
lot which he has distributed
among the saints: i. e. of the
inheritance prepared for Chris-
tians.
19. κατὰ τὴν ἐνέργειαν. With
respect to the effect.

^y Philipp. 2, ⁹ ἐν τοῖς ἐπουρανίοις, ^z ὑπεράνω πάσης ἀρχῆς καὶ ἐξου-

σίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόμα-
τος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ

καὶ ἐν τῷ μέλλοντι. ^z καὶ πάντα ὑπέταξεν ὑπὸ τοὺς ²²

πόδας αὐτοῦ. ^a καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα

τῇ ἐκκλησίᾳ, ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα ²³

τοῦ πάντα ἐν πᾶσι πληρουμένου. ^b καὶ ὑμᾶς ὄντας ²

νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, ^c ἐν ²

αἰς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου

τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος,

τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς

ἀπειθείας. ^d ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ³

ποτὲ ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες

τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν

τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί. ^e ὁ δὲ Θεός, ⁴

πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ

ἡν ἡγάπησεν ἡμᾶς, ^f καὶ ὄντας ἡμᾶς νεκροὺς τοῖς ⁵

παραπτώμασι συνεζωοποίησε τῷ Χριστῷ, (χάριτί

20. ἐπουρανίοις may mean, in
spiritual things, as in ver. 3.

21. ἐξουσία seems to mean
angels in iii. 10. vi. 12. 1 Cor.
xv. 24.

Ibid. οὐ μόνον may relate, not
to ὀνομαζομένου, but to what
goes before: Christ is made
head of the church both now and
for ever.

23. πλήρωμα is perhaps used
with reference to the Gnostics,
who said that God and the
Æons dwelt in the Pleroma.
S. Paul says, that the church
or body of Christians is the
pleroma in which God dwells.

CHAP. II.

1. ὑμᾶς. The verb, which

governs this, is in ver. 5.

Ibid. παραπτώμασι. In conse-
quence of your sins. See Rom.
vi. 2.

2. αἰῶνα may perhaps be per-
sonified here, as it was by the
Gnostics, who gave the name
of Æons to the beings who
emanated from God. See Tit.
i. 2. for the common meaning
of αἶων.

Ibid. αἶρος. Elsnor proves
that both Jews and Gentiles
believed the air to be peopled
by spirits.

Ibid. τοῦ πνεύματος. The more
natural construction would be
τὸ πνεῦμα.

- 6 ἔστε σεσωσμένοι,) καὶ συνήγειρε, καὶ συνεκάθισεν ἐν
 7 τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· ἵνα ἐνδείξηται ἐν
 τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦ-
 8 τὸν τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν
 Χριστῷ Ἰησοῦ· ^f τῇ γὰρ χάριτί ἔστε σεσωσμένοι διὰ ^f Rom. 3,
 τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον· ^{24: 4, 16.}
^g οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι. ^g αὐτοῦ γάρ ^g Rom. 3,
 10 ἔσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔρ- ^{20, 27: 4, 2:}
 9 γοῖς ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς ^{9, 11: 11, 6.}
 περιπατήσωμεν. ^{2 Tim. 1, 9.}
^h 11 Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, ^{Tit. 3, 5.}
 οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτο- ^{h 1, 4: 4, 24.}
 12 μῆς ἐν σαρκὶ χειροποιήτου, ^k ὅτι ἦτε ἐν τῷ καιρῷ ^k Rom. 9, 4.
 ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολι-
 τείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπ-
 αγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι, ἐν τῷ κόσμῳ·
 13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν
 14 ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. ¹ αὐτὸς ¹ Esa. 9, 6.
 γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν, ^{Joh. 10, 16.}
 15 καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, ^m τὴν ἔχθραν ^{Act. 10, 36.}
 ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δό- ^{Rom. 5, 1.}
 14 ^{Col. 1, 20.}
^{Gal. 3, 28.}
^{m 2 Cor. 5,}
^{17. Col. 2,}

6. *And in spiritual matters has assembled us all together in Christ. See i. 3, 10.*

7. *τοῖς αἰῶσι τοῖς ἐπερχομένοις.* In the period which is now coming on. See Heb. ii. 5.

8. *ἵνα μὴ τις.* So that no one can boast.

10. *ἐπὶ ἔργοις ἀγαθοῖς,* as ἐπὶ ἀκαθαρσίᾳ in 1 Thess. iv. 7.

14. The wall which separated the court of the Gentiles. See Ezech. xlv. 7. Acts xxi. 28. 1 Macc. ix. 54.

15. τὴν ἔχθραν is either the enmity between Jew and Gentile, or the enmity which existed between the Gentiles and God: probably the latter: see Col. i. 21. Rom. v. 10. viii. 7. It is governed by καταργήσας.

Ibid. τῶν ἐντολῶν ἐν δόγμασι. Of commandments consisting in decrees. The law which contained these was the cause of the separation between Jew and Gentile.

γμασι καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς

ⁿ Rom. 6, ἕνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην· ¹⁶ καὶ ἀποκαταλ- 16
6: 8, 3.

Col. 1, 20. λάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ

^o Psal. 148, τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· ^o καὶ 17
14. Esa. 57, ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ
19.

^p 3, 12. τοῖς ἐγγύς, ^p ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ 18
Joh. 10, 9; ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. ἄρα οὖν 19
14, 6.

Rom. 5, 2, οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολιταὶ τῶν
Heb. 10, 19, 20.

^r Ps. 118, 22. ἀγίων καὶ οἰκεῖοι τοῦ Θεοῦ, ^r ἐποικοδομηθέντες ἐπὶ 20
Esa. 28, 16. τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὅντος

Matt. 16, 18. 1 Cor. ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, ^s ἐν ᾧ ²¹ πᾶσα ἡ 21
3, 9, 10, 11.

1 Pet. 2, 4, οἰκοδομὴ συναρμολογουμένη αὖξαι εἰς ναὸν ἅγιον ἐν
5. Apoc.

21, 14. Κυρίῳ, ^t ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, εἰς κατοικη- 22
s 4, 16.

1 Cor. 3, 16, τήριον τοῦ Θεοῦ ἐν πνεύματι.

17. 2 Cor. 6, 16 ^u ΤΟΥΤΟΥ χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ 3
t 1 Pet. 2, 5.

^u 4, 1.

Philipp. 1, 16. ἐν ἐνὶ σώματι. His own
7, 13. Col. body. See Col. i. 22.

1, 24: 4, 3. Ibid. ἐν αὐτῷ, i. e. τῷ σταυρῷ.
Philem. 1. Jerom, Wolf.

17. τοῖς ἐγγύς. *To the Jews.*
They were near, as being al-
ready in covenant with God.

18. ἐν ἐνὶ πνεύματι. Both Jews
and Gentiles received the same
Spirit. See iv. 3.

19. He is still alluding to
the former separation of Jews
and Gentiles, and the exclusion
of the latter from the temple.
He tells them, that they now
were admitted to all the privi-
leges (*συμπολιταὶ*) of the Jews,
and belonged to the temple
(*οἰκεῖοι*) of God. He then con-
tinues the same idea in a me-
taphor, and considers Jews and
Gentiles as actually forming
one common temple.

20. ἀκρογωνιαίου. Jesus Christ
is supposed to be the corner
stone, which holds together all
the different stones, i. e. Jews
and Gentiles.

22. *Into which temple ye also
are built together with the Jews,
so as to make a building in which
God dwells by his Spirit.* God
was said to dwell in the Jewish
temple, and he is now said to
dwell in the hearts of all Chris-
tians, because the Holy Spirit
dwells there.

CHAP. III.

1. Τούτου χάριν. On account
of the equal admission of Jews
and Gentiles. S. Paul was ap-
prehended at Jerusalem, and
sent to Rome, because he
preached this doctrine. He does
not finish the sentence here,
but resumes it in ver. 13: we

- ² Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν· ^x εἶγε ἡκού- ^{x ver. 8.}
 σατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθεί- ^{Act. 9, 15:}
³ σης μοι εἰς ὑμᾶς, ^y ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ ^{13, 2.}
⁴ μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ· πρὸς ^{Rom. 1, 5.}
 ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ^{1 Cor. 4, 1.}
⁵ ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ· ^z ὃ ἐν ἐτέραις γενεαῖς ^{Gal. 1, 15.}
 οὐκ ἐγνώρισθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπε- ^{y 1, 9. Act.}
 καλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφή- ^{22, 17, 21:}
⁶ ταις ἐν πνεύματι· ^a εἶναι τὰ ἔθνη συγκληρονόμα καὶ ^{a 2, 15, 16.}
 σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν ^{Gal. 3, 14,}
⁷ τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, ^b οὗ ἐγενόμην διά- ^{b Rom. 1, 5.}
 κονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, τὴν
 δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ·
⁸ ^c ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἐδόθη ἡ ^{c Act. 9, 15:}
 χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἄν- ^{13, 2: 22,}
⁹ ῥιχνίαστον πλοῦτον τοῦ Χριστοῦ, ^d καὶ φωτίσαι ^{21: 26, 17.}
 πάντας τίς ἡ κοινωνία τοῦ μυστηρίου τοῦ ἀποκεκρυμ- ^{1 Cor. 15, 9.}
 μένου ^{Gal. 1, 16.}
 πάντας τίς ἡ κοινωνία τοῦ μυστηρίου τοῦ ἀποκεκρυμ- ^{1 Tim. 1, 13.}
 μένου ^{2 Tim. 1, 11.}
 πάντας τίς ἡ κοινωνία τοῦ μυστηρίου τοῦ ἀποκεκρυμ- ^{d 1, 9.}
 μένου ^{Rom. 16,}

may, however, supply εἰμὶ in this place. See vi. 19, 20.

2. εἶγε occurs in iv. 21. Gal. iii. 4. Col. i. 23. It might be translated *if*, or *since*: but in every case S. Paul seems to mean that they might or ought to have done this or that.

Ibid. τὴν οἶκ. κ. τ. λ. *The means used by God for dispensing the favour bestowed upon you which has been committed to me.*

3. τὸ μυστήριον. This was the equal admission of Jews and Gentiles, as is said in ver. 6. Many MSS. read ἐγνώρισθη.

Ibid. προέγραψα ἐν ὀλίγῳ. *I have written before in a few words.* He had mentioned the admission of the Gentiles in

several parts of the two first chapters.

5. ἐν is perhaps an interpolation.

6. This is the μυστήριον mentioned in ver. 3. Αὐτοῦ is perhaps an interpolation.

7. τὴν δοθεῖσαν. The best MSS. read τῆς δοθείσης.

Ibid. ἐνέργειαν. In allusion to the miraculous assistance of the Spirit. See 1 Cor. xv. 10. Gal. ii. 8.

8. ἐλαχιστοτέρῳ. A comparative from the superlative: *less than the least*: so μειζοτέρων, 3 John 4. Sextus Empiricus has ἐλαχιστότατος, IX. p. 627.

9. τίς ἡ κοινωνία τοῦ μυστηρίου would mean, *what is this par-*

25. Col. 1, μένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτί-
16, 26.

Tit. 1, 2, 3. σαντι διὰ Ἰησοῦ Χριστοῦ· ^e ἵνα γνωρισθῇ νῦν ταῖς 10

Heb. 1, 2.

1 Pet. 1, 20. ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς

^e 1 Pet. 1, 12. ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, κατὰ 11

πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ

^f 2, 18. Joh. τῷ Κυρίῳ ἡμῶν, ^f ἐν ᾧ ἔχομεν τὴν παρῥησίαν καὶ 12

10, 9: 14, 6.

Rom. 5, 2. τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐ-

Heb. 10, 19.

^g 1 Thess. τοῦ· ^g διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου 13

3, 3.

ὑπὲρ ὑμῶν, ἧτις ἐστὶ δόξα ὑμῶν· τούτου χάριν κάμ- 14

πτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ Κυρίου

ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρα- 15

^h 6, 10.

2 Cor. 4, 16.

νοῖς καὶ ἐπὶ γῆς ὀνομάζεται· ^h ἵνα δῶῃ ὑμῖν, κατὰ τὸν 16

πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ

icipation of yours in the privileges of the gospel: see ver. 3: but the true reading is probably τίς ἡ οἰκονομία τοῦ μ. what are the means used by God in spreading the gospel. See ver. 2.

9. ἐν τῷ Θεῷ, *in the counsels of God.* The equal admission of the Gentiles had been intended by God from the beginning, but not plainly revealed. See Rom. xvi. 25.

Ibid. τῷ τὰ πάντα κτίσαντι. This is inserted as shewing that God created the Gentiles as well as the Jews, and therefore cared for both. The words διὰ Ἰησοῦ Χριστοῦ are omitted in many MSS.

10. ἵνα γνωρισθῇ. *So that the wisdom of God is now known.*

Ibid. ἐπουρανίους. See note at i. 3. It may mean, *the wisdom of God in spiritual matters: or as ἀρχαὶ and ἐξουσίαι mean angels, (see vi. 12.) ἐν τοῖς ἐπουρανίοις may be translated lite-*

rally in heaven. It appears from 1 Pet. i. 12, and perhaps 1 Tim. iii. 16, that the mystery of the gospel had not been fully understood by the angels.

11. πρόθεσιν τῶν αἰώνων, i. e. αἰωνίαν πρόθεσιν, *the purpose which had been formed long ago.*

12. πίστεως αὐτοῦ, *faith in him, as πίστεως Χριστοῦ, Phil. iii. 9. Col. ii. 12.*

13. ἐκκακεῖν may apply either to the Ephesians or S. Paul himself.

Ibid. δόξα. The same cause, which made S. Paul suffer *afflictions*, viz. his preaching the equality of Jews and Gentiles, was a subject of *glory* to the Gentiles.

15. πατριὰ was the term used for a Jewish tribe or family: see Luke ii. 4. S. Paul means to say, that all such distinctions are done away; God is the head of every family, and therefore all are relations.

17 τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, ⁱ κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις
 18 ὑμῶν· ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα
 ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί
 19 τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος, γνῶναί τε
 τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρισ-
 τοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.
 20 ^k τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισ- ^k Rom. 16,
 σοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ^{25, 26. Jud.}
 21 ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ ἐν
 Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν
 αἰώνων. ἀμήν.

4 ¹ ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ^{1 3, 1. Phi-}
 2 ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, ^{lipp. 1, 27.} μετὰ
 πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακρο- ^{Col. 1, 10.}
 3 θυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες ^{1 Thess. 2,}
 τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ ^{m Col. 1,}
 4 τῆς εἰρήνης. ⁿ Ἐν σῶμα καὶ ἐν πνεῦμα, καθὼς καὶ ^{11: 3, 12.}
 5 ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· ^{1 Thess. 5,} οἷς Κύ- ^{14.}
 6 ριος, μία πίστις, ἐν βάπτισμα· ^{n 2, 16.} οἷς Θεὸς καὶ πατὴρ ^{Rom. 12, 5.}
^{1 Cor. 12,}

18. He is pursuing the metaphor of Jews and Gentiles forming one temple: (see ii. 19.) and he prays that the foundation of it may be laid ἐν ἀγάπῃ, in mutual love and charity, so that they may be able to comprehend the full extent and all the proportions of this spiritual building.

19. It is possible that γνώσεως may allude to the pretended knowledge of the Gnostics. See 1 Cor. viii. 1, 7. xii. 8. xiii. 8. 2 Cor. vi. 6. viii. 7. x. 5. xi. 6.

Ibid. ἵνα πληρωθῆτε. *That ye may have the fullest share of the gifts which God bestows.* See i. 12, 6.

CHAP. IV.

3. Ye are inspired by one and the same Spirit, (see ii. 18.) endeavour to keep this unity together by the bond of peace.

4. Ἐν σῶμα καὶ ἐν πνεύμα. *Ye all form one mystical body, ye all receive a portion of the same Spirit.*

5. ἐν βάπτισμα. *Ye are all baptised into the same baptism.*

πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν
 ὑμῖν. ^η Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ ⁷
^η Rom. 12, ³, 6. ^ι Cor. μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. ^ι διὸ λέγει, ‘ Ἀνα- ⁸
¹², 11. ^ρ Psal. 68, ‘ βὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε
¹⁸. ^ς Joh. 3, 13: ‘ δόματα τοῖς ἀνθρώποις.’ ^ς Τὸ δὲ, ἀνέβη, τί ἐστὶν εἰς
⁶, 62. μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς
^τ Act. 2, 33. γῆς ; ^ι ὁ καταβὰς, αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω ¹⁰
^η Act. 21, πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. ^η καὶ ¹¹
⁸. Rom. 12, αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας,
⁶, 7, 8. ^ι Cor. 12, τοὺς δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκά-
²⁸. ² Tim. ⁴, 5. λους, ^κ πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον ¹²
^κ 1, 23: 5, διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ.
²³. Rom. ¹², 5. ^ι Cor. μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς ¹³
¹², 27. Col. πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς
¹, 24. ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος

6. ἐπὶ πάντων, κ. τ. λ. These phrases are applied respectively to the Father, Son, and Holy Ghost by Irenæus, Hippolytus, Athanasius, &c. Most MSS. read ἡμῖν.

7. μέτρον. See Rom. xii. 3.

8. ἔδωκε. LXX, ἔλαβες δόματα ἐν ἀνθρώπῳ. The Syriac and Arabic versions support ἔδωκε.

9. ἀνέβη. He argues, that if Christ ascended into heaven, he must first have been on earth.

Ibid. πρῶτον is omitted in many MSS.

Ibid. κατώτερα. This may mean simply *the earth*, though some understand it of *the grave*.

10. ἵνα πληρώσῃ τὰ πάντα. So *that he fills every thing*; he pervades heaven and earth, and his power extends over the

whole.

11. αὐτός. In the parallel place, 1 Cor. xii. 28, it is ὁ Θεός. Ἐδωκε refers to ἔδωκε δόματα in ver. 8. and he means to say, *He gave different gifts, some suited to apostles, some to prophets, &c.*

12. καταρτισμόν. See note at 1 Cor. i. 10. It may mean here, that these spiritual gifts supplied defects which might otherwise have been felt even in preachers of the gospel.

13. μέτρον ἡλικίας τοῦ πληρ. He had called the church *a body*: he now speaks of its full growth, i. e. when the whole world shall be converted. See Rom. xi. 25. Lucian writes, τῆς δὲ ἡλικίας τὸ μέτρον, ἡλίκον ἂν γένοιτο, κατὰ τὴν ἐν Κνίδῳ μεμετρῆσθω. *Imag.* p. 5.

- 14 τοῦ Χριστοῦ· ὥνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς⁹ y Matt. 11, 7. 1 Cor. 14, 20. Heb. 13,
- 15 τὴν μεθοδείαν τῆς πλάνης· ² ἀληθεύοντες δὲ ἐν ἀγάπῃ z 1, 22: 5, 23. Col. 1, 18.
αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὃ
- 16 Χριστὸς, ^a ἐξ οὗ πᾶν τὸ σῶμα, συναρμολογούμενον a 2, 21. Rom. 12, 5. 1 Cor. 12, 27. Col. 2, 19.
καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας
κατ' ἐνέργειαν, ἐν μέτρῳ ἐνὸς ἐκάστου μέρους, τὴν
αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ
ἐν ἀγάπῃ.
- 17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι
ὑμᾶς περιπατεῖν, ^b καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ b Rom. 1, 9, 21. 1 Pet. 4, 3.
18 ἐν ματαιότητι τοῦ νοὸς αὐτῶν, ^c ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ c 2, 12. 1 Thess. 4, 5.
τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν
- 19 τῆς καρδίας αὐτῶν· ^d οἵτινες ἀπηλγηκότες ἑαυτοὺς d Rom. 1, 24, 26.
παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πά-
20 σης ἐν πλεονεξίᾳ· ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν
21 Χριστὸν, εἶγε αὐτὸν ἡκούσατε καὶ ἐν αὐτῷ ἐδιδάχ-
22 θητε, καθὼς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ· ^e ἀποθέσθαι e 2, 2, 3. Rom. 6, 6. Col. 2, 11: 3, 9, &c.
ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν

14. ἀνέμῳ. So Plutarch, καὶ μὴ παντὶ λόγῳ πλάγιον ὥσπερ πνεύματι παραδιδούς ἑαυτόν. *De Aud. Poët.* p. 106.

Ibid. κυβεία. Such sleight as is used by gamblers. *Fell.*

Ibid. πρὸς τὴν μεθ. *According to the different plans for deceiving.* See vi. 11.

15. αὐξήσωμεν τὰ πάντα. Raphael understands κατὰ τὰ πάντα; but αὐξήσωμεν may be used actively, as in 1 Cor. iii. 6, 7.

16. εἰς οἰκοδ. ἑαυτοῦ ἐν ἀγάπῃ. *For the building up of itself in love.* He is perhaps returning to the metaphor of the temple, (ii. 19.) the foundation of which was laid ἐν ἀγαπῇ. (iii. 18.)

17. λοιπὰ is omitted in many MSS.

18. ζωῆς τοῦ Θεοῦ. *Having no share in that eternal life which God now offers to all men.*

22. ἀποθέσθαι. *That you have laid aside.*

ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς

^f Rom. 6, ἀπάτης· ^f ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, ²³
^{4: 12, 2.}
² Cor. 5, 17. καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν ²⁴
^{Col. 3, 10.}

κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

^g Zach. 8, ^g Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκα- ²⁵
^{16. Rom.}
^{12, 5.} στος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμέν ἀλλήλων

^h Psal. 4, 4. μέλη. ^h Ὁργίξεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ²⁶

ⁱ Jac. 4, 7. ἐπιδυνέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, ⁱ μήτε δίδοτε τό- ²⁷

¹ Pet. 5, 9. πον τῷ διαβόλῳ. ^k Ὁ κλέπτων μηκέτι κλεπτέτω, ²⁸

^k Act. 20, ^k μαλλον δὲ κοπιᾷτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερ- ^{34. 1} Thess.
^{4, 11.}

² Thess. 3, σὶν, ἵνα ἔχη μεταδίδοναι τῷ χρείαν ἔχοντι. ¹ Πᾶς ²⁹

¹ 5, 3, 4. λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευ- ^{Col. 3, 16.}

έσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας,

^m 1, 13, 14. ἵνα δῶ χάριν τοῖς ἀκούουσι· ^m καὶ μὴ λυπεῖτε τὸ ³⁰

^{Esa. 7, 13:}
^{63, 10.} πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς

² Cor. 1, 22: ἡμέραν ἀπολυτρώσεως. ^{5, 5.}

ⁿ Col. 3, 19. ⁿ Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ ³¹

^o Matt. 6, βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· ^o γί- ³²

^{14. Col. 3,}
^{12, 13.} νεσθε δὲ εἰς ἀλλήλους χρηστοὶ, εὖσπλαγχνοι, χαρι-

ζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρί-

^p Matt. 5, σατο ὑμῖν. ^p Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ⁵

^{45, 48.}

^{23.} ἀνανεοῦσθαι. *And that ye are made new creatures, by the Spirit in your minds.*

^{24.} ἐνδύσασθαι. *That you have put on.* He is alluding to the change in their spiritual state, which had taken place at their baptism.

Ibid. κατὰ Θεόν. *In the image of God.* See Col. iii. 10.

Ibid. ἐν δικ. When a man is baptised, and taken into covenant with God, he is at that moment accounted righteous

and holy in his sight.

^{25.} ὅτι ἐσμέν. *And therefore if we deceive each other we injure ourselves.*

^{27.} τόπον. *Nor give the Devil an opportunity to injure.* See Rom. xii. 19.

^{29.} οἰκοδομὴν τῆς χρείας, *useful edifying.* See Luke xvi. 8.

Ibid. δῶ χάριν, *gratum sit.* Raphael. See Luke iv. 22. Col. iv. 6.

^{32.} χαρίζεσθαι *is to forgive freely, or gratuitously.*

- 2 ἀγαπητά· ¹ καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ¹ Jol. 13,
 ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ^{34: 15, 12.}
 ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ, εἰς ^{Gal. 2, 20.}
 3 ὁσμὴν εὐωδίας. ¹ Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ^{1 Thess. 4,}
 ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέ- ^{9. Tit. 2,}
 4 πει ἀγίοις· ⁵ καὶ αἰσχροτήης, καὶ μωρολογία, ἢ εὐτρα- ^{14. Heb. 8,}
 πελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία. ^{3: 9, 14.}
 5 ¹ τοῦτο γὰρ ἐστὲ γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκά- ^{1 Pet. 3, 18.}
 θαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει ^{1 Joh. 3, 11,}
 κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. ^{23: 4, 21.}
 6 ¹¹ μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα ^{1 Cor. 6,}
 γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπει- ^{9, 10. Apoc.}
 7 ⁷ θείας. μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. ^{22, 15.} ^x ἦτε γὰρ
 ποτὲ σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτός ^{2, 2. Matt.}
 9 περιπατεῖτε· (³ ὁ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ^{24, 4. Rom.}
 10 ἀγαθὴσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ·) ^{1, 18. Col.} ² δοκιμά-
 11 ζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ· ^{3, 6.} ^a καὶ μὴ συγ-
 κοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, ^{2 Thess. 2,}
 12 μᾶλλον δὲ καὶ ἐλέγχετε. τὰ γὰρ κρυφῇ γινόμενα ὑπ' ^{3.}
 13 αὐτῶν αἰσχρόν ἐστι καὶ λέγειν· ^x τὰ δὲ πάντα ἐλεγ- ^{Luc. 16,}

CHAP. V.

2. εἰς ὁσμὴν εὐωδίας. See Gen. viii. 21. Lev. iv. 31. It means, that God was pleased with the sacrifice and accepted it.

4. αἰσχροτήης. In Col. iii. 8. it is αἰσχρολογία.

Ibid. εὐτραπελία, which is mentioned as a kind of virtue by Aristotle, and means, a facility of expressing oneself elegantly, is confounded with its extreme βωμολοχία. Most MSS. read ἢ αἰσχροτήης, ἢ μωρολογία.

Ibid. εὐχαριστία. He is here giving rules about their con-

versation, and advises them to accustom themselves to discourse of the praises of God.

5. ἔστε. Most MSS. read ἴστε.

6. Let no man persuade you that such things are not wrong.

Ibid. υἱούς. See 2 Thess. ii. 3.

9. πνεύματος. The best MSS. read φωτός.

11. ἐλέγχειν is to discover, or bring to light, as in Heliodorus, δεινὸς δὲ ὁ τῆς δίκης ὀφθαλμὸς, ἐλέγχων καὶ τὰ ἀμήνυτα κρύφια καὶ ἀθέμιτα φωτίζων. p. 397.

3, 14.
b Joh. 3,
20, 21.

- χόμενα, ὑπὸ τοῦ φωτὸς φανεροῦνται. πᾶν γὰρ τὸ φα-
 νερούμενον, φῶς ἐστι· ^cδιὸ λέγει, “Ἐγείραι ὁ καθ- 14
^c 2, 5. Esa. 26, 19; 60, 1. Joh. 5, 25. Rom. 13, 11. 1 Thess. 5, 6. d Col. 4, 5. e Rom. 12, 2.
 “εὐδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφανύσει
 “σοι ὁ Χριστός.” ^dΒλέπετε οὖν πῶς ἀκριβῶς περι- 15
 πατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ’ ὡς σοφοί, ἐξαγοραζόμε- 16
 ναι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. ^eδιὰ 17
 τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέ-
 λημα τοῦ Κυρίου· ^fκαὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ 18
 ἐστὶν ἀσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι, ^gλαλοῦν- 19
 τες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματι-
 καῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ
 Κυρίῳ, ^hεὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν 20
 ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ
 καὶ πατρί· ⁱὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ. 21
^kΑἱ γυναῖκες, τοῖς ἰδίῳις ἀνδράσιν ὑποτάσσεσθε, ὡς 22
 τῷ Κυρίῳ· ^lὅτι ὁ ἀνὴρ ἐστὶ κεφαλὴ τῆς γυναικὸς, 23
 ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτός
 ἐστὶ σωτὴρ τοῦ σώματος· ἀλλ’ ὥσπερ ἡ ἐκκλησία 24
 ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς
 13. πᾶν γάρ. Some have short and evil time. *Fell*.
 19. τῇ καρδίᾳ. Most MSS. read ταῖς καρδίαις.
 21. Θεοῦ. Most MSS. read Χριστοῦ.
 22. ὑποτάσσεσθε is omitted in some MSS.
 23. καὶ αὐτός. The reading is probably αὐτὸς σωτὴρ τοῦ σώματος. *He*, i. e. Christ, being the Saviour of the church, which is his body: and so every man ought to consult the good of his wife: see v. 28.
 24. Ἰδίῳις is omitted in many MSS.
14. This is not exactly a quotation from any passage of scripture, though it resembles Isaiah xxvi. 19. (in the Hebrew) and lx. 1.
 16. ἐξαγοραζόμενοι. See Dan. ii. 8. ἐπ’ ἀληθείας οἶδα ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε, *I know that you are seeking to gain time*. So it probably means here, *making the most of the time*; seeking all opportunities of doing as much good as you can in this

- 25 ἰδίῳις ἀνδράσιν ἐν παντί. ^mΟἱ ἄνδρες, ἀγαπάτε τὰς ^m 5, 2. Gal.
 γυναῖκας ἐαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ^{1, 4. Col.}
 26 ἐκκλησίαν, καὶ ἐαυτὸν παρέδωκεν ὑπὲρ αὐτῆς. ⁿ ἵνα ^{3, 19. 1 Pet.}
 αὐτὴν ἀγιάσῃ, καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ^{3, 7.}
 27 ῥήματι, ὅνα παραστήσῃ αὐτὴν ἐαυτῷ ἑνδοξον, τὴν ^{n Joh. 3, 5:}
 ἐκκλησίαν μὴ ἔχουσιν σπῖλον ἢ ῥυτίδα ἢ τι τῶν ^{15, 3. Tit.}
 28 τοιούτων, ἀλλ' ἵνα ἡ ἀγία καὶ ἄμωμος. οὕτως ὀφεί-
 λουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἐαυτῶν γυναῖκας, ὡς τὰ
 29 ἐαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἐαυτοῦ γυναῖκα, ἐαυ-
 30 Κύριος τὴν ἐκκλησίαν. ^p ὅτι μέλη ἐσμὲν τοῦ σώματος ^{p Rom. 12,}
 αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐ-
 31 τοῦ. ^q ἅντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα ^{q Gen. 2,}
 αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς ^{24. Matt.}
 τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα ^{19, 5. 1 Cor.}
 32 μίαν. Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ ^{6, 16.}
 33 λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. πλὴν καὶ
 ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἐαυτοῦ γυναῖκα οὕτως
 ἀγαπάτω ὡς ἐαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν
 ἄνδρα.

- 6 ^rΤΑ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυ- ^{r Col. 3, 20.}
 2 ρίῳ· τοῦτο γάρ ἐστι δίκαιον. ^s Τίμα τὸν πατέρα σου ^{s Exod. 20,}

26, 27. There seems an al-
 lusion to the eastern custom of
 a bride being washed before her
 marriage.

27. αὐτὴν. The reading is
 perhaps αὐτός.

Ibid. ἐαυτῷ. We should rather
 have expected τῷ Θεῷ· but S.
 Paul uses ἐαυτῷ on account of
 the union of the Father and

the Son.

29. Κύριος. Most MSS. read
 Χριστός.

30. σαρκὸς—ὀστέων. The al-
 lusion is evident to Gen. ii. 23.
*We are flesh of his flesh, and
 bone of his bone.*

32. ἐγὼ δὲ λέγω. See 1 Cor.
 i. 12.

12. Deut. 5,
 16. Matt.
 15, 4.

‘καὶ τὴν μητέρα’ ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, ‘ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ 3
 ‘τῆς γῆς.’ ^t Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα 4
 ὑμῶν, ἀλλ’ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ
 Κυρίου.

^u Col. 3, 22. ¹ Tim. 6, 1. Tit. 2, 9. ¹ Pet. 2, 18. ^u Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, 5

μετὰ φόβου καὶ τρόμου, ἐν ἀπλότητι τῆς καρδίας
 ὑμῶν, ὡς τῷ Χριστῷ· μὴ κατ’ ὀφθαλμοδουλείαν ὡς 6
 ἀνθρωπάρεσκοι, ἀλλ’ ὡς δοῦλοι τοῦ Χριστοῦ, ποιούν-
 τες τὸ θέλημα τοῦ Θεοῦ, ἐκ ψυχῆς μετ’ εὐνοίας δου- 7

λεύοντες τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· ^x εἰδότες ὅτι 8
 ὁ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομιεῖται

παρὰ τοῦ Κυρίου, εἴτε δοῦλος, εἴτε ἐλεύθερος. ^y Καὶ 9
 οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες
 τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός
 ἐστὶν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ’
 αὐτοῦ.

Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, 10
 καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ· ^z ἐνδύσασθε τὴν 11
 πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι
 πρὸς τὰς μεθοδείας τοῦ διαβόλου. ^a ὅτι οὐκ ἔστιν 12

ἡμῖν ἢ πάλῃ πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς
 ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας

CHAP. VI.

7. All the old MSS. read ὡς
 τῷ κυρίῳ.

11. στήναι. In allusion to a
 wrestler being able to keep
 himself on his legs.

12. πρὸς αἷμα καὶ σάρκα. *Merely*
against human beings. See Matt.
 xvi. 17. 1 Cor. xv. 50. Heb.

ii. 14.

Ibid. ἀρχαὶ and ἐξουσίαι mean
angels in i. 21. iii. 10. Col. i. 16.

ii. 15. Rom. viii. 38.

Ibid. κοσμοκράτορας. Our Sa-
 viour calls the Devil ἄρχων τοῦ
 κόσμου. John xii. 31. Τοῦ αἰῶ-
 νος is perhaps an interpola-
 tion.

- τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικά
 13 τῆς πονηρίας, ἐν τοῖς ἐπουρανίοις. ^h διὰ τοῦτο ἀναλά- ^b 2 Cor. 10,
 βετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆ- ⁴
 ναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασά-
 14 μενοι στῆναι. ^c στήτε οὖν περιζωσάμενοι τὴν ὁσφὺν ^c Esa. 11,
 ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς ^{5: 59, 17.}
 15 δικαιοσύνης, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμα- ^{Luc. 12, 35.}
 16 σίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· ἐπὶ πᾶσιν ἀναλα- ^{2 Cor. 6, 7.}
 βόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε ^{1 Thess. 5,}
 πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι· ^{8, 1 Pet. 1,}
 17 ^d καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ ^d Heb. 4,
 18 τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶ ρῆμα Θεοῦ· ^{12. Apoc. 1,}
 πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ ^{16: 2, 16:}
 καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ^{19, 15.}
 ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ^e Matt. 24,
 19 ἀγίων, ^f καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθείη λόγος ἐν ἀνοί- ^{42: 25, 13.}
 ξει τοῦ στόματός μου, ἐν παρρήσίᾳ γνωρίσαι τὸ μυσ- ^{Luc. 18, 1.}
 20 τήριον τοῦ εὐαγγελίου, ^g ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ^{Rom. 12,}
 ἵνα ἐν αὐτῷ παρρήσιάσωμαι, ὡς δεῖ με λαλῆσαι. ^{12. Col. 4,}
 21 Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, ^{2. 1 Thess.}
 πάντα ὑμῖν γνωρίσει ^h Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς ^{5, 17.}
 22 καὶ πιστὸς διάκονος ἐν Κυρίῳ· ὃν ἔπεμψα πρὸς ὑμᾶς ^f Act. 4, 29.
 εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρα- ^{Col. 4, 3.}
 12. Tit. 3,

Ibid. σκότους. See Col. i. 13.
 Luke xxii. 53.

Ibid. πνευματικά τῆς πονηρίας.
 Evil spirits.

13. ἀντιστῆναι. See ver. 11:
 it means, to stand up against
 the adversary.

Ibid. ἅπαντα κατεργασάμενοι.
 Having done every thing that is
 possible.

VOL. II.

15. πόδας — εὐαγγελίου. See
 Is. lii. 7. as quoted at Rom. x.
 15.

20. ἀλύσει. See note at Acts
 xxviii. 16.

21. Τυχικός. See Acts xx. 4.
 This seems to shew that the
 Epistle could only have been
 sent to those places to which
 Tychicus was actually going.

καλέσῃ τὰς καρδίας ὑμῶν. Εἰρήνη τοῖς ἀδελφοῖς καὶ 23
ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου
Ἰησοῦ Χριστοῦ. Ἡ χάρις μετὰ πάντων τῶν ἀγα- 24
πώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, ἐν ἀ-
φθαρσίᾳ. ἀμήν.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυ-
χικοῦ.

EPISTLE TO THE PHILIPPIANS.

There are reasons for thinking that this Epistle was written later than the three others which were written from Rome. It was not sent by Tychicus, but by Epaphroditus: many of S. Paul's companions had left Rome, (ii. 20.) and he himself seems to have expected his release.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

^a 1 Cor. 1, 2. ^a ΠΑΥΛΟΣ καὶ Τιμόθεος δούλοι Ἰησοῦ Χριστοῦ, 1
πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φι-
^b Rom. 1, 7. ^b λίπποις, σὺν ἐπισκόποις καὶ διακόνοις· ^b χάρις ὑμῖν 2
¹ Pet. 1, 2. καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ
Χριστοῦ.

^c Rom. 1, 9, 10. 1 Cor. 1, 4. Col. 1, 3. 1 Thess. 1, 2. 2 Thess. 1, 3. ^c Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνεΐᾳ ὑμῶν, 3
πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ 4
χαρᾶς τὴν δέησιν ποιούμενος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν 5
εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν·
πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔρ- 6
γον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ·

^d Ephes. 3, 1: 4, 1. Col. 4, 3, 18. 2 Tim. 1, 8. Heb. 13, 3. ^d καθὼς ἐστὶ δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων 7
ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς
δεσμοῖς μου καὶ τῇ ἀπολογίᾳ καὶ βεβαιώσῃ τοῦ εὐ-

CHAP. I.

1. ἐπισκόποις. See note at Acts xx. 17.

5. ἐπὶ τῇ κοινωνίᾳ. *For the participation which you have had in the gospel.* See 1 Cor. i. 9.

6. ἐπιτελέσει. *Will continue it.*

7. *As it is natural for me to be thus thinking of all of you.*

Ibid. ἀπολογία probably alludes to a defence which he had now made of himself, and he says that he was thinking of the Philippians while he was making it.

Ibid. καὶ βεβ. τοῦ εὐαγγελίου. *And in every thing that I do to confirm the gospel.*

- αγγελίου, συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς
 8 ὄντας. ^ε μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ὡς ἐπιποθῶ ^ε Rom. 1, 9.
 9 πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ. καὶ ^{9, 1. 2 Cor.}
 τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον ^{1, 23: 11,}
 καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθή- ^{31. Gal. 1,}
 10 σει, ¹ εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε ^{20. 1Thess.}
 11 εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, ^{2, 5.} πε- ¹ Rom. 2,
 πληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ Χρι- ^{18.}
 στοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ. ^{5 Joh. 15, 4,}
 12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ^{5, 8. Eph.}
 ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν. ^{1, 12.}
 13 ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι
 14 ἐν ὧ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι, καὶ τοὺς
 πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς
 δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λό-
 15 γον λαλεῖν. Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς

Ibid. συγκοινωνούς. *I am always thinking of your being partakers in the same grace with me.*

8. σπλάγχνοις Ἰησοῦ Χριστοῦ is *Christian love and tenderness*, such as Jesus Christ shewed for mankind.

9. I pray, that your charity may increase in proportion as your knowledge increases.

Ibid. αἰσθήσει is *perception*, and may be connected particularly with δοκιμάζειν. See αἰσθωνται in Luke ix. 45.

10. εἰς τὸ δοκιμάζειν. *That ye may be able to discern the differences of things.* See Rom. ii. 18. Heb. v. 14.

11. Most MSS. read καρπὸν — τόν.

13. φανεροὺς ἐν Χριστῷ. He means, that it was becoming

generally known that he was imprisoned for the sake of Christ.

Ibid. πραιτωρίῳ. Some think this means *the emperor's palace*; others, *the quarter of the prætorian guards*. The latter is most probable: see Acts xxviii. 16: and the soldier, to whom S. Paul was fastened, (who was perhaps frequently relieved,) would be the means of making S. Paul's case known in the army.

15. Τινὲς μὲν καί. The conjunction shews, that these are different from the brethren mentioned in ver. 14. The latter were more bold in preaching the gospel; and other persons caused the name of Christ to be generally known: some of

δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν. οἱ μὲν ¹⁶
 ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἄγνως,
 οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου· οἱ δὲ ἐξ ¹⁷
 ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαὶν τοῦ εὐαγγελίου
 κεῖμαι. τί γάρ; πλὴν παντὶ τρόπῳ, εἴτε προφάσει ¹⁸
 εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ
^{t 2 Cor. 1, 11.} χαίρω, ἀλλὰ καὶ χαρήσομαι. ¹οἶδα γὰρ ὅτι τοῦτό μοι ¹⁹
 ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ
^{u Rom. 5, 5.} ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ, ^uκατὰ ²⁰
 τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ
 αἰσχυνηθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε,
 καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου,
 εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

Ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, ²¹
 κέρδος. εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔρ- ²²

these did it διὰ φθόνον, because they envied S. Paul his popularity; others δι' ἔριν, that they might raise opposition against him.

15. δι' εὐδοκίαν. There were others again, who without believing in Christ, yet out of good-will to S. Paul made it publicly known that he was a Christian.

16. ἐξ ἐριθείας. Others again took pains to spread the name of Christ, that they might excite persons against S. Paul, and make his confinement still more severe.

17. ἐξ ἀγάπης. Some of them had charitable motives, because they knew that S. Paul was kept a prisoner for sake of the gospel, and that he wanted to make his defence. The best

MSS. transpose ver. 16 and 17.

18. Χριστὸς καταγγέλλεται. The name of Christ is made publicly known.

19. εἰς σωτηρίαν. To my deliverance. Pyle, Macknight. He felt confident, that if the fact of his being a Christian was known, and if he was allowed to make his defence, his release would be the consequence.

20. παρρησία. This is in allusion to his defence, which he was anxious to make.

21. To live, is to continue in the service of Christ: to die, is a gain, because it releases me from my troubles. Some render it, Christ is a gain to me, whether I live or die.

22. εἰ δὲ τὸ ζῆν. Some connect this, as well as τί αἰρήσομαι, with οὐ γνωρίζω, But whe-

- 23 γον· καὶ τί αἰρήσομαι, οὐ γνωρίζω· ^x συνέχομαι γὰρ ^{x2} Cor. 5, 8.
 ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ
 24 σὺν Χριστῷ εἶναι, πολλῷ μᾶλλον κρείσσον· τὸ δὲ
 25 ἐπιμένειν ἐν τῇ σαρκί, ἀναγκαιότερον δι' ὑμᾶς. Καὶ
 τοῦτο πεποιθὼς οἶδα, ὅτι μενῶ καὶ συμπαραμενῶ πᾶ-
 σιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πί-
 26 στεως, ^z ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ ^z 2 Cor. 1,
 Ἰησοῦ ἐν ἐμοί, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ^{14:} 5, 12.
 27 ὑμᾶς. ^a Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ ^a Ephes. 4,
 πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπῶν, ^{1.} Col. 1,
 ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, ^{10.} 1Thess.
 μᾶ ψυχῇ, συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου, ^{2,} 12.
 28 ^b καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ^b 2Thess. 1,
 ἥτις αὐτοῖς μέν ἐστιν ἔνδειξις ἀπωλείας, ὑμῖν δὲ σω- ^{5.}
 29 τηρίας, καὶ τοῦτο ἀπὸ Θεοῦ· ^c ὅτι ὑμῖν ἐχαρίσθη τὸ ^c Act. 5, 41.
 ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ ^{Rom. 5, 3.}
 30 καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· τὸν αὐτὸν ἀγῶνα ἔχοντες
 2 οἶον ἴδετε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί. Εἴ τις
 οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης,

ther to continue alive is profitable to me, and what I am to choose, I really do not know. But the first clause is probably to be taken by itself: But if to continue alive be the thing intended for me, this my present state, viz. affliction and suffering, is the result of my labours: or, But if to continue alive, still this, viz. death, is the fruit of my labours.

23. The best MSS. read *συνέχομαι* δέ.

24. *μᾶλλον κρείσσον*. So Isæus, *πολὺ μᾶλλον ἐτοιμότερον*. *Pro Nicost.* p. 75. Isocrates; *κρείπτον*

εἶναι τεθνάναι μᾶλλον. *De laud. Hel.* p. 417.

26. The Philippians made it their boast that they had received the gospel from S. Paul: he says that this feeling should be strengthened by his coming among them again.

28. *ἥτις*. Which opposition is a proof that they who offer it are in a lost state, because they oppose the only means of salvation.

30. *ἀγῶνα*. See Col. ii. 1.

CHAP. II.

1. He had exhorted them in i. 27. to have one mind: he

εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ οἱ-
 κτιρμοὶ, ^{d 3, 16.} ^{Rom. 12,} ^{10, 16: 15,} ^{5. 1 Cor. 1,} ^{10. 1 Pet.} ^{3, 8.} ^{e Rom. 12,} ^{10. 1 Pet.} ^{5, 5.} ^{f 1 Cor. 10,} ^{24: 13, 5.} ^{g Matt. 11,} ^{29. Joh. 13,} ^{15. 1 Pet.} ^{3, 21.} ^{h Joh. 1, 1,} ^{2: 17, 5.} ^{2 Cor. 4, 4,} ^{Col. 1, 15,} ^{Heb. 1, 3,} ^{i Ps. 22, 6.} ^{Esa. 42, 1:} ^{52, 13: 53,} ^{3, 11.} ^{Zach. 3, 8.} ^{Matt. 20,} ^{28. Luc. 22,} ^{27. Joh. 13,} ^{14. Rom. 1,} ^{3: 15, 3.} ^{Gal. 4, 4,} ^{k Joh. 10,}

κτιρμοὶ, ^d πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ ²
 φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμφυχοι, τὸ ἐν
 φρονούντες· ^e μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ ³
 τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας
 ἑαυτῶν· ^f μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ ⁴
 τὰ ἐτέρων ἕκαστος. ^g Τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν, ⁵
 ὃ καὶ ἐν Χριστῷ Ἰησοῦ, ^h ὃς ἐν μορφῇ Θεοῦ ὑπάρ- ⁶
 χων οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ⁱ ἀλλ' ⁷
 ἑαυτὸν ἐκένωσε, μορφήν δούλου λαβὼν, ἐν ὁμοιώματι
 ἀνθρώπων γενόμενος· ^k καὶ σχήματι εὑρεθεὶς ὡς ἄν- ⁸
 θρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπὸ ἡκοῦς μέχρι

now repeats it more strongly. *If there be any force in exhorting you in the name of Christ, if there be any comfort in feeling charity, if you all partake of one and the same spirit.*

1. τινὰ σπλάγχνα. It is singular that all the best MSS. read τὶς for τινά.

4. σκοπεῖτε. The best MSS. read σκοποῦντες.

5. He now proposes Christ as a pattern for not thinking of what belonged to himself, but being ready to give it up for the sake of others.

6. μορφῇ Θεοῦ. The word μορφή, when applied to God, means his nature, because he has properly no form or shape. It is so used by Josephus, who says that the heathen deified the worst passions of the mind, εἰς θεοῦ φύσιν καὶ μορφήν ἀνέπλασαν. *Cont. Apion.* II. He had before said that God is μορφήν τε καὶ μέγεθος ἡμῖν ἄφατος. In ver. 7. μορφήν δούλου means the

human nature, and therefore μ. Θεοῦ means the divine nature.

Ibid. οὐχ ἄρπαγμὸν ἡγήσατο. Theodoret explains it, οὐ μέγα τοῦτο ὑπέλαβε, and Rufinus, non sibi magni aliquid deputat. Ἀρπαγμὸς is a thing worth catching at, a great prize, and the meaning is, that Christ was not ostentatious of his equality with God, he acted as if he had it not, he laid it aside.

Ibid. τὸ εἶναι ἴσα Θεῷ. *His being equal with God.* The phrase implies that Christ actually possessed this equality.

7. ἐκένωσε. Literally emptied, or divested himself. Not that Christ laid aside his divine nature, but he divested himself of the μορφή Θεοῦ, the appearance and glory of God.

Ibid. The phrase μορφήν δούλου is explained by ὁμοιώματι ἀνθρώπων.

8. Two distinct acts of condescension are mentioned in Christ: 1. his taking the hu-

- 9 θανάτου, θανάτου δὲ σταυροῦ. ¹ διὸ καὶ ὁ Θεὸς αὐτὸν ^{18. Heb. 2, 9, 14, 17;}
 ὑπερέψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πάν ^{5, 8: 12, 2.}
 10 ὄνομα. ^m ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάν γόνυ κάμψῃ ^{1 Ps. 110, 1.}
 11 ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων. ⁿ καὶ πάντα ^{Esa. 53, 12.}
 γλώσσα ἐξομολογήσεται ὅτι Κύριος Ἰησοῦς Χρι- ^{Joh. 10, 17:}
 12 στὸς, εἰς δόξαν Θεοῦ πατρός. ὥστε, ἀγαπητοί μου, ^{17, 1, 2, 5.}
 καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ ^{Act. 2, 33.}
 μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ ^{Eph. 1, 21.}
 μου, μετὰ φόβου καὶ τρόμου τὴν ἐαυτῶν σωτηρίαν ^{Heb. 1, 4:}
 13 κατεργάζεσθε. ^o ὁ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν ^{m Esa. 45, 23.}
 καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. ^{Rom. 14, 11.}
 14 πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, ^{Apoc. 5, 13.}
 15 ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώ- ^{n Joh. 13,}
 16 οῖς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, ^r λόγον ζωῆς ^{13. Act. 2,}
 ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι ^{36. 1 Cor.}
 οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα. ^{8, 6: 12, 3.}
 17 ^s Ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουρ- ^{o 2 Cor. 3,}
 γία τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πάντων ^{5. Heb. 13,}
 18 ὑμῶν. τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ ^{21.}
 μοι.

man nature; 2. his submitting to death.

Ibid. θανάτου δέ. *Et quidem mortis crucis.*

10. καταχθονίων may mean evil angels, in allusion to the common notion of *Diī inferi*: or the whole passage may mean that Christ is Lord of the living and the dead.

15. γένησθε. Probably ἦτε.

Ibid. γενεᾶς σκολ. καὶ διεστρ. See Deut. xxxii. 5. Most MSS. read μέσον for ἐν μέσῳ.

Ibid. φαίνεσθε is indicative, *ye appear*. Elsner, Wolf.

16. ἐπέχοντες. This is perhaps a continuation of the metaphor φωστῆρες. *Holding up on high the word of life*, as a beacon.

17. He supposes the faith of the Philippians to be a sacrifice offered to God, and as a libation or drink-offering was poured upon the sacrifice, (Exod. xxix. 40, 41.) so he is willing to shed his own blood, i. e. to die, for the gospel.

^t Act. 16, 1. ^t Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως 19
 Rom. 16, 21. πέμψαι ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν.
¹ Thess. 3, 2. οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ 20
^u 1 Cor. 10, 24: 13, 5. ὑμῶν μεριμνήσει. ^u οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦ- 21
 σιν, οὐ τὰ τοῦ Χριστοῦ Ἰησοῦ. τὴν δὲ δοκιμὴν αὐτοῦ 22
 γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν
 εἰς τὸ εὐαγγέλιον. τοῦτον μὲν οὖν ἐλπίζω πέμψαι, 23
^x 1, 25. ^x ὡς ἂν ἀπιδῶ τὰ περὶ ἐμέ, ἐξ αὐτῆς. ^x πέποιθα δὲ ἐν 24
 Philem. 22. Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι. ^y Ἀναγκαῖον 25
^y 4, 18. ^y δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν
 Philem. 2. καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λει-
 τουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς. ἐπειδὴ 26
 ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἡκού-
 σατε ὅτι ἡσθένησε. καὶ γὰρ ἡσθένησε παραπλήσιον 27
 θανάτῳ. ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν δὲ
 μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ.
 σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν 28

20. S. Paul's other compani-
 ons, who are mentioned in the
 Epistles to the Colossians and
 Philemon, had probably left
 Rome. If S. Luke had been
 there, he would certainly have
 been mentioned, as he had
 passed so much time at Phi-
 lippi. See note at Acts xx. 5.
 Γνησίως means, that Timothy
 would take care of the Philip-
 pians, as if he was one of
 them.

21. τὰ ἑαυτῶν. These per-
 sons had perhaps gone to their
 respective countries: they still
 intended to preach the gospel,
 but they looked to their own
 homes.

23. ὡς ἂν ἀπιδῶ τὰ περὶ ἐμέ.
*As soon as I see how things are
 going with me here; as ὡς ἂν
 ἔλθω, 1 Cor. xi. 34. or, that I
 may see at a distance, and by
 him, the things which concern
 me at Philippi.*

25. ὑμῶν ἀπόστολον. Epa-
 phroditus had been sent by the
 Philippians with pecuniary re-
 lief to S. Paul. Tacitus men-
 tions Epaphroditus a freedman
 of Nero; (Annal. xv. 55.) and
 Suetonius calls him, "a libellis
 "Neroni." (Nero. 49. Domit.
 14.) He was master of Epic-
 tetus, and some think him to
 be the person mentioned here.

29 ^απάλιν χαρήτε, καὶ γὰρ ἀλυπότερος ὦ. ^βπροσδέχεσθε ^γοὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοι-
 30 ούτους ἐντίμους ἔχετε· ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ ^δμέχρι θανάτου ἤγγισε, παραβουλευσάμενος τῇ ψυχῇ,
 ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με ^ελειτουργίας.

3 ^αΤΟ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ ^βαὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ^γἀσφαλές. ^δβλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ^εἐργάτας, βλέπετε τὴν κατατομήν· ^ςἡμεῖς γὰρ ἐσμεν ^ζἡ περιτομή, οἱ πνεύματι Θεῷ λατρεύοντες, καὶ καν-
 χώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποι-
 4 θότες, ^ηκαίπερ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν σαρκί.
 Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·
 5 ^θπεριτομὴ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βεν-
 ἱαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,

28. πάλιν χαρήτε. *You may have your joy restored.*

30. παραβουλευσάμενος τῇ ψυχῇ. *Having neglected to consult his own life.* Many MSS. read παραβουλευσάμενος.

Ibid. ὑστέρημα. *That he might do that service to me, which you at this distance were not capable to perform.* Pyle. See 1 Cor. xvi. 17.

CHAP. III.

2. κύνας. He means the Jews, and perhaps calls them *dogs*, because they applied this term to the Gentiles, (Matt. xv. 26.) and were always snarling and biting.

Ibid. κατατομήν. The Jews were always boasting of their circumcision, and S. Paul shews

his opinion of it by calling it a mere *cutting* of the flesh.

3. περιτομή. *We Christians have the true circumcision of the heart.* See Acts vii. 51. Many MSS. read πνεύματι Θεοῦ.

5. περιτομή. Some read *περιτομῇ*: but the nominative is preferable; and we have a similar construction in Rom. xii. 9. Heb. xiii. 5. S. Paul means to say, that he was not circumcised as a proselyte.

Ibid. Βενιαμίν. The tribe of Benjamin was perhaps thought to have some distinction, as descended from Rachel and not from an handmaid; and because it had not joined the ten revolted tribes.

ἡ Act. 8, 3: ἡ κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην 6
 9, 1: 22, 4.
 Gal. 1, 13. τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. ἡ Ἀλλ' ἄτινα ἦν 7
 1 Tim. 1, 13.
 ἡ Matt. 13, 44. μοι κέρδη, ταῦτα ἡγῆμαι διὰ τὸν Χριστὸν ζημίαν.
 1 Jer. 9, 23, ἡ ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ 8
 24. Joh. 17, 3. τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυ-
 ρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην· καὶ ἡγοῦμαι
 κ Rom. 1, 17: 3, 21, σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω, καὶ εὑρεθῶ ἐν 9
 22: 9, 30: αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ
 10, 3, &c. τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην
 1 Rom. 6, 3, ἐπὶ τῇ πίστει, τοῦ γινῶναι αὐτὸν, καὶ τὴν δύναμιν 10
 4, 5: 8, 17.
 2 Cor. 4, 10, τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθη-
 11. 2 Tim. 2, 11, 12. μάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ, εἰ 11
 1 Pet. 4, 13. πως καταντήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν·
 m 1 Tim. 6, 12. οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ 12
 12. Heb. 12, 23. καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χρισ-
 τοῦ Ἰησοῦ. ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατ- 13
 n Luc. 9, 62. 1 Cor. 9, 24. 2 Tim. 4, 7. εἰληφέναι· ἢ ἐν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος,
 τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώ- 14
 κω ἐπὶ τὸ βραβεῖον τῆς ἁνῶ κλήσεως τοῦ Θεοῦ ἐν

6. δικ. τὴν ἐν νόμῳ. Such
 righteousness as the Law can
 give to those who obey its pre-
 cepts.

8. ἐζημιώθην. I have not only
 looked upon them as loss, but
 I have actually deprived myself
 of them.

9. τὴν ἐκ Θεοῦ δικ. See Rom.
 iii. 21.

10. τοῦ γινῶναι. See Matt. ii.
 13.

Ib. κοινωνίαν. The share which
 we have in his sufferings.

Ibid. συμμορφούμενος. Having
 died together with him, εἶπως, in

the hope that I may attain.

11. Many MSS. read τὴν ἐκ
 νεκρῶν.

12, 13, 14. The whole of
 this passage is a metaphor from
 persons running in a race: the
 prize is, the resurrection from
 the dead.

12. τετελείωμαι may be the
 same as τὸν δρόμον τετέλεκα in
 2 Tim. iv. 7.

Ibid. ἐφ' ᾧ. For which, or,
 with reference to which. It was
 for the purpose of giving him
 this very prize that Christ took
 S. Paul into his service.

- 15 Χριστῷ Ἰησοῦ. Ὅσοι οὖν τέλειοι, τοῦτο φρονώ-
μεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῶν
16 ἀποκαλύψει. Ἐπλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοι-
17 χεῖν κανόνι, τὸ αὐτὸ φρονεῖν. Ὑμμιμηταί μου γί-
νεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦν-
18 τας, καθὼς ἔχετε τύπον ἡμᾶς. Ὅπολλοὶ γὰρ περιπα-
τοῦσιν, οὓς πολλάκις ἔλεγον ὑμῶν, νῦν δὲ καὶ κλαίω
19 λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, ὧν τὸ
τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ
20 αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. Ὑμῶν
γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ
21 σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστὸν, ὃς
μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς
τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης
αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ
ὑποτάξαι ἑαυτῷ τὰ πάντα.

o 1 Cor. 2,
6: 14, 20.

12, 2. Rom.
12, 16: 15,

5, 7. 1 Cor.
1, 10. Gal.
6, 16. 1 Pet.
3, 8.

1 Cor. 4,
16: 11, 1.

1 Thess. 1,
6. 2 Thess.
3, 9. 1 Pet.

5, 3.
s Rom. 16,

17. Gal. 6,
12.

t Hos. 4, 7.
Rom. 8, 5:

16, 18.

u 1 Cor. 1,
7. Ephes. 2,

6. 1 Thess.
1, 10. Titus

2, 13.

x 1 Cor. 15,
26, 27, 43,

48, 49, 51.
Col. 3, 4.
1 Joh. 3, 2.

15. τέλειοι. *As many of us, therefore, as are perfectly instructed in the gospel, let us think that this is the prize which we are to aim at: and if you have any other notions upon the subject, God will provide means for you to be enlightened.*

16. ἐφθάσαμεν. *But although we have not yet obtained the prize, yet with respect to the point at which we are arrived, it becomes you to walk in the same track.* The words κανόνι τὸ αὐτὸ φρονεῖν, are perhaps an interpolation.

17. οὕτω. *Those who walk in the manner that I have described, looking to the resurrection as their prize.*

18. ἐχθροὺς τοῦ σταυροῦ. *He*

perhaps means literally, that they denied the fact of Christ having died upon the cross. The Gnostics did this.

19. δόξα. *The Gnostics boasted of their knowledge. S. Paul may have alluded to this, or it may mean, as Raphel says, Qui de iis rebus gloriantur, quarum eos pudere oportebat.*

20. πολίτευμα. *The place of our citizenship.* We are not citizens of this world, but only strangers and sojourners. *Raphel.*

Ibid. ἐξ οὗ, either οὐρανοῦ, or πολιτεύματος.

21. σῶμα τῆς ταπεινώσεως ἡμῶν. *i. e. σῶμα ἡμῶν ταπεινόν.* The words εἰς τὸ γενέσθαι αὐτὸ are perhaps an interpolation.

γ 2, 16. ^γΩΣΤΕ, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, 4
2 Cor. 1, 14.
1 Thess. 2, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ,
19, 20.

ἀγαπητοί. Εὐωδίαν παρακαλῶ, καὶ Συντύχην παρα- 2
z Exod. 32, καλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. ^z καὶ ἐρωτῶ καὶ σέ, 3
32. Psal. 69,
28. Dan. 12, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ
1. Luc. 10,
20. Apoc. 3, εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ
5: 13, 8: 20,
12: 21, 27. τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ
ζῶῃς.

^a 3, 1. ^aΧαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. 4
1 Thess. 5, ^b τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ 5
16.
b Heb. 10, Κύριος ἐγγύς. ^cΜηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ 6
25.
c Psal. 55, προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτή-
22. Matt. 6,
25. 1 Tim. ματα ὑμῶν γνωρίζεσθω πρὸς τὸν Θεόν. ^d καὶ ἡ εἰρήνη 7
6, 8, 17.
1 Pet. 5, 7. τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς
d Joh. 14,
27. Rom. 5, καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰη-
1. Eph. 2,
14. σοῦ.

^e 12, 1. ^eΤὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, 8
17: 13, 13. ὅσα δίκαια, ὅσα ἀγνὰ, ὅσα προσφιλῆ, ὅσα εὐφημα,
εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε, ἀ 9
καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε
f Rom. 15, ἐν ἐμοί· ταῦτα πράσσετε, ^f καὶ ὁ Θεὸς τῆς εἰρήνης
33. 2 Cor.
13, 11. ἔσται μεθ' ὑμῶν.

g 2 Cor. 11, ^gἘχάρην δὲ ἐν Κυρίῳ μέγας, ὅτι ἤδη ποτὲ 10
9.

CHAP. IV.

3. καί. All the best MSS. read *vaí*.

Ibid. σύζυγε γνήσιε. The notion of S. Paul addressing this to his wife is perfectly untenable. He may have meant S. Luke, who was perhaps gone to Philippi. See ii. 20.

Ib. Κλήμεντος. This is generally supposed to have been

Clement, who was afterwards bishop of Rome, but nothing is known of his being at Philippi.

5. ὁ Κύριος ἐγγύς may mean, *The Lord is near to you*, and watches over you.

6. Μηδὲν μεριμνᾶτε. *Distress yourselves for nothing*. See Matt. vi. 25.

- ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε,
 11 ἡκαιρεῖσθε δέ. ^h οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ ^h 1 Tim. 6,
 12 γὰρ ἔμαθον, ἐν οἷς εἰμὶ, αὐτάρκης εἶναι. ^{6, 8.} οἶδα δὲ ⁱ 1 Cor. 4,
 ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν ^{11.} 2 Cor.
 11, 27.
 πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ πε-
 13 ρισσεύειν καὶ ὑστερεῖσθαι· πάντα ἰσχύω ἐν τῷ ἐν-
 14 δυναμοῦντί με Χριστῷ. ^k πλὴν καλῶς ἐποιήσατε, ^k 1, 7.
 15 συγκοινωνήσαντές μου τῇ θλίψει. ¹ οἴδατε δὲ καὶ ¹ 2 Cor. 11,
 ὑμεῖς, Φιλιππῆσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ^{8, 9.}
 ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοι-
 νώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς
 16 μόνοι· ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἅπαξ καὶ δις εἰς
 17 τὴν χρεῖαν μοι ἐπέμψατε. ^m οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ^m Rom. 15,
 ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ^{28.}
 18 ὑμῶν· ⁿ ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπλήρω- ⁿ 2 Cor. 9,
 12. Heb.
 13, 16.
 ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.
 19 ὁ δὲ Θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν κατὰ ^o 2 Cor. 9, 8.
 20 τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. τῷ
 δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν
 αἰώνων. ἀμήν.
 21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀ-
 22 σπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ἀσπάζονται

10. ἀνεθάλετε. Your care con-
 cerning me has revived.

11. ὑστέρησιν. I am not say-
 ing this, as if I had felt the
 want.

12. ἐν παντί, sc. χρόνῳ: ἐν
 πᾶσι, sc. πράγμασι.

15. ἐξῆλθον. When I left Ma-
 cedonia, and went to Corinth.
 2 Cor. xi. 9.

16. ὅτι καί. Ye know also

that before this, while I was in
 Thessalonica, ye sent &c.

17. Not that I want a repe-
 tition of such gifts for myself;
 but I want to see you do such
 acts as will be put down to your
 own account.

18. ἀπέχω — πεπλήρωμαι. So
 Arrian, Τὸ γὰρ εὐδαιμονοῦν, ἀπ-
 ἔχειν δεῖ πάντα ἃ θέλει, πεπληρω-
 μένῳ τινὶ εἰκέναι. Epict. III. 24.

ὕμᾱς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ²³ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δι' Ἐπαφροδίτου.

22. οἰκίας. Raphael shews from Polybius, that this would imply, not the household, but the relations of the emperor. Krebsius prefers interpreting it *domesticos, libertos et servos*.

EPISTLE TO THE COLOSSIANS.

For the date of this Epistle, see the Introduction to the Epistle to the Ephesians. The only question is, whether S. Paul himself had been at Colossæ, and planted the church there. See the Introduction to the Epistle to Philemon. The principal churches in Phrygia at this time were Laodicea, Colossæ, and Hierapolis. Laodicea was the metropolis of the country. Colossæ was situated on the river Lycus, where it falls into the Mæander.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΛΑΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελή- 1

^a Rom. 1, 7. ματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, ^a τοῖς ἐν Κο- 2
^{Gal. 1, 3.} λασσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ.
^{Eph. 1, 2.} χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ
^{1 Pet. 1, 2.} Κυρίου Ἰησοῦ Χριστοῦ.

^b Eph. 1, 15. ^b Εὐχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ τοῦ Κυρίου 3
^{Philipp. 1,} ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε περὶ ὑμῶν προσευ-
^{3. 1 Thess} χόμενοι. ^c ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ 4
^{1, 2.} Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,
^{2 Thess. 1,} διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρα- 5
^{3.} νοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ
^{c Eph. 1, 15.} εὐαγγελίου, ^e τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν 6
^{Philem. 5.} παντὶ τῷ κόσμῳ, καὶ ἔστι καρποφορούμενον, καθὼς
^{d 1 Pet. 1, 4.}

CHAP. I.

1. Τιμόθεος. See Philemon 1.
Ibid. Κολασσαῖς. Some MSS.
read Κολοσσαῖς.

4. ἀκούσαντες. Some have argued from this, that S. Paul had never been at Colossæ: but he may mean, that during his imprisonment at Rome he had heard of the progress of their faith. Most MSS. read

ἀγαπὴν ἣν ἔχετε.

5. διὰ τὴν ἐλπίδα. Which faith and charity ye have exercised in consequence of the hope &c.

6. This seems to shew, that the gospel had now been preached in several parts of the world. See ver. 23. Rom. x. 18. Most MSS. read ἐν παντὶ τῷ κόσμῳ ἔστι καρπ. καὶ αὐξανόμενον.

- καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε
 7 τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· ⁴ καθὼς καὶ ἐμάθετε ^{4, 12.}
 ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστι ^{Philem. 23.}
 8 πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ὁ καὶ δη-
 9 λώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. ⁸ Διὰ ^{g Rom. 12,}
 τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παν- ^{2. Eph. 1,}
 ὀμεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα ^{15: 5, 10,}
 πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν ^{17.}
 10 πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, ^h περιπατήσαι ^{h Gen. 17, 1.}
 ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πάσαν ἀρέσκειαν· ἐν ^{Eph. 4, 1.}
 11 παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι ^{Philipp. 1,}
 εἰς τὴν ἐπίγνωσιν τοῦ Θεοῦ· ἐν πάσῃ δυνάμει δυνα- ^{27. 1 Thess.}
 μούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πάσαν ^{2, 12.}
 12 ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς· ⁱ εὐχαρι- ^{i Act. 26,}
 στοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν με- ^{18.}
 13 ρίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, ^k ὃς ἐρρύσατο ^{k Matt. 3,}
 ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκοτόυς, καὶ μετέστησεν ^{17. Eph. 6,}
 14 εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ¹ ἐν ᾧ ^{12. 1 Thess.}
 ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ^{2, 12.}
 15 ἄφεσιν τῶν ἁμαρτιῶν· ^m ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ^{Heb. 2, 14.}
^{1 Pet. 2, 9.}
^{1 Act. 20,}
^{28. Eph. 1,}
^{7. Heb. 9,}
^{14. 1 Pet.}

7. καθὼς καὶ ἐμάθετε. This alludes to the success of the gospel in other countries, which the Colossians had heard of from Epaphras. He had now left Colossæ, and was with S. Paul at Rome, iv. 12. Philemon 23.

8. ἀγαπὴν ἐν πνεύματι is *Christian charity*, such as is inspired by the Spirit. *Act. xv. 10*

9. ἀφ' ἧς ἡμέρας ἠκούσαμεν. From the time that Epaphras came and gave us this account.

Ibid. πληρωθῇτε τὴν ἐπίγνωσιν.

You may have a full and perfect knowledge. Ἐπίγνωσις, which occurs so frequently in this Epistle, may be used in allusion to the boasted *knowledge* of the Gnostics.

10. Most MSS. omit ὑμᾶς, and read τῇ ἐπιγνώσει.

11. Chrysostom connects μετὰ χαρᾶς with εὐχαριστοῦντες.

13. τοῦ υἱοῦ τῆς ἀγάπης, i. e. τοῦ υἱοῦ ἀγαπητοῦ. See Eph. i. 6.

14. The best MSS. omit διὰ τοῦ αἵματος αὐτοῦ.

15. εἰκὼν τοῦ Θεοῦ ἀοράτου.

d Joh. 1, 3. ἀοράτου, πρωτότοκος πάσης κτίσεως. ^d ὅτι ἐν αὐτῷ 16
 1 Cor. 8, 6.
 Eph. 1, 21: ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς
 3, 9. Heb.
 1, 2. 1 Pet. γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριό-
 3, 22.
 τητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ
 καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτὸς ἐστὶ πρὸ πάντων, 17
 e Act. 26, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε. ^e καὶ αὐτός ἐστιν 18
 23. 1 Cor.
 15, 20, 23. ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν
 Eph. 1, 22:
 4, 15; 5, 23. ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶ-
 Apoc. 1, 5.
 2, 9. σιν αὐτὸς πρωτεύων. ^f ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ 19
 Joh. 1, 16:
 3, 34, 35. πλήρωμα κατοικῆσαι, ^g καὶ δι' αὐτοῦ ἀποκαταλλάξαι 20
 g Act. 10,
 36. Rom. 5,
 1, 10.
 2 Cor. 5, 18. τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος
 Eph. 1, 10:
 2, 14, 16. τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς,
 h Eph. 2, 1, εἴτε τὰ ἐν τοῖς οὐρανοῖς. ^h καὶ ὑμᾶς ποτὲ ὄντας ἀπηλ- 21
 2, 12. λωτρωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις

God himself cannot be seen by the eye: but we see his likeness in his Son.

15. πρωτότοκος πάσης κτίσεως. *Begotten before any thing was created.* The expression excludes Christ from the number of created beings: and this priority is proved in ver. 16, by his having created all things. The Gnostics made Christ a later emanation from God.

16. Many MSS. omit τὰ after πάντα.

Ibid. δι' αὐτοῦ καὶ εἰς αὐτόν. See Rom. xi. 36, where the same is said of God the Father.

17. συνέστηκε. So Aristotle, ὥς ἐκ τοῦ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνέστηκεν. De Mundo, VI. p. 471.

18. See Rom. xiv. 9. Πρωτότοκος is used with reference

to the spiritual *birth* of regenerated Christians. Christ was the first who rose from the dead, and all persons rise figuratively with him at baptism, and become members of the church of which he is the Head.

19. εὐδόκησε. Either εὐδόκησεν ὁ πατήρ, or εὐδόκησε τῷ πατρί. Raphel, who prefers the former.

Ibid. πᾶν τὸ πλήρωμα. The fulness of power and authority. See Eph. i. 23.

20. τὰ ἐπὶ τῆς γῆς, κ.τ.λ. Angels and men may be said to have been reconciled by the death of Christ. Good angels now *minister for them who shall be heirs of salvation*, Heb. i. 14. and this they did not do before.

21. ἐχθρούς. At enmity with God. See Eph. ii. 15.

- 22 τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν ⁱ ἐν τῷ σώματι ⁱ Eph. 1, 4:
 τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστήσαι ὑμᾶς ^{2, 15: 5, 26, 27.}
 ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐ- ^{2 Tim. 1, 9. Titus 2, 14.}
 23 τοῦ· ^k εἶγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ^k Joh. 15, 6.
 ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ
 εὐαγγελίου οὐ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ
 κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος
 24 διάκονος. ¹ Νῦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ ^{1 Rom. 12, 5. 1 Cor. 12, 27. 2 Cor. 1, 5, 6: 4, 10, 11: 7, 4.}
 ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων
 τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐ- ^{Eph. 1, 23: 3, 1, 13: 4.}
 25 τοῦ, ὅ ἐστιν ἡ ἐκκλησία· ^m ἥς ἐγενόμην ἐγὼ διάκονος ^{12: 5, 23. Philipp. 2, 17: 3, 10. 2 Tim. 1, 8: 2, 10.}
 κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς ^m Eph. 3, 2.
 26 ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, ⁿ τὸ μυστήριον ⁿ Matt. 13, 11. Rom. 16, 25. Eph. 1, 9: 3, 9. 2 Tim. 1, 10. Titus 1, 2, 3.
 τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν
 27 γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· ^o οἷς
 ἠθέλησεν ὁ Θεὸς γνωρίσαι, τίς ὁ πλοῦτος τῆς δόξης
 τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστι Χρι- ^{1 Pet. 1, 20. o Rom. 9, 23. Eph. 1, 7: 3, 8. p 2 Cor. 11, 2. Eph. 5, 27.}
 28 στὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης· ὃν ἡμεῖς καταγγέλλομεν,
 νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκον-
 τες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ^p ἵνα παραστή-
 σωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ.

22. σώματι τῆς σαρκὸς, i. e. σώματος σαρκικοῦ. This seems to imply, that Christ had another nature beside the human.

23. Most MSS. read πάσῃ κτίσει.

24. Most MSS. omit μου after παθήμασιν.

Ibid. ἀνταναπληρῶ. *I fill up in my turn*, i. e. my own share. Θλίψεις τοῦ Χριστοῦ are afflictions on account of Christ, as θλίψει καὶ ὑπομονὴ Ἰησοῦ Χριστοῦ,

Rev. i. 9: παθήματα τοῦ Χριστοῦ, 2 Cor. i. 5: ὀνειδισμὸς Χριστοῦ, Heb. xi. 26. *I am now suffering my share of those afflictions which still remain for the followers of Christ.*

25. εἰς ὑμᾶς. This would rather shew, that S. Paul had preached at Colossæ.

27. ὅς. Many MSS. read ὁ.

28. πάντα ἄνθρωπον is perhaps repeated three times to shew the universality of the gospel.

εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος, κατὰ τὴν ἐνέργειαν 29
 φ Philipp. 1, αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. 9 Θέλω 2
 30. γὰρ ὑμᾶς εἰδέναι, ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν καὶ
 τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑωράκασιν τὸ πρόσω-
 φ Joh. 17, 3. πόν μου ἐν σαρκί, ἵνα παρακληθῶσιν αἱ καρδίαι 2
 αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα
 πλούτου τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνω-
 σιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ
 s 1 Cor. 1, Χριστοῦ, s ἐν ᾧ εἰσὶ πάντες οἱ θησανροὶ τῆς σοφίας 3
 24. καὶ τῆς γνώσεως ἀπόκρυφοι. ἵ Τοῦτο δὲ λέγω, ἵνα 4
 t ver. 18. Eph. 5, 6. μή τις ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ. u εἰ γὰρ 5
 u 1 Cor. 5, 3. καὶ τῇ σαρκὶ ἅπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν
 εἰμὶ, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στε-
 x 1 Thess. 4, ρέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. x ὥς οὖν παρ- 6
 1. Judæ 3. ἐλάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ
 y Eph. 2, 21, περιπατεῖτε, y ἐρρίζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐ- 7
 22: 3, 17. τῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε,
 περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

29. κοπιῶ ἀγωνιζόμενος. *I am earnestly labouring.* S. Paul had the care of the churches upon him while he was at Rome, and laboured hard to check the false doctrines, particularly those of the Gnostics, which were then spreading.

CHAP. II.

1. ἀγῶνα refers to ἀγωνιζόμενος in i. 29. *Περὶ ὑμῶν, which concerns you.* The efforts of S. Paul at Rome were beneficial to his converts every where: particularly when he asserted the equal admission of Jews and Gentiles.

Ibid. ὅσοι οὐκ ἑωράκασιν. The

Colossians and Laodiceans are not necessarily included in this clause. He mentions Laodicea, because the Epistle was to be read there, iv. 16.

2. The reading is probably *συμβιβασθέντες*, which was altered to avoid the solecism. See i. 10. iii. 16. 2 Cor. i. 7. Phil. i. 30.

Ibid. Θεοῦ is said by Wolfius to refer to τοῦ Χριστοῦ as well as πατρός. Clement of Alexandria quotes it *μυστηρίου τοῦ Θεοῦ ἐν Χριστῷ*.

3. ἐν ᾧ, i. e. *μυστηρίῳ*, or *Χριστῷ*.

4. Τοῦτο δὲ λέγω. *I mean to say.* See 1 Cor. i. 12.

- 8 ^zΒλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς ^{z ver. 20.}
 φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν ^{Matt. 15, 2.}
 τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ ^{Gal. 4, 3, 9.}
 κατὰ Χριστόν· ^aὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλή- ^{a 1, 19. Joh.}
 ρωμα τῆς θεότητος σωματικῶς, ^bκαὶ ἐστε ἐν αὐτῷ ^{1, 14.}
 πεπληρωμένοι· ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ^{b Joh. 1, 16.}
 ἐξουσίας· ^cἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειρο- ^{c Deut. 10,}
 ποιήτω, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν ^{16: 30, 6.}
 τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, ^dσυντα- ^{Jer. 4, 4.}
 φέντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνηγέρ- ^{Rom. 2, 29:}
 θητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ^{6, 6. Eph.}
 ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν· ^eκαὶ ὑμᾶς νεκροὺς ^{4, 22. Phi-}
 ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς ^{lipp. 3, 3.}
 σαρκὸς ὑμῶν συνεζωοποίησε σὺν αὐτῷ, χαρισάμενος ^{d Rom. 6, 3,}
 ἡμῖν πάντα τὰ παραπτώματα· ^fἐξαλείψας τὸ καθ' ^{4. Eph. 1,}
 ἡμῶν ^{19: 3, 7.}
 ἡμῶν ^{e Eph. 2, 1,}
 ἡμῶν ^{11.}
 ἡμῶν ^{f Eph. 2, 5,}
 ἡμῶν ^{15.}

8. συλαγωγῶν applies to robbers. Φιλοσοφίας probably means the Gnostic philosophy, which at first was preached mostly by Jews, or by men who mixed up much of Judaism with the Platonic philosophy.

Ibid. στοιχεῖα. See Gal. iv. 3.

9. πλήρωμα. This confirms what was said at Eph. i. 23. The fathers understood this to mean literally, that *the fulness of the godhead dwells in Christ*. Σωματικῶς is substantially, really: see ver. 17.

10. πεπληρωμένοι. Fully supplied with every thing. Fell, Pyle.

11. ἀπεκδύσει. Each person figuratively at baptism puts off the body which was condemned to death for sin, and rises again with a new body. Τῶν ἁμαρτιῶν

is probably an interpolation.

Ibid. περιτομῇ τοῦ Χριστοῦ. Christian circumcision, i. e. baptism.

12. πίστεως τῆς ἐνεργείας. Faith in the power.

13. τῇ ἀκροβυστίᾳ. When ye were without that circumcision, which admitted to the Jewish privileges, God gave you the spiritual circumcision, which admits you to much higher privileges.

Ibid. σὺν αὐτῷ can only refer to Christ; and therefore συνεζωοποίησεν must refer to the Father: and yet ἀπεκδυσάμενος and ἐδειγμάτισεν seem to refer to Christ.

14. ἐξαλείψας. In allusion to a creditor blotting or rubbing out a bond for a debt.

ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ

§ Psal. 68, τῷ σταυρῷ. § ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξου- 15

18. Esa. 53,

12. Matt.

12, 29.

Eph. 4, 8:

6, 12. Heb.

2, 14.

h Rom. 14,

2, &c. Gal.

4, 10.

i Heb. 8, 5:

10, 1.

k Matt. 24,

4. Eph. 5,

6. 2 Thess.

2, 3. 1 Joh.

4, 1.

σίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

^h Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, 16

ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας ἢ σαββάτων. ἡ ἔστι 17

σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.

^k μηδεὶς ὑμᾶς καταβραβεύετω, θέλων ἐν ταπεινοφρο- 18

14. τὸ χειρόγραφον is the law written by the finger of God: this was ἐν δόγμασι, (Eph. ii. 15.) it contained various ordinances, which were καθ' ἡμῶν, i. e. they excluded the Gentiles from the covenant. S. Paul uses the word ἡμῶν, as identifying himself with the Gentiles. See 1 Thess. iv. 15.

Ibid. ἐκ τοῦ μέσου. Alluding to the separation and distinction between Jews and Gentiles.

Ibid. προσηλώσας is said to allude to the custom of a nail being driven through the board containing an edict which was abrogated. *Grotius*.

15. ἀπεκδυσάμενος is taken by the early commentators to mean, *having divested himself of his body*; and they refer it to his vanquishing death while he was in the grave. Modern writers make it govern τὰς ἀρχὰς καὶ τὰς ἐξουσίας, and the metaphor may be taken from a conqueror stripping the vanquished of their clothes. Ἀρχὰς and ἐξουσίας are *evil angels*. See Eph. vi. 12.

Ibid. ἐδειγμάτισεν. The metaphor is carried on of the conqueror *exhibiting* his captives in his triumphal procession. For θριαμβεύσας see 2 Cor. ii. 14.

Ibid. ἐν αὐτῷ, on the cross, as on a triumphal car. See Eph. ii. 16. and for the vanquishing of evil spirits, see John xii. 31. xvi. 11.

16. κρινέτω. *Let no man judge you*: let no man pretend to say that your religion consists in &c.

Ibid. ἐν μέρει ἑορτῆς. *In the matter of a feast*. *Krebsius*, *Palaiet*. See 1 Pet. iv. 16.

18. καταβραβεύετω. *Βραβεύειν* is to decide in the public games, and καταβραβεύειν is to decide wrongly, and hence, to pass sentence upon any one (κρινέτω, ver. 16.) unjustly. *Demosth.* in *Midiam*, p. 544, 545. διὰ ταύτην τὴν αἰτίαν ἐπιστάμεθα Στράτωνα ὑπὸ Μειδίου καταβραβευθέντα, καὶ παρὰ πάντα τὰ δίκαια ἀτιμωθέντα.

Ibid. θέλων, *delectans*, *Heinsius*, *Elsner*. 1 Sam. xviii. 22. ἰδοὺ, θέλει ἐν σοὶ ὁ βασιλεὺς. Psalm cxvi. 2. οὐκ ἐν τῇ δυναστείᾳ τοῦ ἵππου θελήσει.

- σύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἐώρακεν ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς
 19 αὐτοῦ, ¹καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ ¹Eph. 4, 15, 16.
 σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον
 καὶ συμβιβαζόμενον αὖξει τὴν αὖξισιν τοῦ Θεοῦ.
 20 ^mΕἰ οὖν ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοι- ^m ver. 8.
 χείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματί- ^{Rom. 6, 3, 5: 7, 4, 6.}
 21 ζεσθε; “Μὴ ἄψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς.” ⁿ ἃ ἐστὶ ^{Gal. 2, 19: 4, 9,}
 22 πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα ⁿ Matt. 15, 9, Tit. 1, 14.
 23 καὶ διδασκαλίας τῶν ἀνθρώπων. ὅτι ἐστὶ λόγον ^o ver. 18.
 μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφρο- ¹ Tim. 4, 8; 5, 23.
 σύνῃ καὶ ἀφειδία σώματος, οὐκ ἐν τιμῇ τινι πρὸς
 3 πλησμονὴν τῆς σαρκὸς. ^p Εἰ οὖν συνηγέρθητε τῷ ^p 2, 12. Psal. 110, 1.
 Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ ^{Rom. 6, 5.}
 2 τοῦ Θεοῦ καθήμενος· τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς ^{Eph. 1, 20: 2, 6.}
 3 γῆς. ^a ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν ^q Rom. 6, 2, &c. 2 Cor. 5, 7. Gal. 2, 20.

Ibid. ἀγγέλων. Some of the Gnostics worshipped angels. See Titus iii. 9.

Ibid. ἐμβατεύειν is to walk up and down in, and hence to pry into. Aristides speaks of Philip ἐμβατεύων εἰς τὰ τῶν Ἑλλήνων πράγματα. *De Soc.* p. 240.

Ibid. νοὸς τῆς σαρκὸς αὐτοῦ, i. e. νοὸς αὐτοῦ σαρκινού.

20. δογματίζεσθε. He had said in ver. 14. that the Jewish law, with its exclusive ordinances, (ἐν δόγμασιν,) was now done away; and the Gnostics were now imposing many of these ordinances upon the Christians, such as μὴ ἄψῃ, μηδὲ γεύσῃ κ. τ. λ.

21. ἄψῃ. Some refer it to marriage, as in 1 Cor. vii. 1.

22. ἃ ἐστὶ πάντα. All which things are intended to be destroyed when used, according to the different rules and regulations of men: i. e. men may make what regulations they please concerning these things, which are all perishable, and your eternal happiness cannot depend upon them.

23. ἐθελοθρησκεία. Affected worship.

Ibid. ἀφειδία. One division of the Gnostics practised great abstinence.

Ibid. οὐκ ἐν τιμῇ τινι, i. e. ἐν οὐ τιμᾶν τὰ πρὸς πλησμονὴν, in pretending to have no regard for things which fill the body.

CHAP. III.

3. Christ has returned to his

τῷ Χριστῷ ἐν τῷ Θεῷ· ὅταν ὁ Χριστὸς φανερωθῇ, 4
 43. Philipp.
 3, 21. 1 Joh. ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε
 3, 2.
 ἐν δόξῃ.

8 Rom. 6, ^sΝεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, 5
 13: 7, 5, 23:
 8, 13. Eph. πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ
 4, 22: 5, 3, τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, ἔδι' αὐτὴν
 5, 1 Thess. 4, 5.
 τ 1 Cor. 6, χεῖται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας·
 10. Eph. 5, ^uἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζήτε ἐν 7
 6. Apoc. 22, 15.
 u Rom. 6, αὐτοῖς· ^xνυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὅρ- 8
 19, 20: 7, γῆν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν, ἐκ
 5, 1 Cor. 6, 11. Eph. 2, τοῦ στόματος ὑμῶν. ^yΜὴ ψεύδεσθε εἰς ἀλλήλους, 9
 1. Tit. 3, 3.
 x Rom. 6, 4. ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πρά-
 Eph. 4, 22. ξεσιν αὐτοῦ, ^zκαὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαι- 10
 1 Pet. 2, 1. Jac. 1, 21.
 y Eph. 4, νούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος
 22, 25, 29: αὐτόν· ^aὅπου οὐκ ἐνι Ἑλλήν καὶ Ἰουδαίος, περιτομῇ 11
 5, 4.
 z Gen. 1, 26. Eph. 2, 10: καὶ ἀκροβυστία, Βάρβαρος, Σκύθης, δοῦλος, ἐλεύθε-
 4, 24. ρος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός. ^bἘνδύ- 12
 a Rom. 10, σασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπη-
 12. 1 Cor. 7, 21, 22: μένοι, σπλάγχχνα οἰκτιρμῶν, χρηστότητα, ταπεινοφρο-
 12, 13. Gal. 3, 28: 5, 6: σύνην, πραότητα, μακροθυμίαν, ^cἀνεχόμενοι ἀλλήλων, 13
 6, 15. b Eph. 4, καὶ χαριζόμενοι ἑαυτοῖς, εἴαν τις πρὸς τινα ἔχη μομ-
 32. Gal. 5, 22.
 c Matt. 6, φήν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ
 14. Marc. 11, 25. Eph. ὑμεῖς· ^dἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἥτις ἐστὶ 14
 4, 32.

d 2, 2. Joh. divine nature, having risen from
 15, 12. Eph. the dead, and he has in him
 4, 3: 5, 2, the power of giving eternal
 1 Thess. 4, life to all men. All men will
 9. 1 Joh. 3, rise again, because Christ rose
 23: 4, 21. again. See 2 Cor. iv. 10.

7. ἐν οἷς. *Among which children of disobedience.* Ἐν αὐτοῖς, *In those wicked habits.* Most MSS. read τούτοις.

10. εἰς ἐπίγνωσιν. *So as to*

have a perfect knowledge of God.

11. Σκύθης. The Scythians are mentioned as being *savages*: *βάρβαρος* had a milder signification.

13. Χριστός. In Eph. iv. 32. it is Θεὸς ἐχαρίσατο. If Christ were a mere man, he could not be said to have forgiven the Colossians. Most MSS.

read κύριος.

- 15 σύνδεσμος τῆς τελειότητος· ^e καὶ ἡ εἰρήνη τοῦ Θεοῦ ^e Eph. 4, 4.
 βραβενέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ^{Philipp. 4,} 7.
- 16 ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε. ^f ὁ λόγος τοῦ ^f 1 Cor. 14,
 Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ ^{26. Eph. 5,} 19.
 διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς καὶ
 ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν
- 17 τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ· ^g καὶ πᾶν ὃ τι ἂν ποιῇτε ^g 1 Cor. 10,
 ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, ^{31. Eph. 5,}
 εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ. ^{20. 1 Thess.} 5, 18. ^{Heb.} 13, 15.
- 18 ^h Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ^h Gen. 3, 16.
 ὡς ἀνῆκεν, ἐν Κυρίῳ. ⁱ Οἱ ἄνδρες, ἀγαπάτε τὰς γυ- ⁱ 1 Cor. 14,
 ναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς. ^k Τὰ τέκνα, ^{34. Eph. 5,}
 ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν ^{22. 1 Pet.} 3, 1.
 εὐάρεστον τῷ Κυρίῳ. ^l Οἱ πατέρες, μὴ ἐρεθίζετε τὰ ^l Eph. 5, 25.
 τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν. ^m Οἱ δοῦλοι, ὑπακού- ^{1 Pet. 3, 7.}
 ετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφ- ^k Eph. 6, 1.
 θαλμοδουλείαις ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ ^{1 Eph. 6, 4.}
 καρδίᾳ, φοβούμενοι τὸν Θεόν. καὶ πᾶν ὃ τι ἐὰν ^m Eph. 6, 5.
 ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ^{1 Tim. 6, 1.}
 ἀνθρώποις· εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ^{Tit. 2, 9.}
 ἀνταπόδοσιν τῆς κληρονομίας, τῷ γὰρ Κυρίῳ Χρι-

14. σύνδεσμος. Charity keeps all Christians together, and makes them a perfect whole.

15. βραβενέτω. Let the peace which God inculcates be the umpire in all your differences. Many MSS. read Χριστοῦ for Θεοῦ.

16. ὁ λόγος τοῦ Χριστοῦ. The Gospel. Most MSS. read ταῖς καρδίαις ὑμῶν τῷ Θεῷ.

18. Most MSS. omit ἰδίοις.

20. Most MSS. read εὐάρε-
 στὸν ἐστιν ἐν Κυρίῳ.

21. μὴ ἐρεθίζετε. Do not carry

their punishment too far. Raphael. Many MSS. read παροργίζετε.

Ibid. ἀθυμεῖν is to break the spirit of a person.

22. Θεόν. Many MSS. read κύριον.

23. καὶ πᾶν ὃ, τι. Many MSS. read ὁ.

24. τὴν ἀνταπόδοσιν τῆς κληρονομίας. The inheritance in return for your conduct.

24, 25. Most MSS. read τῷ Κυρίῳ Χριστῷ δουλεύετε· ὁ γὰρ ἀδικῶν κομίζεται.

ⁿ Act. 10, 34. Rom. 2, 11. 1 Pet. 1, 17. ^o Eph. 6, 9. **στῶ δουλεύετε. ὁ δὲ ἀδικῶν κομίζεται ὁ ἡδίκησε, καὶ οὐκ ἔστι προσωποληψία. Ὁ οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.**

^p Luc. 18, 1. ^p Rom. 12, 12. Eph. 6, 18. 1 Thess. 5, 17. ^p Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. ^q προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι, ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλῆσαι. ^r Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. ^s ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἡρ-
^r Eph. 5, 15. ^s 1 Thess. 4, 12. ^s 3, 16. ^t Marc. 9, 50. ^t Act. 20, 4. Eph. 6, 21. ^u 2 Tim. 4, 12. ^u Philem. 10. ^x Act. 15, 37: 19, 29: 27, 2. ^x 2 Tim. 4, 11. ^x Philem. 24. ^x **τυμένους, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι. Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν ὁ Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ, ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶ τὰ περὶ ὑμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, σὺν Ὁνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωριούσι τὰ ὧδε. Ὁ Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς· εἰς ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν· καὶ Ἰησοῦς ὁ λεγόμενος Ἰούστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. Ὁ Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δούλος Χριστοῦ,**

CHAP. IV.

5. τοὺς ἔξω. *The heathen,*
1 Thess. iv. 12.

6. ἐν χάριτι. *The same as*
ἵνα δῶ χάριν in Eph. iv. 29.

Ibid. ἅλατι ἡρτυμένους. *As salt*
is used to give a flavour to
meat, so do you season your

words with prudence, so as to
make them palatable to your
hearers.

8. Most MSS. read *ἵνα γνῶτε*
τὰ περὶ ἡμῶν.

10. συναιχμάλωτος. *See note*
at Philemon 23.

And Archard is corrected
1 Paul. to Rom. iv. 22.

πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς,
 ἵνα στήτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελή-
 13 ματι τοῦ Θεοῦ. μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ζῆλον
 πολὺν ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν
 14 Ἱεραπόλει. ^z ἀσπάζεταιται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγα- ^{z 2 Tim. 4,}
 15 πητὸς, καὶ Δημᾶς. ^a ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ^{Philem. 24.}
 ἀδελφούς, καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκ- ^{a Rom. 16,}
 16 κλησίαν· ^b καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῶν ἡ ἐπι- ^{5. 1 Cor.}
 στολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέῳ ἐκκλησίᾳ ^{16, 19.}
 ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀνα- ^{b 1 Thess.}
 17 γνῶτε· ^c καὶ εἶπατε Ἀρχίππῳ, “Βλέπε τὴν διακονίαν ^{c Philem. 2.}
 18 “ ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.” ^d Ὁ ^{d 1 Cor. 16,}
 ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε μου ^{21. 2 Thess.}
 τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν. ἀμήν. ^{3, 17.}
Heb. 13, 3.

Πρὸς Κολασσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχι-
 κού καὶ Ὀνησίμου.

12. πεπληρωμένοι. Many MSS. read *πεπληροφορημένοι*.

13. ζῆλον πολύν. Many MSS. read *πολὺν πόνον*.

14. Λουκᾶς. Some have thought that this was not the evangelist. It appears from ver. 11. that he was not *of the circumcision*.

16. Laodicea was about seven hours distant from Colossæ.

It is probable, that Tychicus landed at Ephesus, and passing through Laodicea on his way to Colossæ, left there another copy of the Epistle to the Ephesians: and that the Colossians were ordered to send for this copy, because Laodicea was so much nearer than Ephesus.

FIRST EPISTLE TO THE THESSALONIANS.

This Epistle was written A. D. 46, from Corinth, soon after Timothy had come to S. Paul from Thessalonica, iii. 6. Acts xviii. 5. S. Paul at this time appears to have been suffering some affliction, iii. 7. which was perhaps the obstinacy of the Jews in rejecting the gospel, Acts xviii. 6.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

1 ^a ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλη- ^{a Rom. 1, 7.}
σίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ ^{2 Cor. 1, 19.}
Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ^{Eph. 1, 2.}
ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. ^{1 Pet. 1, 2:}
^{5, 12.}

2 ^b Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ^{b Rom. 1, 8,}
ὑμῶν, μνείαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ^{9. Eph. 1,}
ἡμῶν ἀδιαλείπτως, μνημονεύοντες ὑμῶν τοῦ ἔργου ^{16. 2 Thess.}
^{1, 3. Phi-}
^{lipp. 1, 3.}

CHAP. I.

1. Σιλουανός. Silvanus, or Silas, is first mentioned in Acts xv. 22, when he accompanied Paul and Barnabas from Jerusalem to Antioch with the decree of the council, A. D. 46. He is called ἀνὴρ ἡγούμενος ἐν τοῖς ἀδελφοῖς, xv. 22. and προφήτης, 32. He accompanied S. Paul on his second apostolic journey, 40. was imprisoned with him at Philippi, xvi. 19, 23. and having gone from thence to Thessalonica, xvii. 1. escaped with him by night to Beræa, 10. He staid there with Timothy, when S. Paul went to Athens, 14. and afterwards joined S.

Paul at Corinth, xviii. 5.

Ibid. Τιμόθεος. See note at Acts xiv. 6. xvi. 1. When S. Paul left Beræa, he told Silas and Timothy to join him as soon as they could, xvii. 15: but he appears to have sent word to Timothy afterwards to go to Thessalonica, 1 Thess. iii. 2. He joined S. Paul afterwards at Corinth, iii. 6. Acts xviii. 5.

Ibid. ἐν Θεῷ. We find a similar expression preceded by ἁγίοις in Phil. i. 1. Col. i. 2. by ἡγιασμένοις in 1 Cor. i. 2. and by πιστοῖς in Eph. i. 1. Col. i. 2.

2. ἀδιαλείπτως is to be cou-

τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν. ^h εἰδότες, ⁴ ἀδελφοὶ ἡγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν, ⁱ ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν ⁵ λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἱοὶ ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. ^k καὶ ὑμεῖς μιμηταὶ ⁶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε ⁷

ⁱ 2 Thess.
2, 13.

ⁱ 2, 1.
1 Cor. 2, 4:
4, 20.

^k Act. 5, 41.
1 Cor. 4, 16:
11, 1.
Philipp. 3,
17. 2 Thess.
3, 9.

pled with *μνείαν* ποιούμενοι, not with *μνημονεύοντες*.

3. ἔργου τῆς πίστεως. Beza and Calovius take this for ἐνεργουμένη πίστις, *efficax fides*. Elsner understands it here and in 2 Thess. i. 11. to mean, *opus difficile, cum molestia insigni et periculo conjunctum*. See Heb. vi. 10. It probably means here, *the faith of which you have given such strong proofs*. So τοῦ κόπου τῆς ἀγάπης may mean, *the trouble which attended the exercise of your charity*; and τῆς ὑπομονῆς τῆς ἐλπίδος, *the patience with which you have manifested your hope &c.* See Rom. ii. 7.

Ibid. ἔμπροσθεν τοῦ Θεοῦ. This is probably to be coupled with *μνημονεύοντες*.

4. ὑπὸ Θεοῦ belongs to ἡγαπημένοι, not to τὴν ἐκλογὴν. See 2 Thess. ii. 13.

Ibid. τὴν ἐκλογὴν ὑμῶν, *the manner in which you were called to the gospel*, or, *the circumstances under which the gospel was preached among you*. See 2 Thess. ii. 13. and τὴν κλήσιν ὑμῶν, 1 Cor. i. 26.

5. ἐν δυνάμει, *with the working of miracles*: ἐν πνεύματι ἁγίῳ, *communicating the visible and miraculous gifts of the Holy Ghost*: ἐν πληροφορίᾳ πολλῇ, *with many things to produce your full conviction*. See Heb. vi. 11. x. 22.

Ibid. καθὼς οἴδατε. This refers to εἰδότες in ver. 4. We know the circumstances under which you received the gospel; as you also know the manner in which we conducted ourselves in preaching it: viz. with sufferings which we underwent for your sakes. See ii. 1, 2.

Ibid. The reading is probably πρὸς ὑμᾶς.

6. καὶ τοῦ Κυρίου. If this belongs to μιμηταί, it must allude to the sufferings of our Saviour: but it may perhaps be connected with τὸν λόγον.

Ibid. θλίψει. See Acts xvii. 5.

Ibid. μετὰ χαρᾶς. *With joy which was inspired by the Holy Ghost*. Though they were persecuted, yet the gifts of the Spirit, which they received, made them rejoice.

- γενέσθαι ὑμᾶς τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ
 8 Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ. ¹ἅφ' ὑμῶν γὰρ ἐξήχηται ὁ ¹Rom. 1, 8.
 λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀ-
 χαΐᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς
 τὸν Θεὸν ἐξελέλυθεν, ὥστε μὴ χρεῖαν ἡμᾶς ἔχειν λα-
 9 λεῖν τι. ^mαὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅποι- ^m1 Cor. 12,
 αν εἴσοδον ἔχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε ².
 πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ
 10 ζῶντι καὶ ἀληθινῷ, ⁿκαὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ ⁿMatt. 3,
 τῶν οὐρανῶν, ὃν ἡγείρεν ἐκ νεκρῶν, Ἰησοῦν, τὸν ρυό- <sup>7. Act. 1,
 11: 2, 24.
 μενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης. Philipp. 3,
 20. 2 Thess.
 1, 10. Apoc.
 1, 7.
 2 ^oΑὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν
 2 πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. ^pἀλλὰ καὶ προπα- ^o1, 5, 9;
 p Act. 16,
 θόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, <sup>22, &c.: 17,
 2. Philipp.
 ἐπαρρήσιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλήσαι πρὸς ^{1, 30.}
 3 ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. ^qH ^q2 Cor. 7,
 γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκα-</sup></sup>

8. This would seem to shew that some time had elapsed since S. Paul left Thessalonica. But there was much communication between Thessalonica and Corinth, two large maritime towns. See Grotius.

9. This shews that he was writing to persons who had been idolatrous Gentiles. ^{2. 14.}

Ibid. δουλεύειν. The Roman Catholics apply λατρεύειν to God, δουλεύειν to the saints. But this passage is opposed to such a distinction.

10. This may have been one of the expressions which the Thessalonians misinterpreted. See 2 Thess. ii. 1.

Ibid. τὸν ρυόμενον ἡμᾶς, who

is saving us, i. e. who has put us into that way which will save us.

CHAP. II.

1. οὐ κενὴ might mean *not without fruits*; but I should rather take it to mean *not lightly undertaken*: we did not come to Thessalonica upon a common errand.

2. ἐν Φιλίπποις. See Acts xvi. 19, &c.

Ibid. ἀγῶνι. See Col. ii. 1.

3. πλάνης, *imposture*.

Ibid. ἐξ ἀκαθαρσίας, *from motives of impurity*: perhaps in allusion to the Gnostics, whose practice was highly immoral. Hammond. Wall. See iv. 5.

- r Gal. 1, 10: *θαρσίας, οὔτε ἐν δόλῳ· ἡ ἀλλὰ καθὼς δεδοκιμάσμεθα* 4
 2, 7. 1 Tim. 1, 11, 12. *ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λα-*
 Tit. 1, 3. *λοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ*
 s Act. 20, τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. *Ἐοὔτε γάρ ποτε* 5
 33. 2 Cor. 2, 17: 4, 2: *ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε· οὔτε*
 7, 2: 12, 17. *ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς· ὅτε ζητοῦν-* 6
 t Joh. 5, 41, *τες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλ-*
 44: 12, 43. *λων, δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστο-*
 2 Thess. 3, 8, 9. *λοι· ἡ ἀλλ' ἐγενήθημεν ἡπιοὶ ἐν μέσῳ ὑμῶν, ὡς ἀν* 7
 u 1 Cor. 2, 3. 2 Cor. 10, 1, 2, 10, 11. *τροφὸς θάληπῃ τὰ ἑαυτῆς τέκνα. ὅτως ἰμειρόμενοι* 8
 x 2 Cor. 12, 15. *ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγ-*
 γέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι
 y Act. 18, 3: *ἀγαπητοὶ ἡμῖν γεγέννησθε. ἡ μνημονεύετε γὰρ, ἀδελ-* 9
 20, 34. *φοὶ, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς γὰρ καὶ*
 1 Cor. 4, 12. *ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑ-*
 2 Cor. 11, 9: *μῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ.*
 12, 13. *ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ* 10
 2 Thess. 3, 8. *ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, καθάπερ* 11
οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ,
 z Eph. 4, 1. *παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι, ἡ καὶ μαρ-* 12
 Philipp. 1, 27. Col. 1, 10.

3. ἐν δόλῳ, by corruption of the truth. See 2 Cor. xii. 16.

4. πιστευθῆναι εὐαγγέλιον, to be entrusted with the preaching of the gospel, as in Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7. 1 Tim. i. 11. Titus i. 3.

5. ἐν λόγῳ κολακείας, not under a charge or accusation of flattery, as Heinsius, Hammond, Le Clerc: but the whole sentence means we never made use of flattering words. Wolfius. So ἐν λόγῳ ἀληθείας, 2 Cor. vi. 7.

Ibid. ἐν προφάσει πλεονεξίας,

with some pretence which covered our avaricious views.

6. ἐν βάρει εἶναι might seem to mean to be burthensome, as ἐπιβαρῆσαι in v. 9. and in 2 Cor. xi. 9. but βάρος probably means in this place the weight and authority of an apostle: it is opposed to ἡπιοὶ in ver. 7. Beza, Wolfius. So βαρεῖα in 2 Cor. x. 10. See v. 9. ἐπιβαρῆσαι

7. ἡπιοὶ. The reading is probably νήπιοι.

8. ἰμειρόμενοι. All the best MSS. read ὁμειρόμενοι.

- τυρούμενοι εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἐαυτοῦ βασιλείαν καὶ
 13 δόξαν. ^a Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ^a Gal. 4, 14. ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθὼς ἐστὶν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται
 14 ἐν ὑμῖν τοῖς πιστεύουσιν. ^b Ὑμεῖς γὰρ μιμηταὶ ἐγενή- ^b Act. 17, 5, 13. θητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὓσων ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι ταῦτα ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ ἀν-
 15 τοῖς ὑπὸ τῶν Ἰουδαίων, ^c τῶν καὶ τὸν Κύριον ἀποκτείναντων ^c Matt. 23, 34, 37. Act. 7, 52. ἰησοῦν καὶ τοὺς ἰδίους προφῆτας, καὶ ὑμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀν-
 16 θρώποις ἐναντίων, ^d κωλύνοντων ἡμᾶς τοῖς ἔθνεσι λα- ^d Matt. 23, 32. Act. 13, 50: 14, 5, 19: 17, 5, 13: 18, 12: 19, 9: 22, 21, 22. λῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε· ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.
 17 Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ
 18 ἐπιθυμίᾳ. ^e διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ ^e Rom. 1, 13: 15, 22.

13. λόγον ἀκοῆς is the same as λόγον ἀκούμενον; so that the whole is equivalent to παραλαβόντες τὸν λόγον τοῦ Θεοῦ ἀκοῇ παρ' ἡμῶν, when you heard us preaching the word of God, ἐδέξασθε, you not only listened to it, but received it. Raphael. See Heb. iv. 2.

Ibid. ἐνεργεῖται. Shews itself by actual proof, i. e. by the Spirit.

14. συμφυλετῶν. This shews that the converts at Thessalo-

nica were molested by the Gentile inhabitants.

15. ἰδίους is probably an interpolation.

Ibid. ἐκδιωξάντων. See Acts xvii. 10.

Ibid. πᾶσιν ἀνθρώποις ἐναντίων. This agrees with what Tacitus says of the Jews, "adversus omnes alios hostile odium." Hist. V. 5.

16. εἰς τέλος, probably omnino. See Luke xviii. 5.

18. ἐγὼ μὲν Παῦλος. S. Paul

ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐ-
 είρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ
 6 κόπος ἡμῶν. ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς
 ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ
 τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν
 πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς
 7 ὑμᾶς, διὰ τοῦτο παρεκλήθημεν, ἀδελφοὶ, ἐφ' ὑμῖν, ἐπὶ
 πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν
 8 πίστεως· ὅτι νῦν ζῶμεν, εἰ ἂν ὑμεῖς στήκητε ἐν Κυρίῳ.
 9 τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦ-
 ναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς
 10 ἔμπροσθεν τοῦ Θεοῦ ἡμῶν; ^k νυκτὸς καὶ ἡμέρας ὑπὲρ ^k Rom. 1,
 ἐκ περισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, ^{10, 11: 15,}
 καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν.
 11 Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ Κύριος ἡμῶν
 Ἰησοῦς Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς
 12 ὑμᾶς· ¹ ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι ^{1 5, 15.}
 τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ
 13 ἡμεῖς εἰς ὑμᾶς, ^m εἰς τὸ στηρίζαι ὑμῶν τὰς καρδίας ^{m 5, 23.}
 ἀμέμπτους ἐν ἀγιωσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ ^{1 Cor. 1, 8.}
 πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰη- ^{Philipp. 1,}
 σοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ. ^{10.}

4 ⁿ ΤΟ λοιπὸν οὖν, ἀδελφοὶ, ἐρωτῶμεν ὑμᾶς καὶ ^{n 2, 12.}
^{Philipp. 1,}

6. Compare Acts xviii. 5.

7. θλίψει, probably the op-
 position of the Jews, and his re-
 luctant abandonment of them.
 See Acts xviii. 6.

9. ἔμπροσθεν τοῦ Θεοῦ ἡμῶν
 is sometimes coupled with δεό-
 μενοι.

11. From κατευθύναι being in
 the singular, Athanasius draws
 an argument for the unity of

the Father and the Son. Vol. I. ^{27.}
 p. 561, 976. See 2 Thess. ii.
 16, 17.

12. περισσεύσαι, *make to a-
 bound*, as in 2 Cor. ix. 8. Eph.
 i. 8.

13. ἁγίων. Macknight renders
 it *angels*, and at 2 Thess. i. 10.

CHAP. IV.

1. Τὸ λοιπόν. The article is
 perhaps to be expunged.

παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισσεύητε μᾶλλον· οἷδατε γὰρ τίνος παρ-
2 αγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. τοῦτο 3 γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχε-
σθαι ὑμᾶς ἀπὸ τῆς πορνείας, εἰδέναι ἕκαστον ὑμῶν 4

^p Eph. 4,
17, 18.

τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, ^p μὴ 5 ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰ-

^q 1 Cor. 6, 8.

δότα τὸν Θεόν· ^q τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν 6 ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἕκδικος ὁ

Κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν

^r Levit. 11, ^r ὑμῖν καὶ διεμαρτυράμεθα. ^r οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ 7

44: 19, 2.

^s Joh. 17, 19.

Θεὸς ἐπὶ ἀκαθαρσία, ἀλλ' ἐν ἁγιασμῷ. ^s τοιγαροῦν 8

^s Luc. 10,

16.

ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.

^t Lev. 19,

18. Matt.

22, 39.

Joh. 6, 45:

13, 34.

Eph. 5, 2.

1 Pet. 4, 8.

1 Joh. 3, 11,

23: 4, 21.

^t Περὶ δὲ τῆς φιλαδελφίας, οὐ χρεῖαν ἔχετε γρά- 9

φειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ

ἀγαπᾶν ἀλλήλους· καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας 10

1. ἀρέσκειν Θεῷ. We are here perhaps to insert καθὼς καὶ περιπατεῖτε.

Ibid. ἵνα περισσεύητε μᾶλλον is to be coupled with ἐρωτῶμεν.

3. For this is the will of God, and this is the meaning of your sanctification: the Holy Ghost was given you at your baptism, that you might obey his suggestions, and abstain from evil.

4. σκεῦος has been interpreted *wife* by Augustin and Heinsius: but it more probably means *a body*. Theodoret, Theophylact, Salmasius, Wolfius.

Ibid. τιμῇ. A person *dishonours* his body by fornication.

See 1 Cor. vi. 15—20.

6. ἐν τῷ πράγματι, *in this matter*, viz. of fornication: others take τῷ for τινί. See 2 Cor. vii. 11.

7. ἐπὶ ἀκαθαρσία. *To live uncleanly*, as ἐπὶ ἔργοις ἀγαθοῖς, Eph. ii. 10.

Ibid. ἀλλ' ἐν ἁγιασμῷ, *but in a state of sanctification*, with thoughts which had been rendered holy by the Spirit.

8. τοιγαροῦν, in consequence therefore of our having once had these holy thoughts given us by God.

Ibid. δόντα. The reading is probably δίδοντα, and ὑμᾶς for ἡμᾶς.

- τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακα-
 11 λουῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, ^u καὶ ^u Act. 20,
 φιλοτιμείσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ^{34.} Eph. 4,
 ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρ-
 12 ἡγγείλαμεν· ἵνα περιπατῇτε εὐσχημόνως πρὸς τοὺς
 ἔξω, καὶ μηδενὸς χρεῖαν ἔχητε.
 13 ΟΥ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ
 14 μὴ ἔχοντες ἐλπίδα. ^y εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ^y 1 Cor. 15,
 ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέν-
 15 τας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. τοῦτο γὰρ ὑμῖν
 λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες, οἱ περι-
 λειπόμενοι, εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ
 16 φθάσωμεν τοὺς κοιμηθέντας· ^a ὅτι αὐτὸς ὁ Κύριος ἐν ^a Matt. 24,
 κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι ^{31.} 1 Cor.
 Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χρι- ^{15, 51, 52.}
 7.

13. θελω. The reading is probably *θέλωμεν*.

Ibid. The Thessalonians seem to have expected, that Christ was coming shortly to erect a kingdom, of which all believers would be members: they therefore grieved for the dead, as if they had been deprived of this privilege.

14. διὰ τοῦ Ἰησοῦ probably belongs to ἄξει; if it was coupled with *κοιμηθέντας*, it should be διὰ τὸν Ἰησοῦν. See 2 Cor. iv. 14.

15. ἡμεῖς. S. Paul frequently uses this expression, or ἐγώ, when he means to speak of all Christians, or all men. See Rom. iii. 8. vii. 8—II. 1 Cor. x. 30. Gal. ii. 4. Eph. i. 4. Tit.

iii. 3. In 2 Cor. iv. 14. he says ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, which shews that he could not mean literally to include himself among the people who will be *alive* at the last day.

Ibid. *περιλειπόμενοι*. I have put a comma after this word, see ver. 17. I doubt whether *περιλειπόμενοι εἰς τὴν παρουσίαν* could mean *left to the coming*. For *φθάνει* following a noun with the preposition *εἰς*, see Rom. ix. 31. I conceive it to mean, *those who are alive at the last day will not enter into the presence of the Lord before those who have died*.

16. οἱ νεκροὶ κ.τ.λ. Not, *those who have died in Christ shall be the first to rise*: but, the resur-

^b Joh. 12, 26: 14, 3: 17, 24. *στῶ ἀναστήσονται πρῶτον, ^b ἔπειτα ἡμεῖς οἱ ζῶντες, 17 οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα, καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα. ὥστε παρακαλεῖτε ἀλ- 18 λήλους ἐν τοῖς λόγοις τούτοις.*

^c Matt. 24, 3, 36. ^c Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ 5
^d Matt. 24, 42, 43. ^d αὐτοὶ γὰρ ἀκριβῶς 2
^{Marc. 13, 34, 35.} οἶδατε, ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὐ-
^{2 Pet. 3, 10.} τως ἔρχεται. ^e ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφά- 3
^{Apoc. 3, 3: 16, 15.} λεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὁ λεθρος, ὥσπερ
^e Luc. 21, 34, 35. ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃσιν.
^f Eph. 5, 8. ^f ὑμεῖς δὲ, ἀδελφοὶ, οὐκ ἐστὲ ἐν σκοτει, ἵνα ἡ ἡμέρα 4
^g Luc. 16, 8. ^g ὑμᾶς ὡς κλέπτῃς καταλάβῃ. ^g πάντες ὑμεῖς υἱοὶ φω- 5
^{Rom. 13, 12.} τὸς ἐστε καὶ υἱοὶ ἡμέρας. οὐκ ἐσμὲν νυκτὸς οὐδὲ
^{Eph. 5, 8.} σκοτούς. ^h Ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοι- 6
^h Matt. 24, 42: 25, 13. ^h ποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. ⁱ οἱ γὰρ καθ- 7
^{Rom. 13, 11, 12.} εὔδοντες, νυκτὸς καθεύδουσι. καὶ οἱ μεθυσκόμενοι,
^{1 Cor. 15, 34.} νυκτὸς μεθύουσιν. ^k ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, 8
^{14. 1 Pet. 5, 8.} ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περι-
ⁱ Rom. 13, 13. κεφαλαίαν ἐλπίδα σωτηρίας. ^l ὅτι οὐκ ἔθετο ἡμᾶς ὁ 9
^k Esa. 59, 17. Rom. 13, 12. Θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας, διὰ
^{Eph. 6, 14, &c.}

rection of the dead shall take place first, and then the living shall be caught up &c.

CHAP. V.

3. ὅταν λέγωσιν, *while men are saying, Peace &c.* then the thief comes.

4. These people suffer from the sudden coming of the thief, because they are in the dark: but the day of the Lord, although it will come suddenly, ought not to take you by surprise, because you are not in

the dark.

5. Read πάντες γὰρ ὑμεῖς.

6. γρηγορῶμεν. This is probably a new metaphor, from soldiers keeping guard at night: the same idea is continued in ver. 8.

8. Compare Eph. vi. 15, 17.

9. For God has placed us in a state, in which we are not exposed inevitably to his anger, but in which we may obtain salvation.

- 10 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ^m τοῦ ἀποθανόντος ^m Rom. 14, 8, 9. 2 Cor. 5, 15.
 ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορώμεν, εἴτε καθεύδωμεν,
 11 ἅμα σὺν αὐτῷ ζήσωμεν. διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.
 12 ⁿ ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς ⁿ Rom. 15, 27. 1 Cor. 9, 11. Gal. 6, 6. Philipp. 2, 29. 1 Tim. 5, 17. Heb. 13, 7, 17.
 κοπιῶντας ἐν ὑμῖν, καὶ προῖσταμένους ὑμῶν ἐν Κυ-
 13 ρίῳ, καὶ νουθετοῦντας ὑμᾶς, καὶ ἡγείσθαι αὐτοὺς ὑπὲρ ^o Rom. 14, 1. Gal. 6, 1. 2 Thess. 3, 6, 11, 12.
 ἐκ περισσοῦ ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν· εἰρηνεύετε
 14 ἐν ἑαυτοῖς. ^o Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, νουθε-
 τεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους,
 ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.
 15 ^p Ὅρατε μή τις κακὸν ἀντὶ κακοῦ τιλὶ ἀποδῶ· ἀλλὰ ^p Lev. 19, 18. Prov. 17, 13. 20, 22: 24, 29. Matt. 5, 39. Rom. 12, 17. 1 Cor. 6, 7. Gal. 6, 10. 1 Pet. 3, 9.
 πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς
 16 πάντας. ^q πάντοτε χαίρετε. ^r ἀδιαλείπτως προσεύ-
 17 χεσθε. ^s ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα
 18 Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. ^t τὸ πνεῦμα μὴ
 19 σβέννυτε· προφητείας μὴ ἐξουθενεῖτε. ^u πάντα δοκι-
 20 μάζετε· τὸ καλὸν κατέχετε, ^x ἀπὸ παντὸς εἵδους πονη-

10. γρηγορώμεν and καθεύδω-
 μεν seem to be used here in a
 different sense from the late
 metaphor, and to mean, *whether*
we continue alive, or whether
we die.

13. ἡγείσθαι is said to mean,
 to look up to, to esteem: but I
 cannot see how it can bear
 that meaning. I should render
 it, and to think that they are
 more particularly objects of your
 love and charity. See Beza, and
 Phil. ii. 3.

14. ἀντέχεσθε. As προσλαμ-
 βάνεσθε in Rom. xiv. 1.

16. πάντοτε χαίρετε, *be cheer-
 ful at all times.*

19. σβέννυτε. There is the
 same metaphor in 2 Tim. i. 6.
 ἀναξωπυρεῖν τὸ χάρισμα τοῦ θεοῦ,
 and in Rom. xii. 11. Allusion
 may perhaps be intended to
 the fiery descent of the Spirit.

20. προφητείας μὴ ἐξουθενεῖτε.
 It may mean, *If any pretend to
 the gifts of the Spirit, do not
 treat it as nothing, but πάντα δο-
 κιμάζετε, try whether their pre-
 tensions are true.* Or as Benson
 interprets it, *Do not count pro-
 phesy less than other spiritual
 gifts.* See 1 Cor. xiv. 1, 3, 4, 5.
 The reading is probably πάντα
 δὲ δοκιμάζετε.

22. εἵδους. Our version ren-

^{γ 3, 13.}
^{1 Cor. 1, 8.} ροῦ ἀπέχεσθε. ^γ Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιά- ²³
 σαι ὑμᾶς ὀλοτελεῖς· καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα
 καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ
^{2 1 Cor. 1, 9;} τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. ² πιστὸς ²⁴
^{10, 13.}
^{2 Thess. 3,} ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.
^{3.}
^{a Rom. 16,} Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν. ^a ἀσπάσασθε ²⁵
^{16. 1 Cor.} τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἀγίῳ. ^b ὀρκίζω ²⁶
^{16, 20.} ^{2 Cor. 13,} ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι
^{12. 1 Pet. 5,} τοῖς ἀγίοις ἀδελφοῖς. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰη- ²⁸
^{14.} σοῦ Χριστοῦ μεθ' ὑμῶν. ἀμήν.
^{b Col. 4, 16.}

Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.

ders it *appearance*: but perhaps it only means *sort*, or *kind*. Theophylact, Benson.

23. πνεῦμα and ψυχὴ are opposed to each other in 1 Cor. ii. 14. xv. 44. Jude 19. For the meaning of πνεῦμα and ψυχὴ see 1 Cor. ii. 14.

26. φιλήματι. See Fesselius, *Adv. Sacr.* III. 7. p. 283. and Wolfius ad Rom. xvi. 16.

27. Macknight infers from this verse that the Epistle was sent to the elders. Ἀγίοις is probably an interpolation.

SECOND EPISTLE TO THE THESSALONIANS.

This Epistle was written a few months after the former, probably in the year 47, while S. Paul was at Corinth. Acts xviii. 11. Sufficient time had elapsed for S. Paul to hear of the reception of his former Epistle.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

^a 1 Thess. 1, 1. **ΠΑΥΛΟΣ** καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλη-
σίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ
^b 1 Cor. 1, 3. Ἰησοῦ Χριστῷ· ^b χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ ²
¹ Pet. 1, 2. πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
^c Eph. 1, 15. ^c Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ³
^d 2 Cor. 7, 14: 9, 2. ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπερανξάνει ἡ
¹ Thess. 1, 2. πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου
^d 2 Cor. 7, 14: 9, 2. πάντων ὑμῶν εἰς ἀλλήλους· ^d ὥστε ἡμᾶς αὐτοὺς ἐν ⁴
¹ Thess. 2, 19. ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ
τῆς ὑπομονῆς ὑμῶν καὶ πίστεως, ἐν πᾶσι τοῖς διω-
^e Philipp. 1, 28. 1 Thess. 2, 14. γμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, ^e ἔνδειγμα ⁵
τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι
ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε·
εἴπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ⁶
^f 1 Thess. 4, 16. ὑμᾶς θλίψιν, ^f καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ⁷

CHAP. I.

5. ἔνδειγμα, which will be a proof hereafter, that God rewards all persons according to their works.

Ibid. εἰς τὸ κατ. This is con-

nected with αἷς ἀνέχεσθε, which ye suffer, that ye may be found worthy of the kingdom of God.

6. εἴπερ for ἐπεὶ. Chrysost. Wolf.

ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐ-
 8 ρανοῦ, μετ' ἀγγέλων δυνάμεως αὐτοῦ, ⁸ ἐν πυρὶ φλο- ⁸ Rom. 2,
 γος, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεόν, καὶ τοῖς ⁸ 2 Pet. 3,
 μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰη-
 9 σοῦ Χριστοῦ· ¹⁰ οἵτινες δίκην τίσουσιν, ὅλεθρον αἰώνι- ¹⁰ h Esa. 2, 19.
 ον, ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης
 10 τῆς ἰσχύος αὐτοῦ, ¹¹ ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ¹¹ i Act. 1, 11.
 ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύ- ¹¹ 1 Thess. 1,
 ουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν ¹⁰ Apoc. 1,
 11 τῇ ἡμέρᾳ ἐκείνῃ. εἰς ὃ καὶ προσευχόμεθα πάντοτε
 περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὃ Θεὸς
 ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ
 12 ἔργον πίστεως ἐν δυνάμει· ὅπως ἐνδοξασθῇ τὸ ὄνομα
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς
 ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου
 Ἰησοῦ Χριστοῦ.

8. ἐν πυρὶ φλογός is connected by Macknight, as in our version, with διδόντος ἐκδίκησιν. The reading is perhaps φλογὶ πυρός.

10. πιστεύουσιν. The reading is probably πιστεύασιν.

Ibid. ὅτι ἐπιστεύθη—ἐφ' ὑμᾶς. These words seem to be inserted on account of πᾶσι τοῖς πιστεύουσιν, which goes before. S. Paul having said that Christ, at his second coming, would be an object of admiration to all believers, applies this in his own mind especially to the Thessalonians; and he means to say, Among these believers you will be included, *because you received the gospel when we preached it among you.* Ἐν τῇ ἡμέρᾳ ἐκείνῃ is connected with

θαυμασθῆναι.

11. εὐδοκίαν ἀγαθωσύνης is taken for the goodness of God by Benson, Wolfius, and Macknight: but as ἔργον πίστεως must relate to the Thessalonians, I should agree with Schmidius in referring ἀγαθωσύνης also to them. The whole means, *that our God may make your future conduct to be worthy of the gospel to which you are called, and may give full effect to every good intention, and to the proofs which you give of your faith, by the power of his grace.*

12. τοῦ Θεοῦ ἡμῶν. These words may be rendered, *of our God and Lord Jesus Christ.* See Titus ii. 13.

ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν

ⁿ Jer. 29, 8. ἐπισυναγωγῆς ἐπ' αὐτὸν, ⁿ εἰς τὸ μὴ ταχέως σαλευ- ²
Matt. 24, 4.

Ephes. 5, 6. θῆναι ὑμᾶς ἀπὸ τοῦ νοός, μήτε θροεῖσθαι, μήτε διὰ
Col. 2, 18.

¹ Joh. 4, 1. πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς, ὡς
δι' ἡμῶν, ὥς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ.

^o Matt. 24, ^o Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον ὅτι, ³
23. Ephes.

5, 6. ¹ Tim. εἰ μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ

4, 1. ¹ Joh.
2, 18. Apoc.

13, 11.

CHAP. II.

1. ὑπὲρ τῆς παρουσίας. I take
ὑπὲρ for concerning, as in i. 4.
Rom. ix. 27. 2 Cor. i. 8. viii.
23, 24. Some expressions concerning
the second coming of Christ in S. Paul's first Epistle
had been mistaken. See 1 Thess.
i. 10. ii. 19. iii. 13. iv. 15. v. 23.

Ibid. ἐπισυναγωγῆς. This alludes to what S. Paul had said of the living at the day of judgment being caught up to be with Christ, 1 Thess. iv. 17. v. 10.

2. ἀπὸ τοῦ νοός. From your better mind, or, from the real meaning of my words.

Ibid. διὰ πνεύματος, by a person pretending to inspiration. See 1 John iv. 1.

Ibid. διὰ λόγου. Raphael connects this, as well as δι' ἐπιστολῆς, with ὡς δι' ἡμῶν. See ver. 15. Acts xv. 27. Persons might either have quoted words spoken by S. Paul at Thessalonica, or might have pretended to have heard them from him at Corinth.

Ibid. ὡς ὅτι ἐνέστηκεν. The phrase ὡς ὅτι is used by Isocrates, κατηγοροῦν δὲ αὐτοῦ, ὡς

ὅτι καὶ δαιμόνια εἰσφέρει. De laud. Busir. p. 433. See 2 Cor. v. 19. The Thessalonians seem to have thought that Christ would soon come to erect a kingdom, and that all believers would be members of it: they therefore grieved over the dead, (1 Thess. iv. 13.) as if they had been deprived of this privilege.

3. κατὰ μηδένα τρόπον ὅτι, in no manner whatever: ὅτι will bear that meaning.

Ibid. ἡ ἀποστασία. This same falling away seems to be mentioned in 1 Tim. iv. 1. and I conceive it to allude to the Gnostic heresies. Toward the end of the first century, and still more after the death of the apostles, many Christians began to fall away to the Gnostics. S. Paul had often mentioned this as a severe time of trial; and he now says, Let no person deceive you to think that you are more fortunate than those who have died: you must not say this, until the time of the apostasy is come, and you have shewn whether you stand that trial or no.

- 4 ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὃ ὃ^p Dan. 11,
ἀντικείμενος, καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον³⁶
Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ
ὡς Θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστι Θεός.
5 οὐ μνημονεύετε, ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον
6 ὑμῖν; καὶ νῦν τὸ κατέχον οἶδατε, εἰς τὸ ἀποκαλυ-
7 φθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. ^q τὸ γὰρ μυστή-^q Act. 20,
ριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων²⁹.

3. ὁ ἄνθρωπος τῆς ἁμαρτίας. All these terms are in the singular number, though they refer to many persons. This does not mean any particular *man of sin*, but *sinful persons*, such as the Gnostics are known to have been.

Ibid. ὁ υἱὸς τῆς ἀπωλείας. This is applied to Judas in John xvii. 12. and means *a person devoted to destruction*. This is the meaning of υἱὸς in Matt. xiii. 38. xxiii. 15. Luke x. 6. xvi. 8. xv. 36. 1 Thess. v. 5. S. Peter speaks of αἰρέσεις ἀπωλείας in 2 Pet. ii. 1, where he is probably speaking of the Gnostic heresies.

4. ὁ ἀντικείμενος is perhaps to be taken by itself, and means *the adversary*: these persons were to be *enemies* of the gospel.

Ibid. ὑπεραιρόμενος κ.τ.λ. These persons were to arrogate to themselves honour above what had been paid to any object of worship. Σέβασμα is used for an object of false worship in Wisdom xiv. 20. Acts xvii. 23. Ἐπὶ πάντα might be *above all*, or *against all*.

Ibid. τὸν ναὸν τοῦ Θεοῦ is taken

for *the church*, i. e. the body of believers, by all the old commentators, Chrysostom, Theodoret, Augustin, Theophylact. See Suicer v. ναός. It has this sense in 1 Cor. iii. 16. 2 Cor. vi. 16. 1 Tim. iii. 15.

Ibid. ὡς Θεόν. These words ought perhaps to be expunged, and then the sentence may mean, that the Gnostics would introduce themselves into the church, and represent themselves as divine.

6. τὸ κατέχον, *that which hindereth*. S. Paul probably meant himself and the other apostles, during whose lifetime the Gnostics did not so fully discover themselves; nor did the open apostasy of the Christians take place till the apostles were gone.

7. τὸ μυστήριον τῆς ἀνομίας. This perhaps merely means, *this strange and unaccountable wickedness*. Josephus says, καὶ τὸν Ἀντιπάτρου βιδὸν οὐκ ἂν ἁμαρτοὶ τις εἰπὼν κακίας μυστήριον. *De Bel. Jud.* p. 115. It seems to have been a proverbial expression, answering to ours of *a monster of iniquity*.

Ibid. ὁ κατέχων, sc. ἔστι. *The*

^r Job. 4, 9. ἄρτι, ἕως ἐκ μέσου γένηται. ^r καὶ τότε ἀποκαλυφθή- 8
^{Esa.} 11, 4. σεται ὁ ἄνομος, ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι
^{Apoc.} 19, 15, 20, 21. τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ
^s Deut. 13, 1, &c. τῆς παρουσίας αὐτοῦ. ^s οὐδ' ἐστὶν ἡ παρουσία κατ' ἣ
^{Matt.} 24, 24. ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις
^{Joh.} 8, 41. καὶ τέρασι ψεύδους, ^t καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, ¹⁰
² Cor. 4, 4. ἐν τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀλη-
^{13, 13, &c.} 2 Cor. 2, 13, 13, &c. θείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς. ^u καὶ διὰ ¹¹
^{15: 4, 3.} 15: 4, 3. τοῦτο πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ
^u Rom. 1, 24, &c. πιστεῦσαι αὐτοὺς τῷ ψεύδει. ἵνα κριθῶσι πάντες οἱ ¹²
¹ Tim. 4, 1. μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν
^x 1, 3. τῇ ἀδικίᾳ. ^x Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ ¹³
¹ Thess. 1, 4. Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ
 Κυρίου, ὅτι εἴλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτη-
 ρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας, εἰς ¹⁴
 ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περι-

monstrous wickedness of the Gnostics is already in action; but there are causes which will hinder it from shewing itself openly until this hinderance is removed. 'Ο κατέχων (ἐστι). There is that which hindereth.

8. ὁ ἄνομος. Still the singular for the plural: *then these wicked persons will shew themselves openly.*

9. The false miracles of the Gnostics are here intended.

10. ἐν τοῖς. The preposition is perhaps to be expunged. Ἀπολλυμένοις is opposed to σωζομένοις in 2 Cor. ii. 15. as it is here to σωθῆναι.

Ibid. ἀνθ' ὧν, because. See Luke i. 20. Τὴν ἀγάπην τῆς ἀληθείας may perhaps mean, the

true love, i. e. God's love to man in the scheme of redemption; as τέρασι ψεύδους mean false wonders.

11. πέμψει. The reading is probably πέμπει.

13. ἀπ' ἀρχῆς from the beginning of the world. See Eph. i. 4. The scheme of redemption had been arranged by God from the beginning. See Matt. xix. 4.

Ibid. εἰς σωτηρίαν. God hath chosen you to be saved by being sanctified by the Spirit, and by believing in the truth: i. e. ye are sanctified by the Spirit, and continue to believe the gospel; and therefore ye will obtain the salvation which God ordained from the beginning. Compare 1 Pet. i. 2.

ποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

15 ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παρα-^{ν 3, 6.}
δόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστο-

16 λῆς ἡμῶν. αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς,
καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ
δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χά-

17 ριτι, ² παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίζαι ^{2 1 Thess. 3,}
ὑμᾶς ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ. ^{13.}

3 ^α ΤΟ λοιπὸν, προσεύχεσθε, ἀδελφοί περὶ ἡμῶν, ^{a Matt. 9,}
ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται καθὼς ^{38. Eph. 6,}
καὶ πρὸς ὑμᾶς, ^b καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων ^{19. Col. 4,}
καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. ^{3.}

3 ^ε πιστὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίζει ὑμᾶς καὶ ^{c Joh. 17,}
4 φυλάξει ἀπὸ τοῦ πονηροῦ. ^d πεποιθήμεν δὲ ἐν Κυρίῳ ^{15. 1 Cor.}
ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ^{1, 9: 10, 13,}
5 ποιήσετε. ὁ δὲ Κύριος κατευθύνει ὑμῶν τὰς καρδίας ^{1 Thess. 5,}
εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ ^{24.}

Χριστοῦ.

6 ^ε Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ ^{e ver. 14, 15.}
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ ^{Rom. 16,}
παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ ^{17. 1 Cor.}
^{5, 11, 13,}
^{1 Thess. 4,}
^{11: 5, 14.}
^{Tit. 3, 10.}
^{2 Joh. 10.}

16. The reading is probably
καὶ Θεὸς ὁ πατήρ.

17. ὑμᾶς after στηρίζαι is per-
haps to be omitted.

CHAP. III.

2. ῥυσθῶμεν. This may al-
lude to the violence of the
Jews, Acts xviii. 13.

3. τοῦ πονηροῦ may mean *the*
evil one, as in Matt. vi. 13. xiii.
19, 38. Eph. vi. 16.

5. εἰς τὴν ἀγάπην κ.τ.λ. Mac-

VOL. II.

knight takes this to mean, *to*
imitate the love of God towards
man, and the patience of Christ.
But I should rather interpret
it, *that you may love God, and*
continue to shew patiently your
faith in Christ. For this sense
of ὑπομονή, see 1 Thess. i. 3.
Titus ii. 2.

6. στέλλεσθαι is *velum con-*
trahere, to sail cautiously, to
avoid.

R

^f 1 Cor. 4, τὴν παράδοσιν ἣν παρέλαβε παρ' ἡμῶν. ^f αὐτοὶ γὰρ 7
^{16: 11, 1.}
¹ Thess. 1, οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἡτακτήσαμεν
^{6: 2, 10: 4,}
^{11.} ἐν ὑμῖν, ^ε οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, 8
^ε Act. 18, 3, ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζό-
^{20, 34.}
¹ Cor. 4, 12, μενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν. ^h οὐχ ὅτι 9
² Cor. 11, 9, ^{12, 13.}
¹ Thess. 2, οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν
^{9.}
^h Matt. 10, ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. ⁱ καὶ γὰρ ὅτε ἦμεν πρὸς 10
^{10. 1} Cor. ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει
^{4, 16: 9, 4,}
^{6: 11, 1.} ἐργάζεσθαι, μηδὲ ἐσθιέτω. ἀκούομεν γάρ τινας περι- 11
¹ Thess. 1, ^{6: 2, 6.}
^{Philipp. 3,} πατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ
^{17. 1} Tim. ^{5, 18.} περιεργαζομένους. ^k τοῖς δὲ τοιούτοις παραγγέλλομεν 12
ⁱ Gen. 3, 19, καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
^k Eph. 4, ^{28. 1} Thess. στοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρ-
^{4, 11.}
¹ Gal. 6, 9, τον ἐσθίωσιν. ^l ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκακήσητέ 13
^m ver. 6, καλοποιοῦντες. ^m εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ 14
^{Matt. 18,}
^{17. 1} Cor. ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε· καὶ μὴ
^{5, 9, 11.} συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπῇ· καὶ μὴ ὡς ἐχθρὸν 15
ⁿ Rom. 15, ἡγείσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. ⁿ αὐτὸς δὲ ὁ 16
^{33: 16, 20.}
¹ Cor. 14, Κύριος τῆς εἰρήνης δφέη ὑμῖν τὴν εἰρήνην διὰ παντὸς
^{33. 2} Cor. ἐν παντὶ τρόπῳ· ὁ Κύριος μετὰ πάντων ὑμῶν.
^{13, 11.}
^{Philipp. 4,} ^{9. 1} Thess. ^o Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶ ση- 17
^{5, 23.}
^o 1 Cor. 16, ^{21. Col. 4,} μείον ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω· ἡ χάρις τοῦ 18
^{18.}

6. παρέλαβε. The reading is probably παρελάβετε.

11. περιεργαζομένους. Not doing any thing for themselves, but busying themselves about other persons' affairs. Demosthenes has ἐξ ὧν ἐργάζη καὶ περιεργάζη in this sense, Philipp. IV. p. 150.

12. The reading is probably παρακαλοῦμεν ἐν Κυρίῳ I. X.

14. διὰ τῆς ἐπιστολῆς, this has been connected with σημειοῦσθε, signify that man to me by letter: but I should rather connect it with what goes before, and σημειοῦσθε means, mark that man, keep your eye on him. In Rom. xvi. 17. it is σκοπεῖν.

17. οὕτω γράφω. The part, which S. Paul wrote with his own hand, began with these

Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθη-
νῶν.

words, and then followed ἡ χά-
ρις κ.τ.λ. which is the conclu-
sion of all his Epistles, and was
probably always written with

his own hand. This might have
been added through the fear
of a counterfeit Epistle: see
ii. 2.

FIRST EPISTLE TO TIMOTHY.

I suppose this Epistle to have been written soon after S. Paul left Ephesus in 52 : (see Acts xx. 1.) perhaps from Troas. At the beginning of the year he had sent Timothy to Corinth, intending him to return before his own departure : (Acts xix. 22. 1 Cor. iv. 17. xvi. 10, 11.) but Timothy reached Ephesus either after S. Paul had left it, or but a short time before : and since S. Paul committed the church at Ephesus to Timothy, he sent this letter with instructions.

For a Life of Timothy, see *Acta Sanctorum*, Jan. 24. Cave, Tillemont.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

- 1 ^a ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπι- ^a Act. 9, 15.
ταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ Κυρίου Ἰησοῦ Χρι- ^{Col. 1. 27.}
2 στοῦ τῆς ἐλπίδος ἡμῶν, ^b Τιμοθέω γνησίῳ τέκνῳ ἐν ^b Act. 16,
πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν ^{1. 1 Cor.}
3 καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν. ^c Καθὼς παρ- ^{1 Thess. 3,}
εκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς ^{2. Gal. 1,}
Μακεδονίαν, ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκα- ^{3. 1 Pet. 1,}
4 λεῖν, ^d μηδὲ προσεχειν μύθοις καὶ γενεαλογίαις ἀπε- ^{2.}
^c Act. 20,
^{1, 3. Gal. 1,}
^{6, 7.}
^d 4, 7: 6, 4,
^{20. 2 Tim.}
^{2, 16. Titus}
^{1, 14: 3, 9.}

CHAP. I.

1. ἐπιταγὴν. Macknight understands *the command* to write this Epistle: but the word is probably connected with ἀπόστολος. It was by the command of God that S. Paul was an apostle. See 1 Cor. i. 1. 2 Cor. i. 1.

2. τέκνῳ. In allusion to Timothy having been converted by S. Paul. See Acts xiv. 6. xvi. 1. notes.

Ibid. ἡμῶν is probably an interpolation.

3. προσμεῖναι. Knatchbull would read πρόσμειναι in the imperative. The sense seems to be imperfect, and is not completed till ver. 18.

Ibid. ἑτεροδιδασκαλεῖν. I conceive this to allude to Gnostics, who mixed up Judaism, heathenism, and the gospel, and were now beginning to appear in Asia Minor.

4. μύθοις. See iv. 7. 2 Tim. iv. 4. Titus i. 14.

Ib. γενεαλογίαις. See Titus iii. 9. The expression is referred

- ράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ οἰκονο-
 μίαν Θεοῦ τὴν ἐν πίστει· ^{t Rom. 13, 8, &c. Gal. 5, 14.} τὸ δὲ τέλος τῆς παραγγε- 5
 λίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως
^{u 6, 4, 20.} ἀγαθῆς καὶ πίστεως ἀνυποκρίτου· ^u ὧν τινὲς ἀστοχή- 6
 σαντες ἐξετράπησαν εἰς ματαιολογίαν, θέλοντες εἶναι 7
 νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσι, μήτε
^{x Rom. 7, 12.} περὶ τίνων διαβεβαιοῦνται· ^x οἶδαμεν δὲ ὅτι καλὸς ὁ 8
^{y Gal. 3, 19: 5, 23.} νόμος, ἔαν τις αὐτῷ νομίμως χρῆται, ^y εἰδὼς τοῦτο, 9
 ὅτι δικαίω νόμος οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκ-
 τοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις,
 πατραλώαις καὶ μητραλώαις, ἀνδροφόνοις, πόρνοις, 10
 ἄρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις,
 καὶ εἴτι ἕτερον τῇ ὑγαινούσῃ διδασκαλίᾳ ἀντίκειται,
^{z 6, 15.} ^z κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, 11
^{1 Thess. 2, 4.} ὃ ἐπιστεύθη ἐγὼ, καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί 12
 με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγή-
^{a Joh. 9, 39, 41.} σατο, θέμενος εἰς διακονίαν, ^a τὸν πρότερον ὄντα 13
^{Act. 3, 17: 1, 3: 9, 12: 22, 4: 26, 9. 1 Cor. 15, 9. Gal. 1, 13. Philipp. 3, 6.} βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλ' ἡλεήθη,
 ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ· ὑπερεπλεόνασε δὲ ἡ 14
 to the Gnostic notion of emanations by Irenæus, Tertullian, Epiphanius, &c. See the Dissertation of Langius.
 4. οἰκονομίαν. This seems certainly the true reading, rather than οἰκοδομίαν. Ἡ οἰκονομία Θεοῦ ἐν πίστει means the real gospel.
 5. παραγγελίας. Of the doctrine which you are to deliver. See παραγγείλῃς in ver. 3, 18. iv. 11, &c. Raphael, Macknight.
 7. νομοδιδάσκαλοι. The Jewish law was taught in part by the Gnostics. So in Titus i. 14.

he speaks of Jewish fables.

11. κατὰ τὸ εὐαγγέλιον. This is connected with ὑγαινούσῃ. —and whatever else is opposed to that sound doctrine which is in accordance with the gospel, given for the glory of God: which gospel has been entrusted to me; and I thank our Lord Jesus Christ, that he has thought me fit to be trusted with it. Theophylact, Wolfius.
 12. ἐνδυναμώσαντι. In reference to the δυνάμεις, or miraculous gifts.
 14. And I was not only par-

- χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς
 15 ἐν Χριστῷ Ἰησοῦ· ^bπιστὸς ὁ λόγος καὶ πάσης ἀπο- ^bMatt. 9,
 δοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσ- ^{13. Marc.}
 16 μον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· ἀλλὰ ^{2, 17. Luc.}
 διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξῃται ^{5, 32: 19,}
 Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑπο- ^{10. 1 Joh.}
 τύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν ^{3, 5.}
 17 αἰώνιον· ^cτῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀο- ^c6, 15, 16.
 ράτῳ, μόνῳ σοφῷ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας ^{Rom. 16,}
 18 τῶν αἰώνων. ἀμήν. ^dταύτην τὴν παραγγελίαν παρα- ^d6, 12.
 τίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγοῦσας ^{2 Tim. 4, 7.}
 ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν
 19 στρατείαν, ^eἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἥν ^e3, 9.
 20 τινὲς ἀπωσάμενοι περὶ τὴν πίστιν ἐνανάγησαν· ^fὧν ^f1 Cor. 5,
 5. 2 Tim.
 2, 17: 4,
 14.

doned for having done this in ig-
 norance: but the gracious mercy
 of God has given me a super-
 abundant share of faith and love.
 Πίστεως is opposed to ἀπιστία,
 and ἀγάπης to βλάβσημον, διώκ-
 την &c.

15. ἀποδοχῆς ἄξιος was a
 common phrase. Philo Judæus
 has μόνος δ' ἀποδοχῆς ἄξιος. Vol.
 II. p. 410. Diodorus Siculus,
 τὸ δ' ἔργον τοῦτο μὴ μόνον εἶναι
 καὶ τὸ μέγεθος ἀποδοχῆς ἄξιον. I.
 p. 44.

Ibid. πρῶτος. The greatest:
 and so πρώτῳ in the next verse.

16. διὰ τοῦτο may perhaps
 mean, in consequence of what
 has just been said, viz. that
 Christ came into the world
 to save sinners, I obtained par-
 don, ἵνα ἐν ἐμοὶ κ. τ. λ. so that
 Jesus Christ shewed in me &c.
 See Matt. i. 22.

Ibid. τὴν πᾶσαν μακροθυμίαν.
 The greatest long-suffering. Ra-
 phel, Wolfius.

Ibid. ὑποτύπωσις is a likeness
 made by impression.

17. τῶν αἰώνων might be
 translated of the dispensations,
 according to the note at Titus
 i. 2. and might mean that the
 Jewish and Christian dispen-
 sations came from God. But
 the word αἰών, in the plural,
 was used for eternity.

Ibid. σοφῷ is probably an in-
 terpolation. Macknight trans-
 lates it, to the wise God alone,
 i. e. only to the wise God, and at
 Rom. xvi. 27.

18. κατὰ τὰς προαγοῦσας ἐπὶ
 σὲ προφητείας. This is the doc-
 trine which I command thee to
 teach, according to the power of
 teaching which came upon you
 by inspiration. See iv. 14.

ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

ΠΑΡΑΚΑΛΩ οὖν πρῶτον πάντων ποιεῖσθαι δεή- 2
σεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων
ε Jer. 29, 7. ἀνθρώπων, εὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπερ- 2
οχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν
πάσῃ εὐσεβείᾳ καὶ σεμνότητι. τοῦτο γὰρ καλὸν καὶ 3
h Ezech. 18, ἀποδεκτὸν ἐνώπιον τοῦ σωτήρος ἡμῶν Θεοῦ, h ὅς 4
23. 2 Pet. 3, 9. πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν
i Joh. 17, 3. ἀληθείας ἐλθεῖν. i εἰς γὰρ Θεός, εἰς καὶ μεσίτης Θεοῦ 5
Rom. 3, 30: καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, k ὁ δὲ 6
10, 12. Gal. 3, 19. Heb. 9, 15. εἰς αὐτὸν ἀντίλυτρον ὑπὲρ πάντων· τὸ μαρτύριον και-
k Matt. 20, 28. 1 Cor. 1, 6. Eph. 1, 7. Col. 1, 14. 2 Thess. 1, 10. ροῖς ἰδίοις, i εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος· 7
(ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι·) διδάσκα-
λος ἐθνῶν, ἐν πίστει καὶ ἀληθείᾳ. m Βούλομαι οὖν 8

1 Act. 9, 15: προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίρον-
13, 2: 22, 21. Rom. 1, 9: 9, 1: 11,
13: 15, 16.

20. Ὑμέναιος. It has been doubted whether he is the same mentioned in 2 Tim. ii. 17. who denied the resurrection. See Mosheim, *de rebus ante Const.* Cent. I. 59. Their identity is assumed by Van Till, Vitringa, Buddeus, and Ittigius.

Ibid. Ἀλέξανδρος. Vitringa conceived him to be the copersmith mentioned in 2 Tim. iv. 14. and the person mentioned in Acts xix. 33.

Ibid. Σατανᾷ. See note at 1 Cor. v. 5.

CHAP. II.

1. Raphael thinks there is no precise distinction between δεήσεις, προσευχὰς, ἐντεύξεις. Elsner interprets δεήσεις, *deprecatio malorum*; προσευχή, *votum bo-*

norum; ἐντεύξεις, *vehemens rogatio*.

2. ἵνα διάγωμεν. That God may grant us to live quietly under these governors.

3. τοῦτο. That we should pray for all men.

5. There is one God both of Jews and Gentiles: (see Rom. iii. 29, 30.) he therefore wishes us to pray for all, that all may be saved. See Zech. xiv. 9.

6. τὸ μαρτύριον, *the fact which was to be witnessed at the appointed time*. The atonement of Christ was that which was to be declared by the apostles. See 1 Cor. i. 6.

7. The words ἐν Χριστῷ are perhaps an interpolation.

- τας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ·
 9 ὥσαύτως καὶ τὰς γυναῖκας, ἐν καταστολῇ κοσμίῳ, ^{n Titus 2,}
 μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτὰς, μὴ ἐν ^{3. 1 Pet. 3,}
 πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πο-
 10 λυτελεῖ, ἀλλ' ὁ πρέπει γυναιξὶν ἐπαγγελλομέναις θεο-
 11 σέβειαν δι' ἔργων ἀγαθῶν. Ὁ γυνὴ ἐν ἡσυχίᾳ μανθα- ^{o Gen. 3,}
 12 νέτω ἐν πάσῃ ὑποταγῇ. γυναικὶ δὲ διδάσκειν οὐκ ^{16. 1 Cor.}
 ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. ^{14, 34.}
 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Ἐὐα. καὶ Ἀδὰμ ^{p Gen. 1,}
 14 οὐκ ἠπατήθη· ἡ δὲ γυνὴ ἀπατηθεῖσα ἐν παραβάσει γέ- ^{27: 2, 18,}
 15 γονε' σωθήσεται διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ^{22. 1 Cor.}
 ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης. ^{11, 8, 9,}
 3 ΠΙΣΤΟΣ ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, ^{q Gen. 3, 6.}
^{2 Cor. 11, 3.}

8. ὁσίους χεῖρας κ. τ. λ. When men pray, they should be free from the commission of any crime, should feel no anger, and have no disputes with their neighbour. Demosthenes writes, θεοῖς Ὀλυμπίοις πάντεσι καὶ πάσαις ὁσίας δεξίας καὶ ἀριστεράς ἀνίσχοντες. c. Meid. p. 392.

9. τὰς γυναῖκας. Some would repeat προσεύχεσθαι here from v. 8. in which case it would signify attending prayer, because women were not to speak in the assemblies: but the construction may be, βούλομαι τὰς γυναῖκας κοσμεῖν ἑαυτὰς ἐν καταστολῇ κοσμίῳ.

Ibid. καταστολῇ. This is said to be a long robe covering the whole body, by Chrysostom, Theodoret, Theophylact. Others interpret it of sedatus animus et remissus.

10. δι' ἔργων ἀγαθῶν. The usual construction is ἀλλὰ κοσ-

μεῖν ἑαυτὰς δι' ἔργων ἀγαθῶν, and the words ὁ πρέπει κ. τ. λ. are put in a parenthesis: but Knatchbull would connect δι' ἔργων ἀγαθῶν with ἐπαγγελλομέναις θεοσέβειαν—but to clothe themselves in such a dress as becomes women who by good works profess themselves to be religious.

11. μανθανέτω. See 1 Cor. xiv. 35.

Ibid. ὑποταγῇ. This confirms what was said at 1 Cor. xi. 3.

14. The reading is probably ἐξαπατηθεῖσα.

15. σωθήσεται διὰ τῆς τεκνογονίας. This refers, not only to Eve, but to the whole race, and perhaps contains an allusion to the promised seed of the woman, Gen. iii. 15. Knatchbull.

CHAP. III.

1. Πιστὸς ὁ λόγος. Some connect this with the preceding.

Ibid. ἐπισκοπῆς. See note at Acts xx. 17.

^s Titus 1, 6. καλοῦ ἔργου ἐπιθυμεῖ. ^s δεῖ οὖν τὸν ἐπίσκοπον ἀν- 2
 ἐπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλεον, σώ-
^t 2 Tim. 2, φρονα, κόσμιον, φιλόξενον, διδακτικόν. ^t μὴ πάροινον, 3
^{24.} μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλ' ἐπαικῆ, ἄμαχον,
 ἀφιλάργυρον· τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, 4
 τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος· εἰ 5
 δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκ-
 κλησίας Θεοῦ ἐπιμελήσεται; μὴ νεόφυτον, ἵνα μὴ 6
^u 1 Cor. 5, τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. ^u δεῖ δὲ 7
^{12.} αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἑξωθεν,
 ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ διαβό-
^x Act. 6, 3. λου. ^x Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ 8
^y 1, 19. οἶνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, ^y ἔχοντας 9
 τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. καὶ 10

2. μιᾶς γυναικὸς ἄνδρα. Some of the fathers understood this as a prohibition of second marriages; and so Grotius, Salmasius, Vitringa: but it seems more probable that polygamy is intended. See Wolfius.

Ibid. νηφάλεον, *sober, or vigilant.*

Ibid. κόσμιον. Theodoret explains it, κόσμιον καὶ φθέγματι καὶ σχήματι καὶ βλέμματι καὶ βαδίσματι, ὥστε καὶ διὰ τοῦ σώματος φαίνεσθαι τὴν τῆς ψυχῆς σωφροσύνην.

3. πάροινον *petulantem et injurium vini abusu.* Chrysostom, Pricæus, Suicer, Elsner.

Ibid. πλήκτην is referred by some to violence of words as well as of the hand. The words μὴ αἰσχροκερδῆ are probably an interpolation.

4. ἔχοντα, *keeping.*

6. μὴ νεόφυτον. *Not a man*

very lately converted to Christianity.

Ibid. διαβόλου. Erasmus and Luther understand this of *the slanderous enemy*: but Chrysostom, Theodoret, Theophylact, &c. interpret it of *the Devil*. This is perhaps one of the few places in the Bible which speak of pride as the cause of the angels being punished. See 2 Pet. ii. 4.

7. He ought also to be a man of known good character, lest the heathen should be able to reproach him, as the Devil will certainly urge them to do. One of the plans of the Devil to injure the gospel, was to spread evil reports against the lives of the Christians.

8. διλόγους. Theophylact explains it, ἄλλα φρονούντας καὶ ἄλλα λέγοντας, καὶ ἄλλα τούτοις καὶ ἄλλα ἐκείνοις.

- οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτω-
 11 *σαν, ἀνέγκλητοι ὄντες. γυναῖκας ὡσαύτως σεμνὰς,*
 12 *μὴ διαβόλους, νηφαλέους, πιστὰς ἐν πᾶσι. διάκονοι*
ἔστωσαν μᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προΐ-
 13 *στάμενοι καὶ τῶν ἰδίων οἴκων. οἱ γὰρ καλῶς δια-*
κονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιῶνται, καὶ
πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.
 14 *Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σε τάχιον·*
 15 *ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀνα-*
στρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στύ-
λος καὶ ἐδραῖωμα τῆς ἀληθείας.
- 16 ^b *ΚΑΙ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας* ^{b Joh. 1, 14.}
μυστήριον, Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν ^{Eph. 3, 5,}
πνεύματι, ὥφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπι- ^{6. 1 Joh. 1,}
^{2. 1 Pet. 3,} ^{18.}

11. *γυναῖκας.* This is understood of *deaconesses* by Clement of Alexandria, Chrysostom, Theophylact, Grotius, &c. See Rom. xvi. 1. Pliny mentions *ministrae* in his letter to Trajan, X. 97.

13. *βαθμὸν.* This is understood of *obtaining higher offices in the church*, by Grotius, Raphel, Lightfoot, Wolfius. But Elsner thinks it is a Jewish expression for *holding a high rank in the world to come.*

Ibid. παρρησίαν. This seems to confirm the first interpretation of *βαθμὸν.* If the deacon behaved well, he became a presbyter, and was more employed in teaching.

14. *ἐλπίζων, although hoping.* Raphel, Schoëmerus.

15. Some connect *στύλος καὶ ἐδραῖωμα τῆς ἀληθείας* with what follows: but Origen in five places connects it with *ἐκκλη-*

σία, as do Athanasius and Epiphanius. See Weber's Dissertation in the *Critici Sacri.*

16. *Θεός.* This strong argument for the divinity of Christ is evaded by substituting *ὁς* or *ὁ* for *Θεός.* But Berriman has established the reading of *Θεός*; he shews that ninety-one Greek MSS. read *Θεός*, only three read *ὁς*, and not one reads *ὁ*. The word *μυστήριον* would also have no meaning, if we read *ὁς* or *ὁ*. He had mentioned *μυστήριον* in v. 9.

Ibid. πνεύματι probably means *the divine nature of Christ*, as in Heb. ix. 14. 1 Pet. iii. 18. It was this which enabled him to be perfectly righteous.

Ibid. ὥφθη ἀγγέλοις. This may mean, that angels had been unable to see the Son of God before his incarnation. See Eph. iii. 10. 1 Pet. i. 12.

Ib. ἐκηρύχθη—ἐπιστεύθη. This

c 2 Thess. *στεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.* ^cΤὸ δὲ πνεῦμα 4
 2, 3. 2 Tim. *ρήτῳ λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται*
 3, 1. 2 Pet. *τινὲς τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις*
 3, 3. Jud. *καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολό-*
 18. 1 Joh. 2, *γων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν,* ^dκωλυ- 3
 18.

d Gen. 9, 3. *όντων γαμῆν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτι-*
 Rom. 14, 6. *σεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ*

e Gen. 1, *ἐπεγνώκοσι τὴν ἀλήθειαν.* ^eὅτι πᾶν κτίσμα Θεοῦ 4
 31. Act. 10, *καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμ-*
 15. Rom. *also may be considered a mys-*
 14, 14, 20. *tery, when we think of the*
 1 Cor. 10, *state of the heathen world, and*
 25. Tit. 1, *the rapid spread of Christianity.*
 15.

CHAP. IV.

1. Τὸ δὲ πνεῦμα. Some have supposed S. Paul to allude to Dan. xi. 36, &c. but I do not conceive him to speak of any prophecy in the Old Testament, but to mean, that what he was now going to say had been revealed to all the apostles and himself. I should refer the whole passage to the evil effects which were to come upon the church from the errors of the Gnostics. See 2 Thess. ii. 3.

Ibid. *ὑστέροις καιροῖς.* Similar expressions will be found in 2 Tim. iii. 1. James v. 3. 2 Pet. iii. 3. Jude 18. I should understand them all of the times of the Christian dispensation, which is certainly the meaning in Acts ii. 17. Heb. i. 1. 1 Pet. i. 20. and in 1 John ii. 18. we are expressly told that *the last time*, which had been so often predicted, was already come: i. e. the Gnostic doctrines began to infect the church at the close of the first century.

Ibid. *ἀποστήσονται.* This is probably the same as the *ἀποστασία* mentioned in 2 Thess. ii. 3. The Gnostic doctrines were spreading in the middle of the first century, but they did not cause much defection from the church till the end of that century.

Ib. *διδασκαλίαις δαιμονίων* might mean either *doctrines suggested by evil spirits*, or *doctrines concerning evil spirits*, e. g. concerning their worship. The former seems preferable. See Wolfius.

2. *ἐν ὑποκρίσει ψευδολόγων.* *Through the hypocrisy of lying teachers.* Knatchbull, Macknight.

Ibid. *κεκαυτηριασμένων.* The metaphor is taken from persons being branded for crimes. Cicero speaks of Piso as “*hominem omnium scelerum libidinumque maculis notatissimum.*” *Pro domo*, 9.

3. *ἀπέχεσθαι.* We must understand *κελευόντων.* There is a similar construction in 1 Cor. xiv. 34. Many of the Gnostic sects practised great austerities.

5 βανόμενον· ἀγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐν-
 6 τεύξεως. [†] Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ^{† 2 Tim. 1, 5: 3, 14, 15.}
 ἔσῃ διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λό-
 γοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ἣ παρ-
 7 ηκολούθηκας. [§] Τοὺς δὲ βεβήλους καὶ γραώδεις μύ- ^{§ 1, 4: 6, 20. 2 Tim. 2, 16, 23. Tit. 1, 14: 3, 9. h 6, 6. Col. 2, 23.}
 θους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·
 8 ^h ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέ-
 λιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν,
 ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.
 9 ⁱ πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος· εἰς τοῦτο ^{i 1, 15.}
 γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ
 Θεῷ ζῶντι, ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μά-
 11 λιστα πιστῶν. Παράγγελλε ταῦτα καὶ δίδασκε. ^{1 μη- 1 Titus 2, 7, 15. 1 Pet. 5,}
 12 δείς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος
 γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ,
 13 ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ. ἕως ἔρχομαι, πρόσ-
 εχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

7. μύθους. See note at i. 3, 4.

8. σωματικὴ γυμνασία is in allusion to the exercises for the games. Estius, Wolfius.

Ibid. ἐπαγγελίαν ἔχειν might mean, *to have received a promise*, as in Heb. vii. 6. or, *to be able to give a promise*, as in Arrian, εἰ δ' ἀρετὴ ταύτην ἔχει τὴν ἐπαγγελίαν, εὐδαιμονίαν ποιῆσαι.

9. ὁ λόγος, viz. that *godliness is profitable &c.*

10. εἰς τοῦτο, *to obtain this godliness*. The reading is probably εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα.

Ibid. ὅτι ἡλπίκαμεν. Because we firmly believe that godli-

ness, as I have said, contains a promise of happiness in the world to come.

Ib. μάλιστα πιστῶν. Who publisheth salvation to all, though the believers only be actually saved. Fell.

12. μηδεὶς. This is an exhortation to Timothy, to give no cause for persons to despise his youth. Six years had probably elapsed since the circumcision of Timothy in 46. See Acts xvi. 3.

Ibid. ἐν πνεύματι. These words are probably an interpolation: otherwise they might mean, *in the management of the spiritual gifts which you have received*.

- ^m 1. 18. ^m μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ 14
 Act. 6, 6: 8, 17: 13, 3: προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυ-
 19, 6. 2 Tim. 1, 6. ⁿ τερίου. ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σοῦ ἡ 15
 προκοπὴ φανερὰ ᾖ ἐν πᾶσιν. ἔπεχε σεαυτῷ καὶ τῇ 16
 διδασκαλίᾳ· ἐπίμενε αὐτοῖς. τοῦτο γὰρ ποιῶν, καὶ
 σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.
- ⁿ Lev. 19, 32. ⁿ ΠΡΕΣΒΥΤΕΡΩ μὴ ἐπιπλήξῃς, ἀλλὰ παρακά- 5
 λει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς· πρεσβυτέ- 2
 ρας, ὡς μητέρας· νεωτέρας, ὡς ἀδελφὰς, ἐν πάσῃ
 ὁ Matt. 15, 4. Marc. 7, 10, &c. ^o ἀγνείᾳ. Χήρας τίμα τὰς ὄντως χήρας. ^o εἰ δέ τις 3
 Eph. 6, 1, 2. ^o χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν 4
 ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προ-
 γόνοις· τοῦτο γάρ ἐστι καλὸν καὶ ἀποδεκτὸν ἐνώπιον
 τοῦ Θεοῦ. ^p ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπι- 5
 36: 18, 1. ^p κεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς
 προσευχαῖς νυκτὸς καὶ ἡμέρας· ἡ δὲ σπαταλῶσα, 6
 ζῶσα τέθνηκε. καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλη- 7
 4 Gal. 6, 10. ^q πτοι ὦσιν. ^q εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν 8
 οἰκείων οὐ προνοεῖ, τὴν πίστιν ἥρνηται, καὶ ἔστιν

14. μὴ ἀμέλει. See 1 Thess. v. 19. 2 Tim. i. 6. The allusion is to the spiritual gifts which Timothy had received.

Ibid. ἐπιθέσεως. This was either, when he was originally converted, or when the church at Ephesus was committed to him: most probably the latter.

15. ἐν πᾶσιν. Either to all persons, or in all things: but the preposition is perhaps an interpolation.

CHAP. V.

1. Πρεσβυτέρῳ here means an old man, rather than a presbyter. Wolfius.

3. τίμα is understood to mean support, or maintain, by Grotius, Vitranga, &c. (See ver. 17.) Τὰς ὄντως χήρας is widows who have no relations to support them.

4. μανθανέτωσαν, let these children learn &c. Chrysostom, Elsenner, Beza, Schmidius.

5. νυκτὸς καὶ ἡμέρας. See Luke i. 75. ii. 37. Acts xxvi. 7. 1 Thess. v. 17.

8. ἥρνηται. He violates a duty which Christianity imposed upon him, and neglects that which many heathen perform.

- 9 ἀπίστου χείρων. Χήρα καταλεγέσθω μὴ ἔλαττον
 10 ἐτῶν ἐξήκοντα, γεγονυῖα ἐνδὸς ἀνδρὸς γυνή, ^r ἐν ἔργοις ^r Gen. 18,
 καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενεδο- ^{4: 19, 2.}
 χησεν, εἰ ἀγίων πόδας ἐνίψεν, εἰ θλιβομένοις ἐπήρ- ^{Luc. 7, 38,}
 11 κεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε. Νεω- ^{44. 1 Pet.}
 τέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι
 12 τοῦ Χριστοῦ, γαμεῖν θέλουσιν, ἔχουσαι κρίμα, ὅτι τὴν
 13 πρώτην πίστιν ἠθέτησαν· ^s ἅμα δὲ καὶ ἀργαὶ μαν- ^{s Titus 2, 3.}
 θάνουσι περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί,
 ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ
 14 δέοντα. ^t βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, ^t 1 Cor. 7, 9.
 οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντι-
 15 κειμένῳ λοιδορίας χάριν. ἤδη γάρ τινες ἐξετράπησαν
 16 ὀπίσω τοῦ Σατανᾶ. ^u Εἴ τις πιστὸς ἢ πιστὴ ἔχει ^u ver. 3.
 χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρεῖσθω ἡ ἐκκλη-
 σία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.
 17 ^x Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ^x Rom. 12,
 ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ δι- ^{8: 15, 27.}
 18 δασκαλία. ^y λέγει γὰρ ἡ γραφή, ‘Βοῦν ἀλοῶντα οὐ’ ^{1 Cor. 9, 11:}
 ‘φιμώσεις’ καὶ ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. ^{12, 28.}
^{Gal. 6, 6.}
^{Philipp. 2,}
^{29. 1 Thess.}
^{5, 12. Heb.}
^{13, 17.}
^y Dent. 25,

9. Χήρα καταλεγέσθω. *Let a woman be put upon the list of widows, i. e. of those who were to be supported by public contribution. See Acts vi. 1. ix. 41. which shew how early this charitable custom began.*

Ibid. γεγονυῖα is coupled with what goes before by Schmidius and Wolfius.

11. παραιτοῦ. *Refuse to put upon the list.*

12. τὴν πρώτην πίστιν is said to mean, *their former promise to lead a religious life*, by Gro-

tius, Schmidius, Wolfius.

13. μανθάνουσι περιερχόμεναι is the same as μ. περιέρχεσθαι. Wolfius.

14. νεωτέρας, *the younger widows.*

16. The words πιστὸς ἢ are probably an interpolation.

17. τιμῆς seems to mean *support, or maintenance*. See ver. 3.

18. καὶ ἄξιος. These words are not in the Old Testament, unless allusion is intended to Lev. xix. 13. They are recorded in Matt. x. 10. Luke x. 7. as

4. Lev. 19, ^z Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχον, ἐκτὸς 19
 13. Matt. εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. Τοὺς ἁμαρτάνον- 20
 10, 10. Luc. 10, 7. τας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον
 1 Cor. 9, 9. ^z Deut. 19, 15. ἔχωσι. Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυ- 21
 ρίου Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα
 ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ
 b 4, 14. πρόσκλισιν. ^b Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ 22
 Act. 6, 6: κοινώνει ἁμαρτίαις ἁλλοτρίαις. Σεαυτὸν ἀγνὸν τήρει
 8, 17: 13, 3: 19, 6. ^c μηκέτι ὑδροπότει, ἀλλ' οἶνω ὀλίγῳ χρῶ, διὰ τὸν 23
 2 Tim. 1, 6. ^c Psal. 104, 15. στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας. Τινῶν 24
 ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς
 κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. ὡσαύτως καὶ τὰ 25
 καλὰ ἔργα πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα κρυ-
 βῆναι οὐ δύναται.

e Eph. 6, 5. ^e ὍΣΟΙ εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ιδίους δε- 6
 Col. 3, 22. σπότας πάσης τιμῆς ἀξίους ἡγέισθωσαν, ἵνα μὴ τὸ
 Tit. 2, 9. ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημηῇται. οἱ 2
 1 Pet. 2, 18. δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονεῖτωσαν,
 ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι
 πιστοί εἰσι καὶ ἀγαπητοί, οἱ τῆς εὐεργεσίας ἀντιλαμ-

spoken by our Saviour, and were perhaps a proverbial expression. Perhaps S. Paul only meant *Βοῦν ἀλ. οὐ φιμώσεις* as a quotation, and he added the latter sentence as well known.

21. ἐκλεκτῶν ἀγγέλων. Josephus writes, μαρτύρομαι δ' ἐγὼ μὲν ὑμῶν τὰ ἅγια, καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ Θεοῦ, καὶ πατρίδα τὴν κοινήν. *De Bel. Jud.* II. 16, 4.

24. This is said with reference to Timothy forming a judgment of other men. *Some*

mens' sins are quite plain and notorious, anticipating the examination (κρίσιν) made into them: others' are not found out till they are examined.

25. τὰ ἄλλως ἔχοντα. Those good works, which are not πρόδηλα. Alberti, Bos, Wolfius.

CHAP. VI.

1. δεσπότας, i. e. unbelievers.
 2. τῆς εὐεργεσίας ἀντιλαμβανόμενοι. *Receiving the benefit of their services.* Elsnor, Mac-knight.

- 3 βανόμενοι. ταῦτα δίδασκε καὶ παρακάλει. ^f Εἴ τις ^{f 1, 3, 4.}
 ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λό- ^{Gal. 1. 6, 7.}
 γοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ
 4 κατ' εὐσέβειαν διδασκαλίᾳ, ^g τετύφωται, μηδὲν ἐπι- ^{g 1, 4.}
 στάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ^{1 Cor. 8, 2.}
 ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημῖαι, ὑπόνοιαι ^{2 Tim. 2, 23.}
 5 πονηραὶ, ^h παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν ^{h Rom. 16,}
 νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων ^{17. 2 Tim.}
 πορισμὸν εἶναι τὴν εὐσέβειαν. ἀφίστασο ἀπὸ τῶν ^{3, 5, 8.}
 6 τοιούτων. ⁱ Ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια ^{Tit. 3, 10.}
 7 μετὰ αὐταρκείας. ^k οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν ^{2 Pet. 2, 3.}
 8 κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τὶ δυνάμεθα. ^{2 Joh. 10.}
 9 χοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἄρκε- ^{i 4, 8.}
 10 σθησόμεθα. ^m Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτου- ^{Prov. 15, 16.}
 σιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ^{Heb. 13, 5.}
 11 ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσι τοὺς ἀν- ^{k Job. 1, 21.}
 12θρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. ^l ῥίζα γὰρ πάν- ^{Psal. 49, 17.}
 των τῶν κακῶν ἐστὶν ἡ φιλαργυρία· ἧς τινὲς ὀρεγό- ^{Prov. 27, 24.}
 13μενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς ^{Ecc. 5, 14,}
 14περιέπειραν ὀδύναις πολλαῖς. ^o Σὺ δὲ, ὦ ἄνθρωπε, ^{15.}
 τοῦ Θεοῦ, ταῦτα φεύγε· δίωκε δὲ δικαιοσύνην, εὐσέ- ^{1 Ecc. 29,}
 15βειαν, πίστιν, ἀγάπην, ὑπομονὴν, πραότητα· ^{23. Matt. 6,}
 16 ^{25. 1 Pet.}

5. παραδιατριβαὶ would be *perverse disputations*: but the true reading is probably διαπατριβαί, *vehement contentions*.

Ibid. νομιζόντων. *Who look upon religion merely as a means of gaining money.* See Acts xx. 29. Rom. xvi. 18. 2 Cor. ii. 17. 1 Thess. ii. 5. Tit. i. 11. Jude 16. The words ἀφίστασο ἀπὸ

τῶν τοιούτων are perhaps an interpolation.

6. μετὰ αὐταρκείας, *if accompanied with contentment.* Schmiedius, Wolfius. *Bringing with it a sufficiency.* Hombergius.

8. σκεπάσματα. *Lodging and clothing.* Macknight.

10. περιέπειραν, *have pierced themselves all over.* Beza, Elsner.

νίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

^q 5, 21. ¹ Παραγγέλλω σοὶ ἐνώπιον τοῦ Θεοῦ τοῦ ζῶοντι 13
Deut. 32,
39. 1 Sam. τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος
2, 6. Matt.
27, 11. Joh. ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, τηρῆσαί 14
18, 37.

σε τὴν ἐντολὴν ἄσπilon, ἀνεπιληπτον, μέχρι τῆς ἐπι-

^r 1, 11, 17. φανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἣν καὶ 15
Apoc. 17,
14: 19, 16. ροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βα-
σιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόν-

^s Exod. 33, των, ^s ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, 16
20. Deut. 4,
12. Joh. 1, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ
18. 1 Joh.
4, 12, 20. καὶ κράτος αἰώνιον. ἀμήν.

^t Job. 31, ^t Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε, μὴ 17
24. Psal.
62, 10. ὑψηλοφρονεῖν, μηδὲ ἡλπικεῖναι ἐπὶ πλούτου ἀδηλότητι,
Marc. 4, 19:
10, 24. Luc. ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι τῷ παρέχοντι ἡμῖν πλου-
12, 15.
^u Luc. 12, σίως πάντα εἰς ἀπόλαυσιν, ἁγαθοεργεῖν, πλουτεῖν 18
21. Jac. 2,
5. ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικοὺς,

^x ver. 12. ^x ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ 19
Matt. 6, 20.
Luc. 12, 33: μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς. ^y 2 Ω Τι- 20
16, 9.
^y 1, 4: 4, 7. μόθεε, τὴν παρακαταθήκην φύλαξον, ἐκτρεπόμενος τὰς
2Tim. 1,
14: 2, 14, βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου
16. Tit. 1,
14: 3, 9.
Apoc. 3, 3.

12. ἐπιλαβοῦ, try to lay hold of, as the prize.

13. ζῶοντι. The reading is probably ζωογονοῦντος.

19. ἀποθησαυρίζοντας is said by Valckenaer to mean, opening their treasures which will be a good foundation to themselves, (ad 1 Cor. iii. 10.)

20. παρακαταθήκην. The true

reading is probably παραθήκην. It seems to mean, the doctrine which had been committed to him.

Ibid. ἀντιθέσεις τῆς ψ. δ. This is taken by all the Fathers as an allusion to the Gnostics who falsely pretended to knowledge.

Ἀντιθέσεις probably means simply opposition, and not the an-

21 γνώσεως· ² ἣν τινὲς ἐπαγγελλόμενοι, περὶ τὴν πίστιν ² 2 Tim. 2, 18.
ἡστόχησαν. Ἡ χάρις μετὰ σοῦ. ἀμήν.

Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας,
ἥτις ἐστὶ μητρόπολις Φρυγίας τῆς Πακατιανῆς.

titheses of good and evil, light and darkness &c. which formed part of the oriental philosophy.

SECOND EPISTLE TO TIMOTHY.

There is good reason to think that this was the last Epistle written by S. Paul. He was released from imprisonment at Rome in 58, and was put to death in 66 or 67. We know little of his history during this interval. It might be conjectured that he went to Philippi, (Phil. i. 26, 27. ii. 24.) and to Colossæ, (Philemon 22.); after which he would be likely to go to Jerusalem, (Heb. xiii. 18, 19, 23.) He may also have visited Spain, (Rom. xv. 24, 28.): but the second Epistle to Timothy was written from Rome, and he seems to have travelled thither from the East. He had lately been at Troas, (2 Tim. iv. 13.) Miletus, (iv. 20.) and perhaps at Corinth, (ib.) When he wrote the Epistle, he was in prison. Onesiphorus had some difficulty in finding him, (i. 17.): and he had been called upon to make a defence, (iv. 16.) The Neronian persecution began in 64, and Nero died in 68; so that the Epistle was written between these two years.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

- 1 ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελή-
ματος Θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰη-
2 σοῦ, Τιμοθέω ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ
Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
3 Ἀχάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν^a Act. 22,3:
καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ^{23, 1: 24,}
4 μνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, ἐπιπο-^{14. Rom. 1,}
θῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς^{8, 9. Eph.}
5 πληρωθῶ·^{1, 16.} ὁ πόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυπο-^{1 Thess. 1,}
^{2: 3, 10.} ἵπης^b Act. 16,
^{1.}

CHAP. I.

1. κατ' ἐπαγγελίαν. *To make known the promise.* Pyle, Wolf, Macknight. See Tit. i. 1.

2. Τιμοθέω. Timothy was with S. Paul in his first imprisonment at Rome, (Phil. i. 1. Col. i. 1. Heb. xiii. 23.): after which he probably returned to Ephesus, to preside over the church in that city.

Ibid. τέκνῳ. This seems to shew that Timothy was converted by S. Paul. Acts xvi. 1.

3. ἀπὸ προγόνων. He means to assert, that though he had embraced the gospel, he still worshipped the same God, whom his ancestors had worshipped.

Ibid. ὡς ἔχω might be either, *that I have*, or *as I have*. The meaning seems to be, *In the constant mention which I make of you in my prayers, I add my thanks to God.* See Philemon 4.

4. δακρύων. Probably at their last parting.

κρίτου πίστεως, ἥτις ἐνώκησε πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοί. ^d Δι' ἣν αἰτίαν ἀναμνήσκω σέ ἀνα- 6
^d Act. 6, 6; 8, 17; 13, 2: 19, 6. ζῶπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ 7
¹ Tim. 4, 14: 5, 22. τῆς ἐπιθέσεως τῶν χειρῶν μου. ^e οὐ γὰρ ἔδωκεν ἡμῖν 7
^e Rom. 8, 15. ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης
^f 2, 3: Act. 21, 33. καὶ σωφρονισμοῦ. ^f μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον 8
²¹, 33. τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ. ἀλλὰ
^{Rom. 1, 16} Eph. 3, 1: 4, 1. Col. 4, 18. Philipp. 1, 7. Philem. 8. συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύνάμιν Θεοῦ, 9
¹, 9, 13. 8 Rom. 8, 29, 30: 9, 11. Eph. 1, 4: 3, 11. Tit. 3, 4, 5. τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία, 9
¹, 9, 13. οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν, 10
^h Esa. 25, 8. Rom. 16, 25. 1 Cor. 15, 54, 55. Eph. 1, 9: 3, 9. Col. 1, 26. Tit. 1, 2. Heb. 2, 14. 1 Pet. 1, 20. φανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταρ- 11
^h Esa. 25, 8. Rom. 16, 25. 1 Cor. 15, 54, 55. Eph. 1, 9: 3, 9. Col. 1, 26. Tit. 1, 2. Heb. 2, 14. 1 Pet. 1, 20. γήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζῶην καὶ 12
¹, 9, 13. οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν, 10
^h Esa. 25, 8. Rom. 16, 25. 1 Cor. 15, 54, 55. Eph. 1, 9: 3, 9. Col. 1, 26. Tit. 1, 2. Heb. 2, 14. 1 Pet. 1, 20. ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, ⁱ εἰς ὃ ἐτέθη ἐγὼ κή- 11
¹, 9, 13. οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν, 10
^h Esa. 25, 8. Rom. 16, 25. 1 Cor. 15, 54, 55. Eph. 1, 9: 3, 9. Col. 1, 26. Tit. 1, 2. Heb. 2, 14. 1 Pet. 1, 20. ρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν δι' ἣν 12
¹, 9, 13. οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν, 10
^h Esa. 25, 8. Rom. 16, 25. 1 Cor. 15, 54, 55. Eph. 1, 9: 3, 9. Col. 1, 26. Tit. 1, 2. Heb. 2, 14. 1 Pet. 1, 20. αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι.
¹, 9, 13. οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν, 10
^h Esa. 25, 8. Rom. 16, 25. 1 Cor. 15, 54, 55. Eph. 1, 9: 3, 9. Col. 1, 26. Tit. 1, 2. Heb. 2, 14. 1 Pet. 1, 20. οἶδα γὰρ ὅτι πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός 11
¹, 9, 13. οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν, 10
^h Esa. 25, 8. Rom. 16, 25. 1 Cor. 15, 54, 55. Eph. 1, 9: 3, 9. Col. 1, 26. Tit. 1, 2. Heb. 2, 14. 1 Pet. 1, 20. ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν 12

6. ἀναζῶπυρεῖν. See note at 1 Thess. v. 19.

7. οὐ γάρ. You ought not to be remiss in exercising your spiritual gifts, for Christians are not afraid, they love all men, and have due discretion.

8. τὸ μαρτύριον. Be not ashamed of bearing testimony to our Lord, i. e. of preaching the gospel.

Ibid. συγκ. τῷ εὐαγγελίῳ. Be partaker in my sufferings for the gospel.

9. πρὸ χρόνων αἰωνίων. The scheme of redemption was ar-

ranged by God immediately after the fall, before any ages or dispensations. See Tit. i. 2.

10. καταργήσαντος. Christ hindered death from having final power over men. See Hebrews ii. 14.

Ibid. φωτίσαντος. This does not only mean, that men are better acquainted with the doctrine of a future state by the gospel; but Christ's death enabled men to rise again.

12. τὴν παραθήκην μου is taken by some persons to mean, my

13 ἡμέραν. ¹ ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων, ὧν ^{13, 14.}
 παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χρι-
 14 στῷ Ἰησοῦ. ² τὴν καλὴν παρακαταθήκην φύλαξον ^{1 Tim. 6,}
 15 διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. ³ Οἶδας ^{20.}
 τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ,
 16 ὧν ἐστὶ Φύγελλος καὶ Ἑρμογένης. ⁴ Δῶν ἔλεος ^{ο 4, 19.}
 Κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀν- ^{Act. 28, 20.}
 17 ἐψυξε, καὶ τὴν ἄλυσίν μου οὐκ ἐπησχύνθη, ἀλλὰ γε- ^{Eph. 6, 20.}
 νόμενος ἐν Ῥώμῃ, σπουδαιότερον ἐζήτησέ με καὶ εἶρε·
 18 δῶν αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν
 ἐκείνῃ τῇ ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλ-
 τιον σὺ γνώσκεις.

2 ΣΥ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν
 2 Χριστῷ Ἰησοῦ. ¹ καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολ- ^{1 Tim. 3,}
 λῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, ^{2, &c. Tit.}
 3 οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι. ² σὺ οὖν ^{1, 5, &c.}
 κακοπάθησον ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.
 4 οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πρα-
 5 γματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. ἐὰν δὲ
 καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλή-

soul: but I would interpret it here, and ver. 14. 1 Tim. vi. 20. the doctrine which he has committed to me. See also παράθου in ii. 2.

x 13. ὑποτύπωσις. *Adumbratio et institutio brevis, quæ ὡς ἐν τύπῳ fit.* Fabricius.

14. παρακαταθήκην. Most MSS. read παραθήκην.

15. οἱ ἐν τῇ Ἀσίᾳ. This probably alludes to something which these persons had done since S. Paul was in Rome.

17. ἐζήτησε. This seems to

shew, that S. Paul was suffering a close imprisonment.

CHAP. II.

2. μαρτύρων. See πρεσβυτερίου in 1 Tim. iv. 14.

3. κακοπάθησον. This word is often applied to the sufferings of a soldier. Bos, Krebsius.

4. This is shewn of the Roman legionary soldiers by Grotius, Salmasius.

5. If a man contend in the games, he will not win the prize, unless he practise all the preparatory rules, i. e. train him-

^ε 1 Cor. 9, ση. ^ς τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν 6
^{10.} μεταλαμβάνειν. νόει ἃ λέγω· δῶή γάρ σοι ὁ Κύριος 7
[†] 2 Sam. 7, σύνεσιν ἐν πᾶσι. [†] Μνημόνευε Ἰησοῦν Χριστὸν ἡγη- 8
^{12.} Ps. 132, γερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ
^{11.} Esa. 11, 1. Matt. 1, εὐαγγέλιόν μου· ^υ ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς 9
^{1, &c.} Act. 2, 30: 13, 23. Rom. κακοῦργος· ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται. ^χ διὰ 10
^{1, 3.} τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ
^υ 1, 8. αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ
^{Eph. 3, 1, 13: 4, 1.} δόξης αἰωνίου. ^υ Πιστὸς ὁ λόγος· εἰ γὰρ συναπε- 11
^{Col. 1, 24: 4, 3, 18.} θάνομεν, καὶ συζήσομεν· ^z εἰ ὑπομένομεν, καὶ συμβα- 12
^{Philipp. 1, 7.} σιλεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·
^x Col. 1, 24. ^y Rom. 6, 3, &c.: 8, 17. ^a εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι 13
^{2 Cor. 4, 10.} ἑαυτὸν οὐ δύναται.
^z Matt. 10, 33. Marc. ^b Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ 14
^{8, 38.} Phil. 3, 10. Κυρίου μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ κατα-
^{1 Pet. 4, 13.} ^a Num. 23, 19. Rom. 3, 3: 9, 6. ^b 1 Tim. 6, 4. ^c 1 Tim. 1, 16

self properly. So Arrian, δὸς μοι ἀποδείξιν, εἰ νομίμως ἠθλησας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας. *Epiet.* III. 10.

6. *The husbandman that laboureth must necessarily be the first to partake of the fruits.*

7. δῶή. Probably δώσει.

8. The resurrection from the dead, and the descent of Christ from David, were two points denied by the Gnostics.

9. οὐ δέδεται. Though I am a prisoner, the gospel is making progress.

10. διὰ τοῦτο. Because I know that the gospel is gaining ground.

Ibid. ἐκλεκτοὺς. This shews that the elect are those who had been called to receive the gospel, i. e. Christians, and that their final salvation was not yet certain.

11. ὁ λόγος refers to ὁ λόγος τοῦ Θεοῦ in ver. 9, and that to εὐαγγέλιον in ver. 8. *This doctrine which I have preached, and which is gaining ground, is perfectly true: it is true, that if we died with Christ at baptism, &c.*

13. The best MSS. read ἀρνήσασθαι γάρ.

14. λογομαχεῖν probably alludes to the disputes of the Gnostics.

15. ὀρθοτομοῦντα. The meta-

- λους κενοφωνίας περιΐστασο· ἐπὶ πλεῖον γὰρ προ-^{4: 4, 7: 6, 20. Tit. 1,}
 17 κόψουσιν ἀσεβείας,^d καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα^{14: 3, 9. d 1 Tim. 1, 20.}
 18 νομὴν ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος,^e οἵτινες^{e 1 Tim. 6, 21.}
 περὶ τὴν ἀλήθειαν ἡστούχησαν, λέγοντες τὴν ἀνάστα-
 σιν ἤδη γεγονέναι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν.
 19^f ὁ μὲν τοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν, ἔχων^{f Joh. 10, 14.}
 τὴν σφραγίδα ταύτην, Ἐγὼ Κύριος τοὺς ὄντας αὐ-
 τοῦ· καὶ, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ
 20 ὄνομα Χριστοῦ. ^g Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μό-^{g Rom. 9, 21.}
 νον σκευὴ χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ
 ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν.
 21^h εἰάν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται^{h 3, 17.}
 σκευὸς εἰς τιμὴν, ἡγιασμένον, καὶ εὐχρηστον τῷ δε-
 22 σπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. ⁱ Τὰς^{i 1 Cor. 1, 2. 1 Tim. 6, 11.}
 δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίωκε δὲ δικαιοσύνην,

^r
 phor is from cutting roads, (ὁδοὺς τέμνειν.) These ought to be taken in a straight line; and so the preacher of the gospel should lead men to walk in the straight and true path. See Prov. iii. 6. Πᾶσαις ὁδοῖς σου γνώριζε αὐτήν, ἵνα ὀρθοτομῇ τὰς ὁδοὺς σου.

16. κενοφωνίας. This is also an allusion to the Gnostics, who were now increasing in Ephesus.

Ibid. περιΐστασο. *Avoid.* Grotius, Elsner, Wolf. Tit. iii. 9.

18. Ὑμέναιος. See note at 1 Tim. i. 20.

Ibid. ἀνάστασιν. The Gnostics held that a man *rose again*, when he gained the *knowledge* of God, and that this was the only resurrection.

19. Notwithstanding this de-

fection, *the firm foundation, which God has laid for his church, stands firm, having this inscription written on it, Ἐγὼ κ. τ. λ.* The foundation of this spiritual temple is described in Eph. ii. 20; and in the following verse the words *μεγάλῃ οἰκίᾳ* refer to the same building. The words *ἔγνων* — *αὐτοῦ* are taken from Numb. xvi. 5. Most MSS. read *Κυρίου* for *Χριστοῦ*.

20. This means, that in the Christian church there will be false teachers as well as true.

21. ἀπὸ τούτων, i. e. from the vessels which are *εἰς ἀτιμίαν*, from false teachers.

Ibid. τῷ δεσπότῃ. The master of the house, who uses the best utensils.

22. νεωτερικὰς. This Epistle was written about twenty years

πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν
^k 1 Tim. 1, ^k Κύριον ἐκ καθαρᾶς καρδίας. ^k Τὰς δὲ μωρὰς καὶ ²³
^{4: 4, 7: 6, 4.} ^{Tit. 3, 9.} ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι
μάχας· δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ²⁴
^m Act. 8, 22. ἥπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον, ^m ἐν ²⁵
Gal. 6, 1. πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε
δῶ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,
καὶ ἀνανήψωσιν, ἐκ τῆς τοῦ διαβόλου παγίδος ἔξω- ²⁶
γρημένοι ὑπ' αὐτοῦ, εἰς τὸ ἐκείνου θέλημα.

ⁿ 1 Tim. 4, ⁿ ΤΟΥΤΟ δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ³
^{1. 2 Pet. 2,} ἐνστήσονται καιροὶ χαλεποί. ἔσονται γὰρ οἱ ἄνθρωποι ²
^{1: 3, 3.} φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσ-
^{Jud. 18.} φημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστορ- ³
γοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλά-
γαθοι, προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι ⁴

^o 2, 16, 23. μᾶλλον ἢ φιλόθεοι, ^o ἔχοντες μόρφωσιν εὐσεβείας, ⁵
Matt. 7, 15. τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι. καὶ τούτους ἀπο-
^{17. 2 Thess.} 3, 6. Tit. 1, ^{16: 3, 10.} τρέπου. ^p ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς ⁶

^{2 Joh. 10.} after Timothy's conversion, so
^p Matt. 23, that he may still have been a
^{13. Tit. 1,} young man: or νεωτερικὰς may
^{11.} mean now, of late date. Most

MSS. read πάντων ἐπικαλουμένων.

23. ἀπαιδεύτους. Questions that belong not to Christianity, the παιδεία, the Christian institution or instruction: questions about things never taught by Christ, never required of any Christian to believe at his baptism. Pyle. Or it may be taken actively, questions not calculated to instruct: see παιδεύοντα in ver. 25. The allusion is to the Gnostics.

25. μήποτε for ἂν ποτε, if by chance, in hopes that.

26. I would refer αὐτοῦ to the δοῦλος Κυρίου, and ἐκείνου to ὁ Θεός: and in hopes they may awake out of sleep, being taken alive by the servant of the Lord out of the snare laid by the Devil, to do the will of God. Pyle, Macknight.

CHAP. III.

1. ἐσχάταις ἡμέραις. See note at 1 Tim. iv. 1.

5. μόρφωσιν. So Philo, τινὲς τῶν ἐπιμορφαζόντων εὐσεβείαν. Vol. I. p. 340.

Ibid. δύναμιν. True religion has power to regulate the heart and conduct: these men shew by their actions that their religion has not this power.

οικίας καὶ αἰχμαλωτεύοντες τὰ γυναικάρια σεσωρευ-
 7 μένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, πάντοτε
 μαρθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλ-
 8 θεῖν δυνάμενα. ὁ δὲ τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀν-<sup>1 Exod. 7,
11. 1 Tim.</sup>
 τέστησαν Μωϋσεῖ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀλη-<sup>6, 5. Tit. 1,
16.</sup>
 θεΐᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ
 9 τὴν πίστιν. ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ
 ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων
 10 ἐγένετο. Ὡς δὲ παρηκολούθηκάς μου τῇ διδασκα-<sup>1 1 Tim. 4,
6.</sup>
 λῇ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυ-
 11 μίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς πα-<sup>8 Psal. 34,
19. Act. 13,
50: 14, 2,
19, 22.</sup>
 θήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν
 Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων
 12 με ἐρρύσατο ὁ Κύριος. καὶ πάντες δὲ οἱ θέλοντες<sup>t Matt. 16,
24. Luc. 24,
26. Joh. 17,
14. Act. 14,
22. 1 Thess.</sup>
 13 εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. Πονη-
 ροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖ-
 14 ρον, πλανῶντες καὶ πλανώμενοι. Ὡς δὲ μένε ἐν οἷς<sup>3, 3.
u 2, 2.</sup>
 15 ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ
 ὅτι ἀπὸ βρεφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνά-
 μενά σε σοφίσαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν
 16 Χριστῷ Ἰησοῦ. *πᾶσα γραφὴ θεόπνευστος καὶ ὠφέ-<sup>x Rom. 15,
4. 2 Pet. 1,
19, 20.</sup>

8. Jannes and Jambres were mentioned by Numenius the Pythagorean: (Origen. c. Cels. p. 543. Eus. *Præp. Evang.* p. 411.) and in the Chaldee Paraphrase upon Exod. vii. 11. Numb. xxii. 22. Pliny also speaks of Jamnes and Jotapes, (XXX. 1.) The Vulgate has Mambres.

Ibid. ἀδόκιμοι. Incapable of discerning. Rom. i. 28.

10. παρηκολούθηκας. See Luke

i. 3. 1 Tim. iv. 6.

14. ἐπιστάθης is different from ἐπιστεύθης: it means, *thou hast been assured of*.

16. This might either mean, *all scripture is inspired and useful &c.* or, *all inspired scripture is also useful &c.* Pyle conceives allusion to be made to the prophecies concerning Christ and his kingdom, and the apostasy from it.

θωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ· ἵνα ἄρτιος ¹⁷
 ᾗ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξ-
 ηρτισμένος. ^γ Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ ⁴
 Θεοῦ καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος
 κρίνειν ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐ-
 τοῦ καὶ τὴν βασιλείαν αὐτοῦ, κήρυξον τὸν λόγον, ἐπί- ²
 στηθι εὐκαίρως ἀκαίρως, ἔλεγχον, ἐπιτίμησον, παρα-
 κάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. ἔσται γὰρ ³
 καιρὸς, ὅτε τῆς ὑγιαίνουσης διδασκαλίας οὐκ ἀνέξον-
 ται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπι-
 σωρεύουσιν διδασκάλους, κνηθόμενοι τὴν ἀκοήν· ^z καὶ ⁴
 ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ
 δὲ τοὺς μύθους ἐκτραπήσονται. ^a Σὺ δὲ νῆφε ἐν πάσι, ⁵
 κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν δια-
 κονίαν σου πληροφόρησον. ^b Ἐγὼ γὰρ ἤδη σπένδο- ⁶
 μαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε· ^c τὸν ⁷
 ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα,
 τὴν πίστιν τετήρηκα· ^d λοιπὸν ἀπόκειται μοι ὁ τῆς ⁸
 δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν
 ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτῆς, οὐ μόνον δὲ ἐμοὶ,
 ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
 Σπούδασον ἐλθεῖν πρὸς με ταχέως. ^e Δημᾶς γάρ ⁹
 με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπο-
 ρεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τί-

CHAP. IV.

2. εὐκαίρως ἀκαίρως. Not wait-
 ing for opportunities, but mak-
 ing them.

6. σπένδομαι—ἀναλύσεως. The
 metaphor is perhaps taken from
 libations which were made when
 persons rose up from a feast.
 So Athenæus, ἔσπενδον δὲ ἀπὸ
 τῶν δεῖπνων ἀναλύοντες, I. 13.

9. Δημᾶς. Some late writers
 have said, that Demas became
 priest of an heathen temple at
 Thessalonica: but it is impro-
 bable.

10. Γαλατίαν. Eusebius, Epi-
 phanius, and others understood
 Gaul. Josephus calls Gaul, Γα-
 λατία, vol. I. p. 866. as does
 Dio Cassius, p. 1259.

- 11 τος εἰς Δαλματίαν· Ἰουκᾶς ἐστὶ μόνος μετ' ἐμοῦ.^{f Act. 15, 37. Col. 4, 10. Philem.}
 12 Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ· ἔστι γάρ μοι^{24. g Act. 20, 4. Eph. 6, 21, 22. Col.}
 13 ἔυχρηστος εἰς διακονίαν. Ἐτυχικὸν δὲ ἀπέστειλα εἰς^{4, 7. Titus 3, 12.}
 Ἐφεσον. Τὸν φαιλόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ^{h 1 Tim. 1, 20.}
 Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς^{20.}
 14 μεμβράνας. Ἡ' Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ^{20.}
 ἐνεδείξατο· ἀποδώῃ αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα
 15 αὐτοῦ· ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἀνθέστηκε
 16 τοῖς ἡμετέροις λόγοις. Ἐν τῇ πρώτῃ μου ἀπολογία
 οὐδεὶς μοι συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέ-
 17 λιπον· μὴ αὐτοῖς λογισθεῖν· ὁ δὲ Κύριός μοι παρ-
 ἔστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα
 πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρύ-
 18 σθην ἐκ στόματος λέοντος· καὶ ρύσεται με ὁ Κύριος
 ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασι-
 λείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰ-
 ῶνας τῶν αἰώνων. ἀμήν.
 19 Ἰ' Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησι-^{i 1, 16. Act. 18, 2. Rom. 16, 3.}
 20 φόρου οἶκον. ἑ' Εραστος ἔμεινεν ἐν Κορίνθῳ· Τρό-^{k Act. 19, 22: 20, 4: 21, 29.}
 21 φιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. Σπού-
 δασον πρὸ χειμῶνος ἐλθεῖν.

11. Μάρκον. See the Intro-
duction to S. Mark's Gospel.

12. Tychicus probably went
to take care of the Ephesian
church during the absence of
Timothy.

13. φαίλονην. This word is
also written φαλῶνης, φαλώνης,
φελῶνης, φελῶνης, φαινῶλης. Some
understand a cloak, some a
case of books.

14. Ἀλέξανδρος. Some con-
sider him to be the Alexander
mentioned in 1 Tim. i. 20. Acts
xix. 33. Most MSS. read ἀπο-

δώσει.

16. ἀπολογία. This perhaps
means a defence which he had
been called upon to make at
Rome; and he seems to expect
to make a second.

17. λέοντος is taken to mean
Nero by Eusebius and others.
There may have been danger
of his being literally exposed
to lions in the amphitheatre.

20. This seems to shew that
S. Paul had been lately at Mi-
letus, perhaps at Corinth.

Ἀσπάζεται σε Εὐβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. ὁ Κύριος Ἰη- 22
σοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν. ἀμήν.

Πρὸς Τιμόθεον δευτέρα τῆς Ἐφεσίων ἐκκλησίας
πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ
Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ
Καίσαρι Νέρωνι.

21. Linus was the first bishop of Rome after S. Peter and S. Paul.

EPISTLE TO TITUS.

I conceive this Epistle to have been written from Ephesus during some part of S. Paul's residence there, mentioned in Acts xix. 1, 8, 10, 22. and which is there said to have lasted two years and three months : but in xx. 31. he speaks of having been there three years ; and perhaps the other nine months were spent in the voyage to Crete, which is alluded to in this Epistle. S. Paul arrived at Ephesus in 48 and left it in 52 : and perhaps he went to Crete in 51, touching at Corinth in his way. When he wrote this Epistle he intended to winter at Nicopolis : whether he did so, is uncertain : but he probably wrote this Epistle soon after his return to Ephesus, having left Titus in Crete.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

ΠΑΥΛΟΣ δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χρι-
στοῦ, κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀλη-

^m Num. 23, ¹⁹ Rom. 1, 2: 16, 25. ⁿ Eph. 1, 9: 3, 9. Col. 1, 26. 2 Tim. 1, 9, 10: 2, 13. 1 Pet. 1, 20. ⁿ Act. 20, 24. Gal. 1, 1. 1 Thess. 2, 4.

CHAP. I.

1. κατὰ πίστιν. Macknight connects this immediately with ἀπόστολος, and understands it to mean, *sent for the purpose of producing faith in the chosen of God, and a knowledge of the true doctrine which is to lead to holiness*. He compares ἐσκεδασμένων καθ' ἀρπαγὴν, *dispersed for plunder*, Xen. Anab. III. See 2 Tim. i. 1.

Ibid. ἐκλεκτῶν. See note at 2 Tim. ii. 10. and Index.

2. πρὸ χρόνων αἰωνίων. The same expression occurs in 2 Tim. i. 9. In Rom. xvi. 25. we read of μυστηρίου χρόνοις αἰωνίοις σεσιγημένον, so that it seems to mean *ancient times*. Αἰὼν is, properly, a long period of time. From the creation to the de-

luge would be one such period: from the deluge to Abraham, another; from Abraham to Moses, another: thus πρὸ χρόνων αἰωνίων, if taken literally for *before these aἰῶνες or periods of time began*, would mean, *from the beginning of the world*; and the expression is the same as that in 1 Pet. i. 20. Eph. iii. 9. Col. i. 26. This *promise of eternal life* was first given to Adam after the fall, which seems to shew the meaning of πρὸ χρόνων αἰωνίων. We find αἰῶνα χρυσοῦν, *the golden age*, in Dio, p. 1216.

3. τὸν λόγον αὐτοῦ may mean *his promise*, as ἐπαγγελίας ὁ λόγος in Rom. ix. 9. Some have taken it for the personal Logos, or Son of God.

- 4 ρος ἡμῶν Θεοῦ· Ὁ Τίτω γνησίῳ τέκνῳ κατὰ κοινήν ^{2 Cor. 2, 13: 7, 14: 8, 6, 16. Gal. 2, 3.}
- 5 Ὁ Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ ^{1 Act. 14, 23. 2 Tim. 2, 2.}
- 6 πρεσβυτέρους, ὡς ἐγὼ σοὶ διαταξάμην· ^{1 Tim. 3, 2.} εἴ τις ἐστὶν
- ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ,
- 7 μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα. ^{1 Lev. 10, 9. Matt. 24, 45. 1 Cor. 4, 18. 1 Tim. 3, 3, 15. 1 Pet. 5, 2.} δεῖ γὰρ τὸν
- ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον· μὴ
- αὐθάδῃ, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ
- 8 αἰσχροκερδῇ, ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, ^{2 Tim. 1, 13.}
- 9 δίκαιον, ὅσιον, ἐγκρατῇ, ἀντεχόμενον τοῦ κατὰ τὴν
- διδασχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν
- ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγον-
- 10 τας ἐλέγχειν. ^{1 Act. 15, 1. 1 Tim. 1, 6.} Εἰσὶ γὰρ πολλοὶ καὶ ἀνυπότακτοι
- ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς,

4. Τίτω. The first account we have of Titus is his going to Jerusalem with S. Paul at the time of the Council A.D. 46. Gal. ii. 1. He is supposed to have been a Gentile who was converted by S. Paul (γνησίῳ τέκνῳ) at Antioch. His name is not mentioned in the Acts. He had been left by S. Paul in Crete shortly before the writing of this Epistle, and joined S. Paul in Macedonia in the following year, 52.

5. κατέλιπον. The reading is probably ἀπέλιπον.

Ibid. πρεσβυτέρους. If we compare ver. 7, it appears that the terms πρεσβύτερος and ἐπίσκοπος were applied to the same person: as in Acts xx. 17, 28. Every presbyter was in his of-

fice an ἐπίσκοπος, or overseer: but Titus had power over all the presbyters, and therefore was ἐπίσκοπος in a higher sense of the term.

6. μιᾶς γ. ἀνῆρ. See note at 1 Tim. iii. 2.

9. πιστοῦ in this sense means true or genuine, such as may be trusted. See iii. 8.

Ibid. τοὺς ἀντιλέγοντας is taken for the Gnostics by Grotius, Hammond, Vitranga.

10. The reading is probably πολλοὶ ἀνυπότακτοι.

11. οἱ ἐκ περιτομῆς. He perhaps did not allude to the ordinary opposition of the Jews, but to the Jewish Gnostics, who adopted circumcision and other parts of the Mosaic law.

x 1 Tim. 6, ^xοὓς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνατρέ- 11
 5. 2 Tim. 3, 6. πουσι, διδάσκοντες ἅ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.
 εἰπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, “Κρῆτες 12
 “ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.” Ἡ 13
 μαρτυρία αὕτη ἐστὶν ἀληθής. δι’ ἣν αἰτίαν ἔλεγε
 γ Matt. 15, αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, ὃ μὴ 14
 9, Col. 2, 22. 1 Tim. προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώ-
 1, 4: 7: 6, 20. πων ἀποστρεφόμενων τὴν ἀλήθειαν. ²πάντα μὲν κα- 15
 z Matt. 15, 11. Luc. 11, 39, 41. Act. 10, 15. θαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις
 Rom. 14, 14, 20. οὐδὲν καθαρὸν, ἀλλὰ μεμíanται αὐτῶν καὶ ὁ νοὺς καὶ
 1 Cor. 6, ἡ συνείδησις. ^aΘεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ 16
 12: 10, 23, ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ
 25. 1 Tim. πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.
 4, 3, 4. 2 Tim. 3, ΣΥ δὲ λάλει ἅ πρόπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ· 2
 5. Jude 4. πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονas, ὑγι- 2

12. ἴδιος αὐτῶν προφήτης. Epimenides, who may have been called προφήτης, as Plato speaks of οἱ θεῶν παῖδες ποιηταὶ καὶ προφήται τῶν θεῶν γενόμενοι. *De Republic*. II. p. 366. but Epimenides seems to have been considered literally a prophet: Cicero speaks of those who “citatione quadam animi, aut “soluto liberoque motu futura “præsentiant, ut Baris Bæotius, “ut Epimenides Cres.” *De Divin.* I. 18. and Apuleius calls him “inclytum fatidicum.” *Florid.* I. p. 352. S. Paul may have quoted one of their own poets, from what Plato represents a Cretan saying, οὐ σφόδρα χρώμεθα οἱ Κρῆτες τοῖς ξενικοῖς ποιήμασιν. *De Leg.* III. p. 680. The expression Κρῆτες ἀεὶ ψεύσται seems to have been pro-

verbial: see Palaioret.

Ibid. ἀργαί. This probably alludes to the idleness and uselessness which generally attend gluttony.

14. Ἰουδαϊκοῖς μύθοις. I should understand this also of the absurd fables of the Gnostics, which contained many Jewish legends.

15. πάντα καθαρὰ τοῖς καθαροῖς. This was a maxim of the Gnostics, who used it to cover all kinds of enormities. See 1 Cor. vi. 12.

16. Θεὸν εἰδέναι. *To know God*, was the great boast of the Gnostics, and hence they took their name.

16. ἀδόκιμοι. *Incapable of discernment.* Rom. i. 28. 2 Tim. iii. 8.

- 3 αίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· ^b πρεσ- ^h 1 Tim. 2,
 βύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ ^{9:} 5, 13.
 διαβόλους, μὴ οἶνῳ πολλῷ δεδουλωμένας, καλοδι- ¹ 1 Pet. 3, 3.
 4 δασκάλους, ἵνα σωφρονίζωσι τὰς νέας, φιλάνδρους
 5 εἶναι, φιλοτέκνους, ^c σώφρονας, ἀγνὰς, οἰκουροὺς, ἀγα- ^c Gen. 3,
 θὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ ^{16.} 1 Cor.
 6 λόγος τοῦ Θεοῦ βλασφημῇται. Τοὺς νεωτέρους ὡσαύ- ^{14, 34.} Eph.
 7 τως παρακάλει σωφρονεῖν, ^d περὶ πάντα σεαυτὸν πα- ^{5, 22.} Col.
 ρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀδια- ^{3, 18.} 1 Tim.
 8 φθορίαν, σεμνότητα, ἀφθαρσίαν, ^e λόγον ὑγῆ, ἀκα- ^{6, 1.} 1 Pet.
 τάνγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ ^{3, 1.}
 9 ὑμῶν λέγειν φαῦλον. ^f Δούλους ἰδίοις δεσπόταις ὑπο- ^d 1 Tim. 4,
 τάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγον- ^{12.} 1 Pet. 5,
 10 τας, μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυ- ^{3.}
 μένους ἀγαθὴν· ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος ^e 1 Tim. 5,
 ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν. ^{14.} 1 Pet.
 11 § Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ^{3, 16.}
 12 ἀνθρώποις, ^h παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ^f Eph. 6, 5.
 ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ ^{Col. 3, 22.}
 13 δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι· ¹ προσ- ¹ 1 Cor. 1,
 δεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς ^{7.} Philipp.
 δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ ^{3, 20.}

CHAP. II.

bands.

3. πρεσβύτιδας. There were female elders, and female deacons.

8. ὑμῶν. Probably ἡμῶν.

5. ἀγαθὰς may be either coupled with οἰκουροὺς, or taken separately. Many MSS. read οἰκουροῦς.

11. σωτήριος should perhaps be coupled with πᾶσιν ἀνθρώποις, and the article ἡ omitted.

Ibid. βλασφημῇται. It was said that Christianity taught women to disobey their hus-

13. τοῦ μεγάλου Θεοῦ may be connected with Ἰησοῦ Χριστοῦ, our great God and Saviour Jesus Christ : and the absence of the article before σωτῆρος supports this construction. The

^k Exod. 19, Χριστοῦ, ^k ὃς ἔδωκεν αὐτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώ- 14
^{5.} Eph. 2, σῆται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθάρισις αὐτῶ
^{10.} Gal. 1, 4: 2, 20.

¹ 1 Cor. 16, λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. ¹ Ταῦτα 15
^{11.} 1 Tim. 4, 12.

λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιτα-
 γῆς· μηδεὶς σου περιφρονεῖτω.

^m Rom. 13, ^m ὙΠΟΜΙΜΝΗΣΚΕ αὐτοὺς ἀρχαῖς καὶ ἔξου- 3
^{1.} &c.

¹ Pet. 2, 13. σίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγα-

ⁿ Philipp. 4, θὸν ἐτοιμοὺς εἶναι, ⁿ μηδένα βλασφημεῖν, ἀμάχους 2
^{5.} 2 Tim.

2, 24, 25. εἶναι, ἐπικεικίς, πᾶσαν ἐνδεικνυμένους πραότητα πρὸς

^o 1 Cor. 6, πάντας ἀνθρώπους. ^o ἡμεν γὰρ ποτὲ καὶ ἡμεῖς ἀνό- 3
^{11.} Eph. 2,

1, &c.: 5, 8. ἡτοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις
^{Col.} 3, 7.

¹ Pet. 4, 3. καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες,

^p 2, 11. στυγητοί, μισοῦντες ἀλλήλους· ^p ὅτε δὲ ἡ χρηστότης 4

καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ,

^q Joh. 3, 3, ^q οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν 5

^{5.} Rom. 3, 20, 28: 4, ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον, ἔσωσεν ἡμᾶς, διὰ
^{2,} 6: 11, 6.

^{Eph.} 2, 4, λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως πνεύματος

^{9:} 5, 26.

^{Gal.} 2, 16.

² Tim. 1, 9. same rule may be applied in

Eph. v. 5. 2 Thess. i. 12. 1 Tim. v. 21. 2 Pet. i. 1. Jude 4. The term *Saviour* is applied indifferently in this Epistle to God and Christ: see i. 3, 4. ii. 10. iii. 4, 6.

14. λαὸν περιούσιον. See Exod. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18.

CHAP. III.

3. ἡμεῖς. S. Paul here identifies himself with other persons, though this description did not apply to himself. See 1 Thess. iv. 15.

5. ἔσωσεν. Σώζειν is often applied to persons being put in a state of salvation, when they are taken into covenant with

Christ at baptism. They are then *saved* from their former sins.

Ibid. παλιγγενεσίας. This word only occurs twice in the New Testament. In Matt. xix. 28. it means *the resurrection*: it is here evidently coupled with the washing of baptism; at which time the stain of original and actual sin is washed away, and the person is in a manner *born again*: every thing which is past is blotted out, and he begins a new life, without being subject to the wrath of God for what is past. This is expressed by ἀνακαινώσεως Πνεύματος ἁγίου: he then becomes a new creature by the operation

- 6 ἁγίου, ¹ οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ ^{r Joel. 2, 28.}
7 Χριστοῦ τοῦ σωτῆρος ἡμῶν, ^s ἵνα δικαιοθέντες τῇ ^{Act. 2, 33.}
ἐκείνου χάριτι, κληρονόμοι γενώμεθα κατ' ἐλπίδα ζωῆς ^{Rom. 5, 5.}
8 αἰωνίου. Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαι ^{s Rom. 8,}
σε διαβεβαιοῦσθαι, ἵνα φροντίζωσι καλῶν ἔργων προ- ^{23, 24.}
ῖστασθαι οἱ πεπιστευκότες τῷ Θεῷ· ταῦτά ἐστι τὰ
9 καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις. ^t ἡμῶν δὲ ζητή- ^{1, 14.}
σεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς ^{1 Tim. 1, 4:}
10 περιῖστασο· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. ^u Αἰ- ^{4, 7: 6, 20.}
ρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν ^{2 Tim. 2,}
11 παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ^{23.}
ἀμαρτάνει, ὣν αὐτοκατάκριτος. ^u Matt. 18,
12 ^x Ὄταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικόν, ^{17. Rom.}
σπουδάσον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ ^{16, 17.}
13 κέκρικα παραχειμάσαι. ² Ζηνᾶν τὸν νομικὸν καὶ Ἀ- ^{2 Thess. 3,}
πολλῶ σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. ^{6. 2 Tim.}
^{3, 5. 2 Joh.}
^{10.}
^{x Act. 20, 4.}
^{Eph. 6, 21.}
^{Col. 4, 7.}
^{2 Tim. 4,}
^{12.}
^{y Act. 18,}
^{24. 1 Cor.}
^{1, 12.}

of the Holy Ghost. We find ἀναγεννήσας in 1 Pet. i. 3. and ἀναγεγεννημένοι, ib. 23.

7. δικαιοθέντες, *having been justified*: having had all our sins forgiven at baptism, when we appeared righteous in the sight of God. See Rom. v. 1, 9.

8. The reading is probably ταῦτά ἐστι καλά.

9. γενεαλογίας. This perhaps alludes to the Gnostic notion of several beings having emanated from God by successive generation. See 1 Tim. i. 4.

Ibid. μάχας νομικάς. The Law of Moses is meant here; but not with reference to Judaism, but to that spurious mixture of Judaism and Heathenism which was conspicuous in the Gnostics.

12. Τυχικόν. Tychicus was of

Asia Minor, perhaps of Ephesus. Acts xx. 4.

Ibid. Νικόπολιν. There were several cities of this name, in Macedonia, Cilicia, Bithynia, &c. The latter is perhaps intended here: but whether S. Paul kept his intention of wintering there, is uncertain.

13. Ἀπολλώ. Apollos had been converted in 48, and went to Corinth in the same year. Acts xviii. 24—27. xix. 1. If S. Paul touched at Corinth, as I have supposed, on his way to Crete in 51, he perhaps urged Apollos to go thither, or he may have taken him with him. In 1 Cor. xvi. 12. (which was written in 52), he speaks of having urged Apollos to go to Corinth.

μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προ- 14
ῖστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρ-
ποι. Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες· ἄσπασαι 15
τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάν-
των ὑμῶν. ἀμήν.

Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπί-
σκοπον χειροτονηθέντα ἐγράφη ἀπὸ Νικοπό-
λεως τῆς Μακεδονίας.

EPISTLE TO PHILEMON.

Philemon was an inhabitant of Colossæ, (Col. iv. 9.) and apparently a man of some property, (Phil. 6, 7.) He seems to have been converted by S. Paul, (19,) which may have been when the Apostle visited Phrygia, (Acts xvi. 6. xviii. 23.) Onesimus was his slave, and ran away from him to Rome, where he was converted to Christianity by S. Paul, who sent him back to his master with this letter.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ.

^a **ΠΑΥΛΟΣ** δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ¹
^a Eph. 3, 1: 4, 1. ² Tim. 1, 8. ὁ ἀδελφὸς, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν,
^b Rom. 16, ^b καὶ Ἀμφία τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρα- ²
^{5.} 1 Cor. 16, 19. Col. 4, 15, 17. Phi-
^d Eph. 1, 15. lipp. 2, 25. ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου
Ἰησοῦ Χριστοῦ.
^c 1 Thess. 1, ^c Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν σου ⁴
^{2.} 2 Thess. 1, 3. ποιούμενος ἐπὶ τῶν προσευχῶν μου, ^d ἀκούων σου τὴν ⁵
^d Eph. 1, 15. Col. 1, 4. ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον
Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους· ὅπως ἡ κοινωνία ⁶

CHAP. I.

1. Τιμόθεος. Timothy was not with S. Paul when he went to Rome, but must have joined him afterwards. He had probably been left by S. Paul to take care of the church at Ephesus, and he was with the apostle, when he traversed Phrygia for the first time, when he may have become acquainted with Philemon.

2. Ἀμφία. Chrysostom and Theodoret say that she was the wife of Philemon. Archippus was perhaps a deacon in the

church of Colossæ. Col. iv. 17.

4. πάντοτε. Jerom observes, that πάντοτε may refer to εὐχαριστῶ or ποιούμενος. There is the same ambiguity in other Epistles. It probably means, *I thank God every time that I remember you in my prayers.*

4, 5. τὴν ἀγάπην εἰς πάντας τοὺς ἁγίους, καὶ τὴν πίστιν πρὸς τὸν Κύριον Ἰησοῦν. See Col. i. 4.

6. κοινωνία is charity, liberality, (Acts ii. 42.) and κοινωνία τῆς πιστέως is charity proceeding from faith. S. Paul prays, *that the charity which is the fruit of*

τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παν-
 7 τὸς ἀγαθοῦ τοῦ ἐν ὑμῖν εἰς Χριστὸν Ἰησοῦν. χάριν
 γὰρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ
 σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαιται διὰ
 8 σοῦ, ἀδελφέ. Διὸ πολλὴν ἐν Χριστῷ παρρησίαν
 9 ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, διὰ τὴν ἀγάπην μάλ-
 λον παρακαλῶ· τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης,
 10 νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ· ^e παρακαλῶ σε ^e 1 Cor. 4,
 περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς ^{15. Gal. 4,}
 11 μου, Ὀνήσιμον, τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ ^{19. Col. 4,}
 12 καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμψα· σὺ δὲ αὐτὸν, τουτ-
 13 ἐστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. ^{9.} Ὁν ἐγὼ ἐβου-
 λόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ
 14 μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου· ^f χωρὶς δὲ τῆς ^f 2 Cor. 9,
 σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ^{7.}
 15 ἀνάγκην τὸ ἀγαθόν σου ᾗ, ἀλλὰ κατὰ ἐκούσιον. τάχα
 γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐ-

your faith may become effective by making known all the good that is in us. Most MSS. read ἡμῖν. He prayed that Philemon's charity to his Christian brethren might make the heathen aware of the good effects of the gospel. Εἰς Χριστὸν Ἰησοῦν is perhaps connected with ἐνεργῆς γένηται—*may be effective in bringing men to Jesus Christ.*

7. χάριν. Most MSS. read χάραν γὰρ ἔσχομεν. This alludes to the ἀγάπην εἰς τοὺς ἁγίους in ver. 5.

8. Διὸ. Because you are naturally charitable.

9. πρεσβύτης. Some would render it *ambassador*: (see 2 Cor. v. 20. Eph. vi. 20.) but that is

πρεσβεύτης. Πρεσβύτης is an old man, as in Luke i. 18. Tit. ii. 2. If S. Paul was thirty at the time of his conversion, he was now about fifty-seven.

10. ἐγέννησα. S. Paul had converted Onesimus.

10, 11. ἄχρηστον — εὐχρηστον. Some think there is allusion to his name, Ὀνήσιμος.

13. ὑπὲρ σοῦ. *As thyself wouldst have done, hadst thou been present.* Fell.

Ibid. δεσμοῖς τοῦ εὐαγγελίου. *Imprisonment on account of the gospel.* See Col. i. 24.

15. αἰώνιον. If Onesimus had continued an heathen, Philemon might have had him as his servant *for life*, but after that they

τὸν ἀπέχης· οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ¹⁶
 ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοὶ, πόσω δὲ μᾶλλον
 σοὶ, καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ; εἰ οὖν ἐμὲ ἔχεις ¹⁷
 κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ. Εἰ δέ τι ἡδί- ¹⁸
 κησέ σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει. ἐγὼ Παῦ- ¹⁹
 λος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω
 σοι, ὅτι καὶ σεαυτὸν μοι προσοφείλεις. Ναὶ, ἀδελφέ, ²⁰
 ἐγὼ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ
^g 2 Cor. 7, σπλάγχχνα ἐν Κυρίῳ. ^ε πεποιθὼς τῇ ὑπακοῇ σου ²¹
^{16.} ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.
^h 2 Cor. 1, ^h Ἀμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι ²²
^{11. Philipp.} διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. ¹ Ἀσ- ²³
^{1, 25: 2, 24.} πάζονται σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χρι-
ⁱ Col. 1, 7: στῶ Ἰησοῦ, ^k Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, ²⁴
^{4, 12.} οἱ συνεργοί μου. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ ²⁵
^k Act. 12, Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν. ἀμήν.
^{12, 25: 15,}
^{37: 19, 29:}
^{20, 4: 27, 2.}
^{Col. 4, 10,}
^{14. 2 Tim.}
^{4, 10, 11.}
^{1 Pet. 5, 13.} Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησί-
 μου οἰκέτου.

would have been separated: now they would be companions *for ever*, in this world (*αἰῶν*) and the next.

18. ἡδίκησε. It has been thought from this that Onesimus had robbed his master.

19. προσοφείλεις. *In addition to being bound to forgive Onesimus at my request, you owe your own conversion to me.*

20. ὀναίμην. This may perhaps be an allusion to the name of Ὀνήσιμος. The best MSS. read Χριστῶ for Κυρίῳ.

21. He perhaps alludes to the freedom of Onesimus.

22. ξενίαν. See Acts xxviii.

23. S. Paul seems to have been looking forward to his release, and to visiting Colossæ.

23. συναιχμάλωτος. Epaphras had not come to Rome with S. Paul, but had joined him afterwards. There had either been some persecution at Rome, which caused Epaphras to be imprisoned, or he had been in prison with S. Paul some time before. See Rom. xvi. 7. Col. iv. 10.

Ibid. Μάρκος, Ἀρίσταρχος. See Col. iv. 10.

EPISTLE TO THE HEBREWS.

There have been disputes in ancient and modern times concerning the author of this Epistle: but a majority of the Fathers ascribed it to S. Paul. Many resemblances of style have also been pointed out. He probably wrote it soon after his release from his first imprisonment at Rome, A. D. 58, when he expected soon to visit Judæa, (xiii. 23.) It is addressed to the Jewish Christians of Palestine, and contains allusions to the approaching war.

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

^a **ΠΟΛΥΜΕΡΩΣ** καὶ πολυτρόπως πάλαι ὁ Θεὸς ¹ **1**
^a Eph. 1, 10. Gal. 4, 4. λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχά- ²

^b Psal. 2, 8. των τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν νύκτι, ^b ὅν
Matt. 21, 38. Joh. 1, 9. Eph. 3, 9. Col. 1, 16. ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας
ἐποίησεν, ^c ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ ³

^c 8, 1: 9, 12, &c.: 12, 2. Psal. 110, 1. Sap. 7, 26. Joh. 14, 9. 2 Cor. 4, 4. Col. 1, 15, 17. Phil. 2, 6. Apoc. 4, 11. **CHAP. I.**
1. Πολυμερῶς, *Frequently*. Πο-
1. Sap. 7, 26. Joh. 14, 9. 2 Cor. 4, 4. Col. 1, 15, 17. Phil. 2, 6. Apoc. 4, 11. *In many ways*.
Ibid. ἐπ' ἐσχάτων τῶν ἡμερῶν.
This phrase is used for *the times*
of the Christian dispensation, in
Acts ii. 17. 1 Pet. i. 20. See
note at 1 Tim. iv. 1. The read-
ing is probably ἐσχάτου. See
also Heb. ix. 26. 1 Cor. x. 11.
2 Pet. iii. 3.

2. ἔθηκε, *constituit*. So Xenophon, *θεῖς τοὺς γέροντας κυρίους τοῦ περὶ τῆς ψυχῆς ἀγῶνος*. *De Rep. Lac.* p. 684. Arrian. *τοιούτον σε θῶμεν πολίτην Κορινθίων*. *Epist.* III. 1. p. 264.

Ibid. κληρονόμον. According to Gal. iv. 1. this is equivalent to κύριον: and he is called *Lord of all* in Acts x. 36. The full meaning is, that Christ is Lord of all things in right of his inheritance, i. e. as the begotten Son of God. Κληρονόμος seems

used in the same sense in Rom. iv. 13. and Festus writes, "Hæres apud antiquos pro "*domino ponebatur*."

Ibid. αἰῶνας. This means *worlds* or *the world* in xi. 3. It has the same meaning in Wisdom iv. 2. xiii. 9. xiv. 6. It represented the Hebrew עֲלֵזָה, which signified *long periods of time*, or *eternity*; and the Alexandrian Jews seem to have used it for *the world*. See note at Titus i. 2.

3. ἀπαύγασμα is the effulgence or radiance proceeding from light. Philo Judæus calls man, τῆς μακαρίας φύσεως ἐκμαγεῖον ἢ ἀπόσπασμα ἢ ἀπαύγασμα. *De Mundi Opif.* pag. 33. and the breath which was breathed into his nostrils, τῆς μακαρίας καὶ τρισμακαρίας φύσεως ἀπαύγασμα, *De Spec. Leg.* pag. 356. The

τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμόν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς
 +μεγαλowsύνης ἐν ὑψηλοῖς, ^{d Eph. 1, 21. Philipp. 2, 9, 10.} τοσοῦτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς
 5 κεκληρονόμηκεν ὄνομα. ^{e 5, 5.} Τίνι γὰρ εἶπε ποτὲ τῶν ἀγγέλων, 'Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε';
 Καὶ πάλιν, 'Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς
 6 ἔσταί μοι εἰς υἱόν'; ^{f 14. 1 Par. 22, 10: 28, 6. Psal. 2, 7. Act. 13, 33.} Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, 'Καὶ προσ-
 7 κυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.' ^{g Psal. 97, 7. Rom. 8, 29. Col. 1, 18.} Καὶ

fathers were fond of illustrating the generation of the Son by the effulgence proceeding from light: and this passage may mean, that the glory of the Father was reflected in the Son.

Ibid. *χαρακτήρ* is an impression like that made by a seal; and it is here said, that the *ὑπόστασις* of the Father was stamped or impressed upon the Son, so that the Son represented this hypostasis, as an impression represents the seal. 'ὑπόστασις' did not signify *person* till the third or fourth century: before that it signified *essence*, or *substance*, i. e. the mode of being.

Ibid. *φέρων*. *Causing to move along, directing*. So Seneca, "Deus ille maximus potentissimusque ipse vehit omnia," *Epist.* 31. Τῷ ῥήματι δυνάμεως αὐτοῦ, i. q. τῷ ῥ. αὐτοῦ δυνατῷ. Pierce reads αὐτοῦ, *God's word*, not αὐτοῦ.

4. *κεκληρονόμηκεν*. This implies that he inherited the name as *Son*. Christ is superior to

the angels, because he is the *begotten Son of God*.

5. *γεγέννηκά σε*. The force lies in the word *γεγέννηκα*. Christ is the *begotten* Son of God. The second Psalm is applied to Christ by S. Peter, Acts iv. 25. and by S. Paul, Acts xiii. 33. That the Jews so applied it, is proved by Pierce. See v. 5.

Ibid. *Καὶ πάλιν*. This was said primarily of Solomon, 1 Chron. xvii. 13. xxii. 10. xxviii. 6. 2 Sam. vii. 14. but there are expressions in the prophecy which cannot apply to Solomon.

6. *πάλιν* is the same as in ver. 5. and Rom. xv. 10, 11, 12. It may be paraphrased, *And in another Psalm, which refers to Christ undertaking the work of man's redemption*. See x. 5. The LXX read ἄγγελοι αὐτοῦ: in the Hebrew it is *God*: but in Deut. xxxii. 43. the LXX have inserted the passage as here quoted. For *πρωτότοκος* see Psalm lxxxix. 27. Rom. viii. 29.

πρὸς μὲν τοὺς ἀγγέλους λέγει, ‘Ὁ ποιῶν τοὺς ἀγγέ-
 λους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ
 s Psal. 45, ‘πυρὸς φλόγα’ s πρὸς δὲ τὸν υἱὸν, ‘Ὁ θρόνος σου, 8
 6. ‘ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος
 t Act. 10, ‘ἡ ῥάβδος τῆς βασιλείας σου. ἡγάπησας δικαιο- 9
 38. ‘σύνην, καὶ ἐμίσησας ἀνομίαν. διὰ τοῦτο ἔχρισέ σε,
 ‘ὁ Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς
 u Psal. 102, ‘μετόχους σου.’ u Καὶ, ‘Σὺ κατ’ ἀρχὰς, Κύριε, τὴν 10
 25. ‘γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ
 x Esa. 51, ‘οὐρανοί. x αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις. καὶ 11
 6. 2 Pet. 3, ‘πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περι- 12
 7, 10. ‘βόλαιον ἐλίξεις αὐτοὺς καὶ ἀλλαγήσονται· σὺ δὲ ὁ
 y 10, 12, 13: ‘αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.’ y Πρὸς 13
 12, 2. Psal. τίνα δὲ τῶν ἀγγέλων εἰρηκέ ποτε, ‘Κάθου ἐκ δεξιῶν
 110, 1. ‘μου, ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν
 Matt. 22, ‘ποδῶν σου;’ z Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύ- 14
 34. 1 Cor. 15, 25. ‘ματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλον-
 Ephes. 1, 20. ‘τας κληρονομεῖν σωτηρίαν; Διὰ τοῦτο δεῖ περισσο- 2
 z Psal. 34, 7: 91, 11.

7. λέγει, sc. ἡ γραφή. Πρὸς τοὺς ἀγγέλους, *with respect to the angels*, Erasmus, Raphel. Valckenaer translates the passage, *Qui ex ventis spirantibus facit angelos suos, quique fulminibus utitur ut ministris suis publicis*.

8. That the xlvth Psalm is applied by the Jews to the Messiah, see Estius *ad l.* ‘Ὁ Θεὸς is the nominative for the vocative, as in x. 7. Matt. xxvii. 29. Mark v. 8. ix. 25. x. 47. Luke viii. 54. John xx. 28. Rom. viii. 15.

12. ἐλίξεις. Some MSS. read ἀλλάξεις, as does the Alexandrian MS. of the LXX, and

this agrees with the Hebrew.

13. That this passage applies to the Messiah, is said by our Saviour himself, S. Peter and S. Paul. See the margin, and Schoetgenius, *Hor. Hebr.* p. 192.

14. Philo Judæus speaks of ἄγγελοι λειτουργοί, vol. II. p. 387. We must remember in all these quotations, that the Psalms from which they are taken were considered by all the Jews to be addressed to the Messiah. S. Paul assumed this as proved, because he was writing to Jews.

CHAP. II.

1. Διὰ τοῦτο. *Because Christ is superior to angels.* Having

- τέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παρ-
 2 ἀρρύνωμεν. ^aεἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ^a Deut. 27,
 ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοή <sup>26. Act. 7,
 38, 53. Gal.</sup>
 3 ἔλαβεν ἔνδικον μισθαποδοσίαν, ^bπῶς ἡμεῖς ἐκφενξό- <sup>3, 19.
 b 12, 25.</sup>
 μεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν ^{Marc. 1, 14.}
 λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκου-
 4 σάντων εἰς ἡμᾶς ἐβεβαιώθη, ^cσυνεπιμαρτυροῦντος τοῦ ^c Marc. 16,
 Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, <sup>20. Act. 2,
 22: 14, 3:</sup>
 καὶ πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέ- <sup>19, 11.
 1 Cor. 12,</sup>
 λησιν. ^{4, 7, 11.}
 5 ^dΟὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν ^d 1, 2, 4, 8.
 6 μέλλουσαν, περὶ ἧς λαλοῦμεν. ^eδιεμαρτύρατο δέ που ^e Psal. 8, 4:
 τὶς λέγων, ^{144, 3.} 'Τί ἐστὶν ἄνθρωπος, ὅτι μιμνήσκη αὐτοῦ,

proved this point, he proceeds to argue that the revelation made by Christ is superior to that made by angels: i. e. the Gospel is superior to the Law.

Ibid. παραρρύνωμεν. *Ne quando praterfluere ea sinamus.* Bos, Valckenaer, Fell. But Chrysostom explains it, *μὴ ἐκπέσωμεν*, and Elsner, *ne deficiamus*: so as never to be drawn or tempted from them. Pyle.

2. ἀγγέλων. See note at Acts vii. 35, 53.

3. ἀκουσάντων. Hence it has been argued, that the Epistle was written by a person who had not seen Christ. See Acts xiii. 31. This, however, would not contradict what S. Paul says in Galat. i. of not having received *his commission* from man, and of having had special revelations from God.

4. μερισμοῖς. *By our being able to impart the gifts of the Spirit.*

5. Οὐ γάρ. This is another reason for the Gospel being preferred to the Law: viz. because the Christian dispensation was not administered by angels, but by Jesus Christ.

Ibid. οἰκουμένην. In vi. 5. we have *δυνάμεις μέλλοντος αἰῶνος*: and in Is. ix. 6. the LXX translate *πατὴρ μέλλοντος αἰῶνος*. The expressions mean *the Christian dispensation* in opposition to the former, whether patriarchal or Mosaic. The Jews used the phrase *נַחֲמָה וְלִיגְוָהּ* in the same way. *Περὶ ἧς λαλοῦμεν* perhaps refers to the *οἰκουμένη* and the quotation from the Psalms, mentioned in i. 6.

6. The viiith Psalm is quoted as referring to the Messiah by our Saviour himself, Matt. xxi. 16. and by S. Paul, 1 Cor. xv. 27. Its primary application is to Adam and the human race.

‘ ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτη αὐτόν; ἡλάττωσας 7
 ‘ αὐτὸν βραχύ τι παρ’ ἀγγέλους· δόξῃ καὶ τιμῇ ἔστε-
 ‘ φάνωσας αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα

f Psal. 8, 6. ‘ τῶν χειρῶν σου· ^f πάντα ὑπέταξας ὑποκάτω τῶν 8
 Matt. 28, 18. 1 Cor. ‘ ποδῶν αὐτοῦ.’ Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ
 15, 25, 27. Eph. 1, 22. πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὕτω

g Act. 2, 33. ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. ^g τὸν δὲ βρα- 9
 Philipp. 2, 7, 8, 9. χύ τι παρ’ ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν
 διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἔστε-
 φανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύση-

h Luc. 24, 26, 46. ^h Ἐπρεπε γὰρ αὐτῷ, δι’ ὃν τὰ πάντα 10
 Act. 3, 15. καὶ δι’ οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγα-
 5, 31. Rom. γόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ πα-

i 10, 10, 14. θημάτων τελειῶσαι. ⁱ ὅ τε γὰρ ἀγιάζων καὶ οἱ ἀγία- 11
 ζόμενοι, ἐξ ἐνὸς πάντες· δι’ ἣν αἰτίαν οὐκ ἐπαισχύ-

k Psal. 22, 22, 25. ^k λέγων, ‘ Ἀπαγγελῶ 12
 2 Sam. 22, 3. Ps. 18, 2. 7. βραχύ τι. *For a little while.*

Valckenaer, as in Acts v. 34.

8. Ἐν τῷ ὑποτάξαι may mean, ἐν τῷ λέγεσθαι, Πάντα ὑπέταξας αὐτῷ.

Ibid. οὕτω. Christ’s mediatorial kingdom is not yet finished: death is not yet finally destroyed. Compare 1 Cor. xv. 25, &c.

9. The clauses of this verse appear inverted, but they may be paraphrased thus: *But as to him who was made for a little while lower than angels, viz. Jesus, by his suffering death, we see him now crowned with glory and honour, i. e. made Lord of all things, that his death may by the grace of God become efficacious for all men.*

10. When God had deter-

mined to restore to men the power of living for ever, (εἰς δόξαν ἀγάγειν,) it was necessary that he, who was to purchase this power, should himself submit to death. Εἰς δόξαν ἀγαγόντα may be an allusion to God leading the Israelites into the earthly Canaan, and ἀρχηγὸν may refer to Moses or Joshua, as a type of Christ. Τελειῶσαι means, that Christ’s mediation would not have been perfect, if he had not died: see v. 9.

11. For it was part of this scheme, that the redeemer and the redeemed should all be of one stock or origin: and consequently in the psalms which speak of the Messiah, we find him calling men his brethren.

- ‘ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας
 13 ‘ ὑμνήσω σε.’ Καὶ πάλιν, ‘ Ἐγὼ ἔσομαι πεποιθὼς
 ‘ ἐπ’ αὐτῷ.’ ¹ Καὶ πάλιν, ‘ Ἴδου ἐγὼ, καὶ τὰ παιδία <sup>1 Esa. 8, 18.
 14 ‘ ἃ μοι ἔδωκεν ὁ Θεός.’ ^m Ἐπεὶ οὖν τὰ παιδία κεκοι- <sup>Joh. 10, 29:
 17, 6, 9, 11,
 12.
 νώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως ^m Esa. 25,
 8. Ose. 13,
 μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ <sup>14. Joh. 1,
 14. 1 Cor.
 τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν διά- <sup>15, 54, 55.
 Philipp. 2,
 15 βολον, ⁿ καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου <sup>7. 2 Tim.
 1, 10.
 16 διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. οὐ γὰρ ⁿ Luc. 1, 74.
 δῆπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀ- <sup>Rom. 8, 15.
 17 βραὰμ ἐπιλαμβάνεται. ^o ὅθεν ὥφειλε κατὰ πάντα τοῖς ^o 4, 15: 5,
 2. Philipp.
 ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς <sup>2, 7.
 ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἰλάσκεσθαι τὰς
 18 ἀμαρτίας τοῦ λαοῦ. ^p ἐν ϕ γὰρ πέπονθεν αὐτὸς πει- ^p 4, 15, 16.
 ρασθεῖς, δύναται τοῖς πειραζομένοις βοηθῆσαι.</sup></sup></sup></sup></sup></sup></sup>

13. Both these quotations probably come from Is. viii. 17, 18: there is something like the first in Psalm xviii. 3. 2 Sam. xxii. 3. The 14th verse of Is. viii. is applied to Christ by Simeon, Luke ii. 34. by Christ himself, Matt. xxi. 44. by S. Peter, 1 Pet. ii. 6. and by S. Paul, Rom. ix. 33.

14. τὰ παῖδια. *These children.*

Ibid. παραπλησίως. *Exactly in the same way:* not in appearance only. Wolf. This is demonstrative of Christ having assumed the human nature. See v. 7.

Ibid. κράτος. Death is the consequence of sin: the Devil excites to sin, and therefore has the power of inflicting death.

15. δουλείας means that slavish fear, which persons feel, who

are under sentence of death.

16. ἐπιλαμβάνεται. This is generally translated, *He takes the nature of:* but it may mean, *he lays hold of,* to extricate them from the miserable state described in ver. 15: *he assists.* See viii. 9.

17. ἐλεήμων καὶ πιστὸς comprehends the duty which Christ, as high priest, would discharge to God and man. Having taken upon him the human nature, he would be *merciful* to his fellow men, and would *faithfully* discharge the office of atonement. See iii. 2.

18. ἐν ϕ is not the same as ὅσῳ, *inasmuch as;* but it means, *he is able to assist those persons, who are tempted by the same feelings which he himself felt when he was tempted.*

q 4, 14: 6, 20: 8, 1: 9, 11. Philipp. 3, 14. r ver. 5. Num. 12, 7. ⁴ ὍΘΕΝ, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέ- 3 τοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν. ¹ πιστὸν ὄντα τῷ ² ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. Πλείονος γὰρ δόξης οὗτος παρὰ Μωσῆν ἡξιώ- 3 ται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ ⁴ τινός· ὁ δὲ τὰ πάντα κατασκευάσας, Θεός. ⁵ καὶ ⁵ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θερά-

s ver. 2.
Deut. 18,
15, 18.

CHAP. III.

1. ἅγιοι may perhaps be said with reference to ἀγιαζόμενοι in ii. 11. *Pierce*.

Ibid. μέτοχοι may imply, that the Jews had only a share together with the Gentiles. *Pierce*.

Ibid. κατανοήσατε. Christ had already been spoken of as *sent by God*, i. 2. ii. 3. and as *high priest*, ii. 17. S. Paul now says, *Here is another view which you may take of this person, whom I have called apostle and high priest*. It is explained in ver. 3.

Ibid. ὁμολογίας. This expression may be taken for τὸν ἀπ. καὶ ἀρχ. ὁμολογούμενον ἡμῖν, *him whom we acknowledge as our apostle and high priest*. Philo Judæus speaks of the Jewish high priest as ὁ μέγας ἀρχιερεὺς τῆς ὁμολογίας. *De Somniis*, vol. I. p. 654. The Jews call the high priest *their apostle*, and the *apostle of God*. Our Saviour speaks of himself as *sent by the Father*, John v. 38. vi. 29, 39. viii. 42. xvii. 18.

2. τῷ ποιήσαντι. *To him who appointed him apostle and high priest*, as in 1 Sam. xii. 6. Ματθ. τὸς Κύριος ὁ ποιήσας τὸν Μωσῆν

καὶ τὸν Ἰακώβ. See also Mark iii. 14. Acts ii. 36.

Ibid. ὡς καὶ Μωσῆς. *As also was Moses*. This is a quotation from Numb. xii. 7. οὐχ οὕτως ὁ θεράπων μου Μωσῆς, ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστι. Οἴκῳ means *the Jewish church*. Moses faithfully executed all the orders which God gave him concerning this church.

3. This is what the Jewish Christians were told in ver. 1. *to observe*. If Christ had been merely an apostle and high priest, he may have been no greater than Moses; and both were equally faithful in discharging their commission: but here a difference is pointed out.

Ibid. τοῦ οἴκου is not *than the house*, but *of*, or *in the house*: πλείονα τιμὴν τοῦ οἴκου, *the greater share of honour in the house*. Moses had not this highest honour, because he was only a servant: but Christ was son of the person who established the house, and this person was God.

5. θεράπων. See Numb. xii. 7. as quoted in ver. 2.

- 6 πων, εἰς μαρτύριον τῶν λαληθησομένων· ^x Χριστὸς ^x Matt. 24, 13. 1 Cor. 3, 16: 6, 19. 2 Cor. 6, 16. Eph. 2, 21, 22. 1 Tim. 3, 15. 1 Pet. 2, 5. 7 ver. 15. 4, 7. Psal. 95, 7. 8 αὐτοῦ ἀκούσητε, ^z μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ^z ὥς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πει- ^z Exod. 17, 2. Num. 20, 13. 9 ρασμοῦ ἐν τῇ ἐρήμῳ, οὗ ἐπείρασάν με οἱ πατέρες ¹³. 10 ὑμῶν, ἐδοκίμασάν με καὶ εἶδον τὰ ἔργά μου, τες- 11 σάρακοντα ἔτη. διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, 12 καὶ εἶπον, Ἐὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ 13 ἔγνωσαν τὰς ὁδοὺς μου· ^a ὥς ὥμοσα ἐν τῇ ὀργῇ ^a Deut. 1, 34.

Ibid. μαρτύριον. The commission of Moses was merely to bear witness to the higher revelation which was afterwards to be made by Christ.

6. Moses was faithful ἐν τῷ οἴκῳ, being himself part of the Jewish church. Christ is ἐπὶ τὸν οἶκον, being the Son of Him who established the Jewish as well as the Christian church. Some read αὐτοῦ, *his own house*, i. e. Christ's. *Beza, Grotius, Schmidius, Wolfius, Valckenaer*: but it seems more correct to read αὐτοῦ, *his house*, i. e. God's house, as in ver. 5.

Ib. παρρησίαν may allude to the public profession of faith made at baptism, as in ver. 14. x. 23, 35; and perhaps there is an intimation of the necessity which there would soon be of Christians adhering to their profession.

7. Διό. This is connected with ver. 12. *This being the case, I would remind you of the*

disobedience of the Israelites in the time of Moses, and its consequence: take care that your case is not the same. See 1 Cor. x. 1, 11.

Ibid. The inspiration of David is proved by this verse compared with iv. 7. See also Matt. xxii. 43.

8. παραπικρασμῷ. The Jews provoked the Lord to wrath during the whole of their journeying in the wilderness: Deut. ix. 7. Five particular provocations are mentioned, Exod. xvi. 2. xvii. 2—9. xxxii. 10. Numb. xi. 33. xiv. 29. and Deut. i. 34, 35. The last was the time when God swore in his wrath.

9. οὗ relates to πειρασμοῦ, *wherewith*. Pierce. Most MSS. read ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ.

10. διὸ is not in the LXX or Hebrew, and τεςσ. ἔτη is connected with προσώχθισα, as it is in ver. 17.

‘ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,¹²
 βλέπετε, ἀδελφοὶ, μὴ ποτε ἔσται ἐν τινι ὑμῶν καρδιά ¹²
 πονηρὰ ἀπιστίας, ἐν τῷ ἀποστήναι ἀπὸ Θεοῦ ζῶντος·
 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ’ ἐκάστην ἡμέραν, ¹³
 ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις
^b Rom. 8, 17. ἐξ ὑμῶν ἀπάτῃ τῆς ἀμαρτίας· ^b μέτοχοι γὰρ γεγόνα- ¹⁴
 μεν τοῦ Χριστοῦ, εἴπερ τὴν ἀρχὴν τῆς ὑποστάσεως
^c ver. 7. μέχρι τέλους βεβαίαν κατάσχωμεν, ^c ἐν τῷ λέγεσθαι, ¹⁵
 ‘ Σήμερον, εἰ τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκλη-
 ‘ ρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ.’
 Τίνες γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ’ οὐ πάντες ¹⁶
^d Num. 14, 22, 37; 26, 65. Psal. 106, 26. οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωσέως; ^d τίσι δὲ ¹⁷
 προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτή-
¹ Cor. 10, 5, 8. σασιν, ὧν τὰ κῶλα ἔπescen ἐν τῇ ἐρήμῳ; ^e τίσι δὲ ¹⁸
² Cor. 10, 5, 8. ὥμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ,
^e Num. 14, 30. Deut. 1, 34, 35. εἰ μὴ τοῖς ἀπειθήσασι; Καὶ βλέπομεν ὅτι οὐκ ἡδυν- ¹⁹
 νήθησαν εἰσελθεῖν δι’ ἀπιστίαν. Φοβηθῶμεν οὖν μή ⁴
 ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν

11. Εἰ. See note at Mark viii. 12.

Ibid. κατάπαυσις is coupled with κληρονομία in Deut. xii. 9. the inheritance and rest which the Israelites had in the land of Canaan, when they rested from their journeyings and their enemies.

13. ἄχρις οὗ. So long as you are allowed to consider the time still unexpired, in which God invites you to hear his voice. Philo Judæus says of to-day in Deut. iv. 4. σήμερον δ’ ἐστὶν ὁ ἀπέρατος καὶ ἀδιεξίτητος αἰὼν. Vol. I. p. 554.

14. Take care that your hearts are not hardened; for

we are partakers in the benefits of Christ’s death, only on condition of continuing obedient.

Ibid. ὑποστάσεως. Confidence. Psalm xxxviii. 7. Ruth i. 12. Ezech. xix. 5. 2 Cor. ix. 4. xi. 17.

15. ἐν τῷ λέγεσθαι. According to the words already quoted, or while the opportunity lasts contained in those words.

17. κῶλα is the word in Numb. xiv. 29.

CHAP. IV.

1. καταλειπομένης is the same as ἀπολείπεται in ver. 6, 9: it implies that the promised rest had not yet been enjoyed, but

κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.
 2 καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κάκεῖνοι· ἀλλ’
 οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγ-
 3 κεκραμένος τῇ πίστει τοῖς ἀκούσασιν. ^f εἰσερχόμεθα ^f Psal. 95,
 γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴ-
 11.
 ρηκεν, ‘Ὡς ὥμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται
 ‘εἰς τὴν κατάπαυσίν μου’ καίτοι τῶν ἔργων ἀπὸ
 4 καταβολῆς κόσμου γενηθέντων· ^g εἶρηκε γάρ που περὶ ^g Gen. 2, 2.
 τῆς ἐβδόμης οὕτω, ‘Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ <sup>Exod. 20,
 11: 31, 17.</sup>
 ‘ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.’
 5 καὶ ἐν τούτῳ πάλιν, ‘Εἰ εἰσελεύσονται εἰς τὴν κατὰ-
 6 ‘παυσίν μου.’ Ἐπεὶ οὖν ἀπολείπεται τινας εἰσελθεῖν
 εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰς-

was left for others to enter upon. Raphel, Valckenaer. See x. 26.

Ibid. ὑστερηκέναι. Persons, who come too late, are excluded: and hence ὑστερηκέναι means here, *not to enter in*.

2. εὐηγγελισμένοι. This alludes to the preaching of the gospel, and to the *good report* of the land of Canaan, which was brought to the Israelites by Joshua and Caleb, Numb. xiii. 27—30; but which they did not believe, and this was the chief παραπικρασμός. Most MSS. read συγκεκραμένους.

Ibid. λόγος τῆς ἀκοῆς. See 1 Thess. ii. 13. It may mean here, that *the word* entered only into *their ears*, and did not sink into *their hearts*.

3. καθὼς εἶρηκεν. The argument from this quotation is left to be supplied by the reader. If God swore that the Israel-

ites, for their want of faith, (Deut. i. 32.) should not enter into his rest, it is implied that those who have faith shall enter in.

Ibid. καίτοι. The quotation shews, that this rest was still reserved for some other persons: and if the Jews replied that *God's rest* meant his resting from creation, and that they had entered into this, when they had the institution of the Sabbath, S. Paul replies, that this could not be *the rest* intended, because David spoke of it as something still future, *though the rest of the Sabbath had existed from the beginning*. Κατάπαυσις is used for the Sabbath in 2 Macc. xv. 1.

5. καὶ ἐν τούτῳ πάλιν. *And it is evident again from the former quotation, that the entrance into this rest is something future.*

h 3, 7, 15. ἦλθον δι' ἀπειθείαν, ^h πάλιν τινὰ ὀρίζει ἡμέραν, 'Σή- 7
 Psal. 95. 7. 'μερον,' ἐν Δαβὶδ λέγων, μετὰ τοσούτον χρόνον, κα-
 θὼς εἴρηται, 'Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκού-
 'σητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.' Εἰ γὰρ 8
 αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει
 μετὰ ταῦτα ἡμέρας· ἄρα ἀπολείπεται σαββατισμὸς 9
 τῷ λαῷ τοῦ Θεοῦ. ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυ- 10
 σιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐ-
 τοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός. Σπουδάσωμεν οὖν 11
 εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ
 i Eccl. 12, αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. ἰζὼν γὰρ 12
 11. Esa. 49,
 2. Jer. 23,
 29. Eph. 6,
 17. ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ

7. Valckenaer puts a note of interrogation after ἡμέραν: but it may mean, Even after the Israelites had entered into Canaan, he again fixes some other day for the faithful entering into his rest, and this even as late as in the time of David.

Ibid. εἴρηται. Most MSS. read προεἴρηται.

8. Ἰησοῦς. *If the Israelites had entered into God's rest, when Joshua led them into Canaan, the Psalmist would not have spoken of it as a thing future.*

9. ἀπολείπεται. *So that this rest is something which is still left for the people of God to enter into.* Σαββατισμὸς is used on account of what was said in ver. 3, and means that believers in Christ will have a perpetual Sabbath, as well as enter into the heavenly Canaan. The Jews spoke of the reign of the Messiah as a σαββατισμός.

10. ὁ γὰρ εἰσελθὼν. This is

to shew that God's rest, into which the faithful are to enter, may be called a σαββατισμός, for he that enters into this blessed state will rest from all his works, as God did from His.

12. ὁ λόγος. S. Paul seems to adopt a mode of expression, which was common among the Jews. Philo writes, "Ἵνα ἐννοῇς Θεὸν τέμνοντα, τὰς τε τῶν σωματίων καὶ πραγμάτων ἐξῆς ἀπάσας ἡρμύσθαι καὶ ἡνῶσθαι δοκούσας φύσεις, τῷ τομῇ τῶν συμπάντων αὐτοῦ λόγῳ, ὅς εἰς τὴν ὀξυτάτην ἀκονηθεὶς ἀκμὴν, διαιρῶν οὐδέποτε λήγει τὰ αἰσθητὰ πάντα, ἐπειδὴν δὲ μέχρι τῶν ἀτόμων καὶ λεγομένων ἀμερῶν διεξέλθῃ. Vol. I. p. 491. Οὕτως ὁ Θεὸς ἀκονησάμενος τὸν τομέα, τῶν συμπάντων αὐτοῦ λόγον, διαιρεῖ τὴν τε ἄμορφον καὶ ἄποιον τῶν ὅλων οὐσίαν, p. 492. S. Paul means to say, that if we have not faith, God will be sure to discover it, for he sees the inmost recesses of the heart.

πάσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι με-
ρισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμών τε καὶ μυε-
λῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

13^k καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ ^k Psal. 33,
γυμνὰ καὶ τετραχληλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ· ^{13, 14, 15:}
πρὸς ὃν ἡμῖν ὁ λόγος. <sup>90, 8: 139,
11, 12.
Eccl. 15, 19.</sup>

14^l ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς <sup>13, 1: 6,
20: 7, 26:</sup>
οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς <sup>8, 1: 9, 11,
24: 10, 23.</sup>
ὁμολογίας. ^m Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον ^{m 2, 17.}

συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειραμένον δὲ <sup>2 Cor. 5,
21. Philipp.</sup>
κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας· ^{2, 7. 1 Pet.} ἡ προσ- ^{2, 22. 1 Joh.}

ερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, <sup>3, 5.
n 10, 19,
&c. Eph. 2,
18: 3, 12.</sup>
ἵνα λάβωμεν ἔλεον, καὶ χάριν εὐρωμεν, εἰς εὐκαιρον

5 βοήθειαν. ^o πᾶς γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων λαμβαν- ^{o 2, 17: 8, 3.}

νόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν
Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρ-

2 τιῶν, ^p μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλα- <sup>p 2, 18: 4,
15: 7, 28.</sup>

3 νωμένοις, ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν· ^q καὶ <sup>q 7, 27.
Lev. 9, 7:</sup>
διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ ^{16, 3, &c.}

4 περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἁμαρτιῶν. ^r Καὶ οὐχ <sup>r Exod. 28,
1. 1 Par.</sup>
ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ^{23, 13.}

5 ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρών. ^s οὕτω καὶ <sup>2 Par. 26,
16, &c.
s 1, 5. Psal.</sup>

13. τετραχληλισμένα is a me-
taphor from victims which are
laid open, and the inside ex-
posed as fully as is expressed
in ver. 12; or perhaps from the
neck of the victim being turned
back so as to shew the face,
supine exposita.

Ibid. πρὸς ὃν. *With whom we
have to do, or, of whom we are
speaking, or, to whom we shall
give account.*

14. ἀρχιερέα. He now re-

turns to the notion of Christ
being a high priest, which was
begun in iii. 1.

CHAP. V.

2. μετριοπαθεῖν. *To be only
moderately affected with anger,*
i. e. to be indulgent to. The
Peripatetics said τὸν σοφὸν με-
τριοπαθεῖ μὲν εἶναι, ἀπαθὴ δὲ οὐκ
εἶναι.

3. ὑπὲρ ἁμαρτιῶν. Many MSS.
read περὶ ἁμ. See x. 6.

ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γέγονατε χρεῖαν
 13 ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς. ^a πᾶς γὰρ ^a 1 Cor. 3,
 ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· ^{2: 14, 20.}
 14 νήπιος γὰρ ἐστὶ· τελειῶν δέ ἐστιν ἡ στερεὰ τροφή,
 τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχον-
 6 των πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. Διὸ ἀφέντες
 τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειό-
 τητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι
 μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν,
 2 βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστά-
 3 σεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. καὶ τοῦτο
 4 ποιήσομεν, εἰάν περ ἐπιτρέπη ὁ Θεός. ^c Ἀδύνατον ^c 10, 26.
 Matt. 12,
 31, 45.

first elements: it means, the imperfect rudiments and elements of Christianity, which were contained in the Old Testament. Pierce.

13. γάλακτος. So Philo, νηπίοις μὲν ἐστὶ γάλα τροφή, τελείοις δὲ τὰ ἐκ πυρῶν πέμματα, καὶ ψυχῆς γαλακτώδεις μὲν ἂν εἶεν τροφαὶ κατὰ τὴν παιδικὴν ἡλικίαν . . . τελείαι δὲ καὶ ἀνδράσιν εὐπρεπεῖς αἱ διὰ φρονήσεως καὶ σωφροσύνης καὶ ἀπάσης ἀρετῆς ὑψηλότητες, vol. I. p. 301. Also Arrian, οὐ θέλεις ἤδη ὡς τὰ παιδιά ἀπογαλακτισθῆναι, καὶ ἄπτεσθαι τροφῆς στερεωτέρας, *Epist.* II. 16.

Ibid. λόγου δικαιοσύνης. *The real doctrine of justification by faith*, which is contained in the Old Testament, if persons can understand it.

14. αἰσθητήρια. See Phil. i. 10.
 CHAP. VI.

1. τελειότητα. The food fit for τελείοι.

2. The things here mentioned were the points in which all

persons were instructed when they were admitted to baptism; they were to repent, to have faith, to believe in a resurrection, and a future judgment: upon which they were baptized, and the apostles laid their hands on them. S. Paul says, that he cannot repeat all this over again.

Ibid. βαπτισμῶν διδαχῆς. *The doctrine concerning different baptisms*, and their efficacy, such as the Jewish, that of John, and particularly the Christian.

Ibid. ἐπιθ. χειρῶν. The apostles laid their hands upon those who were baptized, and they received the Holy Ghost, Acts vi. 6. viii. 15, 16, 17. xix. 5, 6.

3. τοῦτο ποιήσομεν. This is connected with ἐπὶ τὴν τελειότητα φερώμεθα in ver. 1. *I will proceed to give you this strong food*, and will presently (in c. vii.) explain to you the passage about Melchizedek.

γὰρ τοὺς ἅπαξ φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου, καὶ καλὸν γευσάμενους Θεοῦ ῥῆμα, 5 νάμεις τε μέλλοντος αἰῶνος, καὶ παραπεσόντας, πάλιν 6 ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας. γῆ γὰρ 7 ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὖθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ.

4. If you cannot receive this strong food, there is no use in repeating the former elements : and if you have forgotten them so entirely as to apostatize from your faith, you cannot receive another admission into the covenant by baptism.

Ibid. Ἀδύνατον. This does not imply, that God cannot pardon an apostate ; but he cannot be again baptized. The passage relates only to apostates, and to the non-iteration of baptism.

Ibid. φωτισθέντας was used in later times as synonymous with βαπτισθέντας. See Suicer, Bingham. It probably has that meaning here, and x. 32. All these accusatives are governed by ἀνακαινίζειν.

Ibid. δωρεᾶς. This means the gift of the Holy Ghost, as is explained in the next clause.

5. μέλλοντος αἰῶνος. See ii. 5. This clause might be translated *the privileges of the gospel*.

6. καὶ παραπεσόντας. *And having apostatized.*

Ibid. ἀνακαινίζειν. *Once more to make them new creatures by*

baptism, εἰς μετάνοιαν upon their repentance. Even if they repent, there is no power to readmit them by baptism.

Ibid. ἀνασταυροῦντας is said to mean simply *crucifying*, by Raphel, Bos, Krebsius. But Chrysostom interprets it, *crucifying again*, as does Valckenaer.

Ibid. παραδειγματίζοντας. The LXX use this verb in Numb. xxv. 4. where Aquila has ἀνάπηξον, and Symmachus κρέμασον : it is, therefore, properly coupled with ἀνασταυροῦντας. These persons as much reject Christ as if they had nailed him to the cross.

7. For the effect of the Christian doctrine upon different persons may be compared to the effect of rain upon the earth : in some it brings forth good fruit, and blessing is the consequence : in others it brings forth thorns and thistles, and cursing is the consequence. The latter applies to apostates, παραπεσόντας.

Ibid. δι' οὓς. *For whose benefit God intended the ground to be cultivated.*

- 8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ
 9 κατάρας ἐγγὺς, ἥς τὸ τέλος εἰς καὺσιν. Πειπίσμεθα
 δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ κρείττονα καὶ ἐχόμενα
 10 σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. ^d οὐ γὰρ ἄδικος ὁ ^d Prov. 14,
 Θεὸς, ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου τῆς ^{31. Matt.}
 ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονή- ^{10, 42: 25,}
 11 σαντες τοῖς ἀγίοις καὶ διακονοῦντες. ἐπιθυμοῦμεν δὲ
 ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς
 12 τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους· ἵνα μὴ
 νωθοὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μα-
 13 κροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας. ^e Τῷ ^e Gen. 12,
 γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐ- ^{3: 17, 4:}
 14 δένος εἶχε μείζονος ὁμόσαι, ὥμοσε καθ' ἑαυτοῦ λέγων, ^{22, 16, 17.}
^{Psal. 105, 9.}
^{Luc. 1, 73.}
 ‘ Ὁ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πλη-

8. κατάρας ἐγγὺς. Apostates are in imminent danger of condemnation: the final curse is very near to them: so ἐγγὺς ἀφανισμοῦ, viii. 13:

Ibid. καὺσιν, if applied to the earth, signifies its being scorched and burnt by the sun: if to apostates, it means their punishment. See Matt. xiii. 5, 6, 20, 21.

9. ἐχόμενα σωτηρίας. *Quæ necessarium habent cum salute nexum.* Valckenaer. The expression is opposed to κατάρας ἐγγὺς in ver. 8.

10. τοῦ ἔργου ὑμῶν. *Your troubles and afflictions.* Valcken.

Ibid. τοῦ κόπου. These words seem to be an interpolation, perhaps from 1 Thess. i. 3.

11. πρὸς τὴν πληρ. *So as to shew the sincerity of your hope to the end.* They were to shew this by their patience and cha-

rity.

12. τῶν κληρονομοῦντων. *Those, whether Jews or Gentiles, who are now proving themselves heirs of the promise made to Abraham by their faith in Christ.* This leads him to dwell upon the spiritual nature of that promise. Compare Gal. iii. 7, &c.

13. καθ' ἑαυτοῦ. Philo observes upon this same passage, ὅπως γὰρ ὅτι οὐ καθ' ἑτέρου ὁμνύει Θεός· οὐδὲν αὐτοῦ κρείττον, ἀλλὰ καθ' ἑαυτοῦ, ὅς ἐστι πάντων ἄριστος, vol. I. p. 127.

14. S. Paul only quotes part of the promise, because it was so well known to his readers: but his argument is concerned principally with those words, *And in thy seed shall all the nations of the earth be blessed.* It is probable also, that he gives a spiritual meaning to πληθύνω, *I will give thee a multitude of*

‘θυνῶ σε’ καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς 15
 ἔπαγγελίας. Ἰ ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος 16
 ὁμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βε-
 βαίωσιν ὁ ὅρκος· ἐν ᾧ περισσότερον βουλόμενος ὁ 17
 Θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ
 ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ, ἵνα 18
 διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύ-
 σασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ κατα-
 φυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· ἦν ὡς 19
 ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῇ τε καὶ βεβαίαν,
 καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσμα-
 τος, ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, 20
 κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς
 τὸν αἰῶνα.

ἔ 3, 1: 4,
 14: 8, 1: 9,
 11.

h Gen. 14,
 18, &c.

Ἡ ΟΥΤΟΣ γὰρ ὁ Μελχισεδέκ βασιλεὺς Σαλήμ, 7
 ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ
 ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐ-

descendants, viz. those who have faith, as in Gal. iii. 7.

15. *μακροθυμήσας*. He had spoken of *μακροθυμία* in ver. 12, and is constantly exhorting them to patience: (see iii. 6.) and he now observes, that it was in reward for his patience that Abraham received the promise.

17. *κληρονόμοις*. *Abraham's spiritual seed*. Fell.

Ibid. ἐμεσίτευσεν. Josephus writes, ταῦτα δὲ ὁμνύντες ἔλεγον, καὶ Θεὸν μεσίτην ὧν ὑπισχνούντο ποιούμενος. It may therefore be translated, *he confirmed*, or *witnessed* it: the oath was the μεσίτης between God and his promise.

18. δύο. The promise and

the oath.

Ibid. καταφυγόντες. *That we, who have fled for refuge to lay hold of the hope held out in the promise, may have strong consolation*. The hope is of eternal life through faith in Christ.

19. ἦν. sc. παράκλησιν, *Valckenaer*: but it is rather ἐλπίδα.

Ibid. εἰσερχομένην. He rather means, *it gives us an entrance into heaven*, of which the holy of holies is a type: see vii. 19.

20. Μελχισεδέκ. See v. 10, 11.

CHAP. VII.

1. Σαλήμ. Josephus understood Jerusalem, *Antiq.* I. 10, 2. Some say it was Salem, mentioned Gen. xxxiii. 18. John iii.

23.

- 2 λογήσας αὐτὸν, ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν
 Ἀβραάμ· πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δι-
 καιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστι
 3 βασιλεὺς εἰρήνης· ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος,
 μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιω-
 μένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.
 4 Ἰ Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραάμ ^{i Gen. 14,}
 5 ἔδωκεν ἐκ τῶν ἀκροθινίων, ὁ πατριάρχης. ^{20.} καὶ οἱ μὲν ^{k Num. 18,}
 ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ^{21, 26.}
 ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, του- ^{Deut. 18, 1.}
 τέστι τοὺς ἀδελφούς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ ^{Jos. 14, 4.}
 6 τῆς ὁσφύος Ἀβραάμ· ὁ δὲ μὴ γενεαλογούμενος ἐξ ^{1 Gen. 14,}
 αὐτῶν, δεδεκάτωκε τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ^{19, 20.}
 7 ἐπαγγελίας εὐλόγηκε· χωρὶς δὲ πάσης ἀντιλογίας τὸ ^{Rom. 4, 13.}
 8 ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. καὶ ὧδε μὲν ^{Gal. 3, 16.}
 δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ
 9 δὲ, μαρτυρούμενος ὅτι ζῇ. καὶ ὡς ἔπος εἶπεῖν, διὰ

2. Josephus translates Μελ-
 χισεδεκ, βασιλεὺς δίκαιος; as does
 Philo, who also calls him βασι-
 λεὺς τῆς εἰρήνης, vol. I. p. 102,
 103. There can be no doubt
 that S. Paul meant to apply
 both these titles to Christ.

3. ἀπάτωρ. A person was called
 ἀπάτωρ, whose father was not
 known. Servius Tullius is said
 to have been *patre nullo*, Liv.
 IV. 3. Ion calls himself, ὥς
 γὰρ ἀμήτωρ ἀπάτωρ τε γεγώς, *Eu-
 ripp. Ion.* 109. Melchizedek's
 family is not mentioned: and
 perhaps the words are meant
 to apply to Christ, who in his
 human nature had no father,
 and in his divine nature no
 mother.

Ibid. ἀγενεαλόγητος. See ver.
 6. It means, *not reckoned in
 the genealogies of the priests.*
 Isaiah says of Christ, *Who shall
 declare his generation?* liii. 8.

Ibid. ἀρχὴν ἡμερῶν and ζωῆς
 τέλος probably mean the begin-
 ning and end of the time ap-
 pointed for the priests to serve,
 Numb. iv. 2, 3. but the ex-
 pressions are applied to Christ
 literally.

Ibid. εἰς τὸ διηνεκές means *for
 life*, as Sylla and J. Cæsar were
 appointed dictators *eis τὸ διη-
 νεκές*, Appian. *de Bel. Civ.* I. p.
 315. When applied to Christ,
 it means literally *for ever*.

8. μαρτυρούμενος. This alludes
 to the testimony in the 110th

Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται·

^m Gen. 14, 18. ἔτι γὰρ ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν 10

ⁿ ver. 18, αὐτῷ ὁ Μελχισεδέκ. ⁿ Εἰ μὲν οὖν τελείωσις διὰ τῆς 11

19. Gal. 2, 21. Λευϊτικῆς ἱερωσύνης ἦν, (ὁ λαὸς γὰρ ἐπ' αὐτῇ νενο-
μοθέτητο,) τίς ἔτι χρεία, “κατὰ τὴν τάξιν Μελχισε-
“ δέκ” ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ, “κατὰ τὴν
“ τάξιν Ἀαρὼν,” λέγεσθαι; μετατιθεμένης γὰρ τῆς 12
ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.

ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἐτέρας μετέσχηκεν, 13

^o Esa. 11, 1. ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ· ὁ πρόδῃ- 14

Matt. 1, 2, &c. Luc. 3, 33. λον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν,

εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μωσῆς ἐλάλησε.

Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν 15

ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ 16

κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ

Psalm, Thou art a priest *for ever* after the order of Melchizedek. This, therefore, shews the superiority of Christ as a priest to the priests under the Law. See *μαρτυρεῖ* in ver. 17.

10. This is another proof of the inferiority of the Levitical priests: for Levi himself may be considered to have paid tithe to Melchizedek, who was the type of Christ.

11. Εἰ μὲν οὖν. This is not an inference, but the beginning of a new argument.

Ib. ὁ λαὸς γάρ. *For the Law, which was given to the whole nation, was built and grounded upon this priesthood:* the two were inseparably connected; for all the offerings and atonements prescribed by the Law were to be offered by these

priests. See viii. 6. The reading is probably ἐπ' αὐτῆς νενομοθέτηται.

12. The argument is this: The change of the priesthood necessarily requires a change of the Law: and this would not have been made unless it was absolutely necessary, i. e. unless the priesthood was imperfect.

13. If the priesthood is changed, the Law is changed; for the Law limited the priesthood to the tribe of Levi.

15. κατάδηλον. It is still more evident that the Law is changed, because Christ is a priest after the order of Melchizedek, concerning whom the Law says nothing.

16. νόμον ἐντολῆς σαρκικῆς. He means the ordinances of the

- 17 δύναμιν ζωῆς ἀκαταλύτου· ^p μαρτυρεῖ γὰρ, “Ὅτι σὺ ^{p 5, 6.}
^{Psal. 110, 4.} ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ.”
- 18 ^q Ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ ^{q Gal. 4, 9.}
- 19 τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές, (οὐδὲν γὰρ ἐτελείω- ^{r 4, 16.}
^{Joh. 1, 17.} σεν ὁ νόμος,) ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι’ ^{Act. 13, 39.}
^{Rom. 8, 3.} ἧς ἐγγίζομεν τῷ Θεῷ. Καὶ καθ’ ὅσον οὐ χωρὶς ὀρκω- ^{Eph. 2, 18:}
^{3, 12.} μοσίας, (^s οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς ^{s Psal. 110,}
^{4.} γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος
 πρὸς αὐτὸν, “Ὡμοσε Κύριος καὶ οὐ μεταμεληθήσε-
 ‘ται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελ-
 22 ‘χισεδέκ.’) ^t κατὰ τοσοῦτον κρείττονος διαθήκης γέ- ^{t 8, 6.}
 23 γονεν ἔγγυος Ἰησοῦς. Καὶ οἱ μὲν πλείονές εἰσι γε-
 γονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν·
 24 ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον
 25 ἔχει τὴν ἱερωσύνην· ^u ὅθεν καὶ σώζειν εἰς τὸ παντελὲς ^{u 9, 24.}
^{Rom. 8, 34.}

Law concerning the priests: and he calls them *carnal*, because the Levitical priesthood was temporal, but that of Christ is spiritual and eternal, κατὰ δύναμιν ζωῆς ἀκαταλύτου, he is *priest for ever*, because he has in him the power of endless life. See δικαιώμασι σαρκὸς, ix. 10.

17. μαρτυρεῖ. Probably μαρτυρεῖται.

18. γίνεται γάρ. *For there is in these words of the Psalm an annulling of the former ordinances concerning the priesthood—and the introduction of a surer hope.*

19. ἐτελείωσεν. *For the law had none of its ordinances final: they were all shadows of something future.*

20. Here is another point of view, in which Christ is su-

perior to the Levitical priests. Καθ’ ὅσον refers to κατὰ τοσοῦτον in ver. 22.

22. ἔγγυος. When one person promises for another he is called ἔγγυος, a *surety*, or *mediator*. The covenant was made between God and man: and Christ undertook to answer for it being fulfilled: he fulfilled it himself on the part of man, and pledges himself for its fulfilment on the part of God. In viii. 6. it is μεσίτης.

23. πλείονες. Seventy-five priests have been reckoned from Aaron to the destruction of Jerusalem. This is another point of superiority.

Ibid. παραμένειν. *In sacerdotio.* Wolfius, Valckenaer. *In vita.* Raphel, Palairot.

- καθὼς κεχρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνην, ‘Ὁρα γάρ φησι, ποιήσης πάντα κατὰ τὸν
 6 ‘τύπον τὸν δειχθέντά σοι ἐν τῷ ὄρει.’ ^c Νυνὶ δὲ δια- ^c 7, 22.
 φορωτέρας τέτευχε λειτουργίας, ὅσῳ καὶ κρείττονός ² Cor. 3, 6.
 ἐστὶ διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγε-
 7 λiais νενομοθέτηται. Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμ-
 8 πτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. ^f μεμφόμενος ^f Jer. 31,
 γὰρ αὐτοῖς λέγει, ‘Ἰδού, ἡμέραι ἔρχονται, λέγει Κύ- ^{31, &c.}
 ‘ριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ
 9 ‘τὸν οἶκον Ἰουδα διαθήκην καινὴν· οὐ κατὰ τὴν δια- ^c
 ‘θήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ
 ‘ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐ-
 ‘τοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ
 ‘διαθήκῃ μου, καγὼ ἡμέλησα αὐτῶν, λέγει Κύριος.
 10 ^g ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσ- ^g Jer. 31,
 ‘ραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδούς ^{33, &c.}
 ‘νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας ^{Zach. 8, 8.}
 ‘αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν,
 11 ^h καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. ^h καὶ οὐ μὴ διδάξωσιν ^h 10, 16.
 ‘ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελ- ^{Joh. 6, 45,}
 ‘φὸν αὐτοῦ, λέγων, Γνωθὶ τὸν Κύριον· ὅτι πάντες ^{65. 1 Joh. 2, 27.}

rather, who are the ministers of that which is a representation &c. See xiii. 10.

6. Νυνὶ δέ. But now, being in heaven.

Ib. ἥτις—νενομοθέτηται. Which has its enactments made upon better promises. When God enters into a covenant with man, he imposes certain conditions and laws (νομοθετεῖ) and he holds out certain promises (ἐπαγγελίας.)

8. αὐτοῖς relates to μεμφόμενος,

VOL. II.

not to λέγει. Chrysostom, Beza, Raphel, Palairer. See ver. 9.

Ibid. συντελέσω. LXX διαθήσομαι.

9. καγὼ ἡμέλησα αὐτῶν. S. Paul follows the LXX. In our version it is, *Although I was an husband to them.* The Hebrew word is said to have both meanings.

11. πλησίον. Most MSS. read πολίτην.

X

‘εὐδήςσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐ-
^{i Rom. 11,} τῶν, ⁱ ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ¹²
^{27.} ‘ἀμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ
 ‘μνησθῶ ἔτι.’ Ἐν τῷ λέγειν καινὴν, πεπαλαίωκε ¹³
 τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγ-
 γὺς ἀφανισμοῦ.

^{k Exod. 25,} ^k ΕΙΧΕ μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιοῦματα ⁹
^{8.}

^{l Exod. 25,} λατρείας, τό τε ἅγιον κοσμικόν. ¹ Σκηνὴ γὰρ κατε- ²
^{30: 26, 1,} ^{&c.: 36, 1,} σκευάσθη ἡ πρώτη, ἐν ᾗ ἡ τε λυχνία καὶ ἡ τράπεζα
^{&c. Lev.} καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἅγια. μετὰ ³
^{24, 5, &c.}

δὲ τὸ δεῦτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἅγια

^{m Exod. 16,} ἁγίον, ^m χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβω- ⁴
^{33: 25, 10,}

μενοι, καὶ τῆς κοσμικῆς θρησκείας
 κατάρχοντες, the public worship.
 Vol. II. p. 287.

2. Σκηνὴ πρώτη. The first, or
 outward part of the tabernacle.

Ibid. λυχνία. Exod. xxv. 31
 —39. xxxvii. 17—24. Τράπεζα,
 καὶ πρόθ. ἄρτων, Exod. xxv. 23—
 30. xxxvii. 10—16. Lev. xxiv.
 5—9. Josephus writes, εἶχεν ἐν
 αὐτῷ τρία θαυμασιώτατα καὶ περι-
 βόητα πᾶσιν ἀνθρώποις ἔργα, λυ-
 χνίαν, τράπεζαν, θυμιατήριον. *De*
Bel. Jud. p. 334. Philo also
 mentions these three things,
 vol. II. p. 150.

Ibid. ἅγια is the neuter plu-
 ral, as in ver. 3, ἅγια ἁγίων.

3. δεῦτερον. The first veil or
 hanging is mentioned in Exod.
 xxvi. 36, 37. xxxvi. 37; the se-
 cond in xxvi. 31—33. xxxvi.
 35. Philo says the inner was
 called καταπέτασμα, the first, κά-
 λυμμα. Vol. II. p. 150.

4. θυμιατήριον is used for an
 altar of incense by Josephus,
Antiq. III. 6, 8. and by Philo,

13. πεπαλαίωκε. *By calling*
this other covenant new; he calls
the first old. The Jews might
 perhaps have replied, that
 though God intended to make
 a new covenant, it did not fol-
 low that the old one was to
 be abolished: to which S. Paul
 replies, that *any thing which is*
liable to age, must ultimately be
subject to ἀφανισμὸς, entire abo-
lition.

CHAP. IX.

1. σκηνὴ is omitted in the
 best MSS. If it is expunged,
 we must understand *διαθήκη*: if
 it is retained, it is not the same
 as πρώτη σκηνὴ in ver. 2, but
 means *the Mosaical tabernacle*,
 as opposed to the spiritual, i. e.
 the Christian. See ver. 8.

Ibid. δικαιοῦματα. *Ordinances,*
regulations. See Rom. i. 32.

Ibid. κοσμικόν. *Of this world,*
 as opposed to ἐπουράνιον, viii. 5.
 See also viii. 2. ix. 11. But
 Josephus speaks of the high
 priests τὴν ἱερὰν ἐσθῆτα περικεί-

*ὡς ἡλιδόφους ἐν τῷ ἱερῷ
 ὅτι τὸ ἀνταρτήριον. p. 280.*

- τὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ^{21: 26, 33: 34, 29.}
 ἐν ᾗ στάμνος χρυσῇ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος ^{Num. 17, 10. 1 Reg.}
 Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης· ^{8, 9. 2 Par. 5, 10.}
 5 ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης, κατασκιάζοντα ^{Exod. 25, 18.}
 τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ
 6 μέρος. Ὁ τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν ^{Num. 28, 3.}
 τὴν πρώτην σκηνὴν διαπαντὸς εἰσίστιν οἱ ἱερεῖς τὰς
 7 λατρείας ἐπιτελοῦντες· Ἡ εἰς δὲ τὴν δευτέραν ἅπαξ ^{P ver. 25. Exod. 30, 10. Lev. 16, 2, 15, 34.}
 τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ
 προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημά-
 8 των· Ἡ τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, ^{10, 19, 20. Joh. 14, 6.}
 μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, ἔτι τῆς
 9 πρώτης σκηνῆς ἐχούσης στάσιν· Ἡτις παραβολὴ εἰς ^{Act. 13, 39. Gal. 3, 21.}

vol. II. p. 149, 150. This is called by S. Luke *θυσιαστήριον τοῦ θυμιάματος*, i. 11; and was in the outer tabernacle: see Josephus and Philo at ver. 2. S. Paul is therefore supposed to mean *a censor*, though no mention is made of one having been kept in the holy of holies: see Lev. xvi. 12, 13.

Ibid. ἐν ᾗ. It appears from 1 Kings viii. 9. and 2 Chron. v. 10, that there was *nothing in the ark save the two tables of stone*. Hence some make ἐν ᾗ refer to σκηνή, as ἡτις in ver. 2. refers to σκηνή, though other words are interposed. But if αὐτῆς in ver. 5. refers to *the ark*, ἐν ᾗ must do so too; and it appears that Moses put other things into the ark: Exod. xvi. 34. Numb. xvii. 10. Deut. xxxi. 26.

Ibid. στάμνος χρυσῇ. The LXX call it *golden*, though it is not

so in the Hebrew. Exod. xvi. 33.

5. αὐτῆς is said by Pierce to refer to διαθήκης.

Ibid. ἱλαστήριον. Philo writes, ἥς (κιβωτοῦ) ἐπίθεμα, ὡσανεὶ πῶμα, τὸ λεγόμενον ἱλαστήριον, vol. II. p. 150; and he gives a figurative meaning to all these things.

7. ἅπαξ. *On one day in the year*: but he went in more than once on that day.

8. πνεύματος. He means, that Moses, when he wrote this account, was inspired by the Holy Ghost; and that what he has written may be taken in a figurative sense.

Ibid. μήπω πεφανερῶσθαι. *Was not yet laid open*. The entrance into heaven was not laid open by the Mosaic dispensation.

Ibid. πρώτης σκηνῆς is taken by Pierce for *the outer tabernacle*. See ver. 1.

9. παραβολή. *A figure even up*

τὸν καιρὸν τὸν ἐνεσθηκότα, καθ' ὃν δῶρά τε καὶ
θυσῖαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν

^s Lev. 11, 2. τελειῶσαι τὸν λατρεύοντα, ^s μόνον ἐπὶ βρώμασι καὶ ¹⁰
Num. 19, 7. πόμασι καὶ διαφόροις βαπτισμοῖς, καὶ δικαιώμασι

^t 3, 1: 4, 14: σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα. ^t Χρι- ¹¹
^{6, 20: 8, 1.}

στὸς δὲ παραγενόμενος, ἀρχιερεὺς τῶν μελλόντων
ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ

^u 10, 10. χειροποιήτου, τουτέστιν οὐ ταύτης τῆς κτίσεως, ^u οὐδὲ ¹²
Act. 20, 28.

Eph. 1, 7. δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵ-

Col. 1, 14. ματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρω-

1 Pet. 1, 19. σιν εὐράμενος. ^x εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων ¹³
Apoc. 1, 5: ^{5, 9.}

^x 10, 4. καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους
Lev. 16, 14, 16. Num. 19, 2, 4. ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, ^y πόσῳ ¹⁴

^y 6, 1. μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰω-

Eph. 5, 2. νίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ Θεῷ, καθαρῶς

Gal. 1, 4: 2, 20. Tit. 2, 14. 1 Pet. 1, 19: 3, 18. τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λα-

1 Joh. 1, 7. *to the present time, so long as*

gifts &c. or, which is a figure, and only available for the present life, viz. to remove legal impurities: see μελλόντων in ver. 11.

9. καθ' ὃν. Probably καθ' ἧν.

Ibid. τὸν λατρεύοντα. Not the priest, but the worshipper, who brought the gift or sacrifice, that the priest might make the atonement. See x. 2.

10. μόνον ἐπὶ, i. e. μόνον δυνάμεναι τελειῶσαι ἐπὶ βρώμασι, only able to sanctify the worshipper in cases of meat and drink &c.

Ibid. σαρκός. See vii. 16.

Ibid. διορθώσεως. See Matt. xvii. 11.

Ibid. ἐπικείμενα seems to be a solecism for ἐπικείμενους. We

may understand ἃ ἐστίν, but many MSS. read δικαιώματα.

11. μελλόντων, opposed to καιρὸν τὸν ἐνεσθηκότα in ver. 9.

13. σαρκὸς καθαρότητα. The ceremonies of the law could only remove legal impurities, which hindered the person from coming to worship.

14. πνεύματος αἰωνίου. The divine nature of Christ, as in Rom. i. 4. 1 Tim. iii. 16. 1 Pet. iii. 18. Bull, Vitringa, Kochius, Pierce.

Ibid. εἰς τὸ λατρεύειν. Persons who had contracted legal impurity were not allowed to worship in the temple; and the legal expiations could remove these, but nothing more. The death of Christ frees a sinner entirely from the consequence of his past sins, and enables him

- 15 *τρέψειν Θεὸν ζῶντι*; ² *Καὶ διὰ τοῦτο διαθήκης καινῆς* ^{12, 24.}
μεσίτης ἐστὶν, ὅπως θανάτου γενομένου, εἰς ἀπολύ- ^{Act. 13, 39.}
τρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ^{Rom. 3, 25;}
ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κλη- ^{5, 6. 1 Tim.}
ρονομίας. ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρε- ^{2, 5. 1 Pet.}
σθαι τοῦ διαθεμένου. ^a *διαθήκη γὰρ ἐπὶ νεκροῖς βε-* ^{a Gal. 3, 15.}
βαία, ἐπεὶ μή ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος; ^{Ἰωάν. 11, 29.} *ὅθεν* ^{Exod. 24,}
οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται. ^b *λαλη-* ^{5, 6. Lev.}
θείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως ^{16, 14, 15,}
παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τρά- ^{18.}

to worship God who restores him to life.

15. *Καὶ διὰ τοῦτο.* And to accomplish this. When all mankind had incurred the penalty of death, God made a covenant with man, and promised to restore him to life: but it was first necessary that all mankind should die, and this was done in the person of Christ, who was the *μεσίτης* and *ἕγγυος* of the covenant: he suffered death as man, and as God ensured to man the fulfilment of the promise.

Ibid. θανάτου γενομένου. Death having taken place: i.e. all mankind having died in the person of Christ, so as to obtain pardon for the sins committed against the first covenant.

Ibid. οἱ κεκλημένοι. All persons called to the gospel. These are made capable of inheriting eternal life in consequence of the death of Christ. *Αἰωνίου κληρονομίας* is used in opposition to the inheritance of the land of Canaan, which was promised under the first covenant.

16. *διαθήκη.* Many persons render it *a testament*, which makes very good sense in this and the 17th verse: but it signifies *a covenant* in every other part of this chapter, and the whole Epistle: and perhaps we may render it so here, if we suppose S. Paul to be speaking, not of a covenant generally, but specially of the covenants which God had made with man: and he means to say, that *wherever this covenant is mentioned, the death of the covenanting party is implied: for the covenant is fulfilled, as soon as all men had died:* (which they did in the person of Christ;) *otherwise it is of no effect, while the other party to it is alive: and this was the reason why the first covenant was ratified by blood, in token that man, who was one of the covenanting parties, was to die.* We are perhaps to understand, *ὅπου γὰρ διαθήκη φέρεται.*

19. See Exod. xxiv. where only the blood of *calves* is mentioned, and nothing said of

γων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου,
αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισε,

^c Exod. 24, ^c λέγων, 'Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο 20
⁸ Matt. 26, 28.

^d Exod. 29, 36. Lev. 8, τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρράν-
15, 19: 16, 14. τισε. ^e καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ 22

^e Lev. 17, 11. τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφε-

σις. Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς 23
οὐρανοῖς τούτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια

^f 7, 25. κρείττοσι θυσίαις παρὰ ταύτας. ^f οὐ γὰρ εἰς χειρο- 24
^g Rom. 8, 34.

ποίητα ἅγια εἰσηλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀλη-
θινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι

^g ver. 7. τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν. ^g οὐδ' ἵνα πολ- 25
^h Exod. 30, 10. Levit. 16, 2, 34.

λάκεις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχε-
ται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτριῷ.

^h 1 Cor. 10, 11. (^h ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς 26
11.

κόσμου·) νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς
ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρω-

water, or wool, or hyssop, or of his sprinkling the book. See Lev. xiv. 4—6, 49—52. Πάντα is neither in the Hebrew nor LXX.

20. In the LXX, ἰδού, τὸ αἷμα τῆς διαθήκης ἧς διέθετο Κύριος πρὸς ὑμᾶς.

21. σκηνήν. This could not have been done at the same time, for the tabernacle was not yet made. It may mean, that in like manner he afterwards sprinkled the tabernacle, as in Exod. xl. 9—11, though no mention is there made of blood, but only of oil: Josephus, however, mentions blood. (*Antiq.* III. 8.)

Or it may relate to the service prescribed on the annual day of expiation, Lev. xvi. 14—20.

22. χωρὶς — ἄφεσις. This was true, as a matter of fact, of the prescribed legal expiations: but it is true in a much higher sense of the expiation made by Christ. The penalty of death, which was denounced on man for his sins, could not be reversed, unless man first suffered death, i. e. without shedding of blood: when that was done (in the person of Christ), remission was obtained.

26. συντελεία. See i. 1.

27 ^{ται.} καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ
28 ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, ὡς ὁ Χριστὸς ^{i Matt. 26,}
ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρ- ^{28. i Pet. 3,}
τίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται, τοῖς αὐ-
τὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

ΙΟ ^k ΣΚΙΑΝ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγα- ^{k 8, 5: 9, 9.}
θῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνι- ^{Col. 2, 17.}
αὐτὸν ταῖς αὐταῖς θυσίαις, ὥς προσφέρουσιν εἰς τὸ
διηκεῖς, οὐδέποτε δύναται τοὺς προσερχομένους τε-
2 λειῶσαι. ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ
τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς
3 λατρεύοντας, ἅπαξ κεκαθαρμένους; ἀλλ' ἐν αὐταῖς
4 ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν. ἄδύνατον γὰρ ^{19, 13. Lev.}
5 αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. ^{16, 14.} Διὸ ^{m Psal. 40,}
εἰσερχόμενος εἰς τὸν κόσμον λέγει, Ὁυσίαν καὶ προσ- ^{6, 7: 50, 8,}
^{&c. Esa. 1,}
^{11. Jer. 6,}
^{20. Amos}
^{5, 21.}

27. καθ' ὅσον. This is to shew, that Christ was made like unto us in all things: as men die once, so did Christ; and as men will appear again at the judgment, so will Christ.

28. The best MSS. read οὕτως καί.

Ibid. ἀνενεγκεῖν. See 1 Pet. ii. 24.

Ibid. χωρὶς ἁμαρτίας. Without the load of sin which he took upon himself. In his own nature he was as much without sin at his first coming as at his second.

CHAP. X.

1. Σκία is opposed to σῶμα in Col. ii. 17. Here it seems to mean an outline, as opposed to εἰκόνα, a perfect drawing or representation. Cicero writes, “Nos

“verijuris germanæque justitiæ
“solidam et expressam effigiem
“nullam tenemus, umbra et
“imaginibus utimur.” De Offic. III. 17.

Ibid. τελειῶσαι, to make perfectly free from sin. See v. 14.

3. ἀνάμνησις. On the great day of atonement all the sins of the year were atoned for, which they would not have been if each particular expiation had been effectual. Philo says of the sacrifices of bad men, οὐ λύσιν ἁμαρτημάτων, ἀλλ' ὑπόμνησιν ἐργαζόμενα. De Vita Mosis III.

5. εἰσερχόμενος. In a Psalm which is prophetic of the coming of the Messiah, he is represented as saying. See i. 6.

‘φορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· ὅλο- 6
 ‘καυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας· τότε 7
 ‘εἶπον, Ἴδου, ἦκω, (ἐν κεφαλίδι βιβλίου γέγραπται
 ‘περὶ ἐμοῦ), τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.’
 Ἀνώτερον λέγων, “Ὅτι θυσίαν καὶ προσφορὰν καὶ 8
 ‘ὅλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ
 ‘εὐδόκησας,’ αἵτινες κατὰ τὸν νόμον προσφέρονται,
 τότε εἶρηκεν, ‘Ἴδου, ἦκω τοῦ ποιῆσαι, ὁ Θεός, τὸ θέ- 9
 ‘λημά σου.’ Ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον
 στήσῃ· ἢ ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν, οἱ διὰ τῆς 10
 προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφά-

n 9, 12.

o 1, 3, 13:
8, 1. Psal.110, 1. Act.
2, 34. 1 Cor.15, 25. Eph.
1, 20. Col.

3, 1.

παξ. Καὶ πᾶς μὲν ἱερεὺς ἔστηκε καθ’ ἡμέραν λει- 11
 τουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας,
 αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας· ὁ αὐτὸς 12

5. σῶμα κατηρτίσω μοι. S. Paul follows the LXX. The Hebrew reads as in our version, *mine ears hast thou opened*. Some think there is an allusion to the ear of a servant being bored, as in Exod. xxi. 6. Deut. xv. 17. and that the LXX gave the same meaning, *Thou hast prepared a body for me*, i. e. Thou hast made me to be a servant, by assuming the human nature: see Phil. ii. 7. Others say that כרה signifies *parare*, and render the Hebrew *parasti mihi aures*, i. e. *ad obediendum*; and that S. Paul used the whole for the part, σῶμα for ὅτια. Others suspect a corruption in the Hebrew text.

6. περὶ ἁμαρτίας. Some read it as one word, *περιαμαρτίας*, and so in Lev. vi. 25. Numb. viii. 8. Otherwise *θυσίας* must be understood.

Ibid. εὐδόκησας. LXX ἤτησας, al. ἐζήτησας. See v. 8.

7. κεφαλίδι βιβλίου. *As it is predicted concerning me in the scriptures*. Κεφαλὶς, according to Suidas, means *ἔλλημα*, a roll, and such is the import of the Hebrew.

8. Ἀνώτερον. *In the former part of the passage*.

9. ὁ Θεός is omitted in many MSS.

Ibid. τὸ πρῶτον sc. θέλημα. It had at first been the will of God that sacrifices should be offered: it was afterwards his will that they should be abrogated.

10. *In conformity with which will we are sanctified, who are sanctified by the offering &c.*

11. ἔστηκε is perhaps opposed to *ἐκάθισεν* in ver. 12.

12. αὐτός. Probably οὗτος.

- δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ
 13 διηνεκὲς, ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, τὸ λοιπὸν ἐκδε-
 χόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν
 14 ποδῶν αὐτοῦ. μὴ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ
 15 διηνεκὲς τοὺς ἁγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ
 τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ προειρηκέναι,
 16 ὧς ἂν Αὕτη ἡ διαθήκη, ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ
 ὧς ἡμέρας ἐκείνας, λέγει Κύριος, διδούς νόμους μου
 ὧς ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπι-
 17 γράψω αὐτούς· καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν
 18 ἁνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. Ὅπου δὲ ἄφε-
 σις τούτων, οὐκ ἔτι προσφορὰ περὶ ἁμαρτίας.
 19 Ἐχοντες οὖν, ἀδελφοί, παρρήσίαν εἰς τὴν εἴσοδον
 20 τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν
 ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος,
 21 τουτέστι τῆς σαρκὸς αὐτοῦ, καὶ ἱερέα μέγαν ἐπὶ τὸν
 22 οἶκον τοῦ Θεοῦ, προσερχώμεθα μετὰ ἀληθινῆς καρ-
 διάς ἐν πληροφορίᾳ πίστεως, ἐρραντισμένοι τὰς καρ-
 διάς ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ

Ibid. εἰς τὸ διηνεκὲς is con-
 nected with προσενέγκας by Bos,
 Valckenaer.

15. προειρηκέναι. Probably εἰ-
 ρηκέναι.

17. Some MSS. add here
 ὕστερον λέγει, and something of
 this kind must be added to
 answer to μετὰ τὸ προειρηκέναι
 in v. 15. The prophecy is given
 at length in viii. 8, &c.

19. εἰς τὴν εἴσοδον. So as to
 enter in.

Ibid. ἐν τῷ αἵματι. See ix. 25.
 The high priest entered the
 holy of holies with the blood of
 the sin-offering, Lev. xvi. 15.

20. ἣν ἐνεκαίνισεν ὁδὸν, i. e.
 ὁδῷ ἣν ἐνεκαίνισεν.

Ibid. ζῶσαν. If any person
 except the high priest entered
 the holy of holies, he died: the
 entrance into heaven gives life.
 See ἐλπίδα ζῶσαν, 1 Pet. i. 3.

Ibid. σαρκός. The priest could
 only enter the holy of holies
 by going through the veil: we
 can only enter into heaven by
 the death of Christ.

22. προσερχώμεθα, ἐρραντισ-
 μένοι, and λελουμένοι are all
 words belonging to the service
 of the temple: λελουμένοι may
 relate to baptism.

p 8, 8. Jer.
 31, 31, &c.
 Rom. 11,
 27.

q 9, 8, 12.
 Joh. 10, 9;
 14, 6. Rom.
 5, 2. Eph.
 2, 13, 18:
 3, 12.
 r 4, 14, 16.

s Ezech. 36,
 25. Eph. 3,
 12. Jac. 1,
 6.
 t 4, 14.
 1 Cor. 1, 9.
 1 Thess. 5,
 24.

σῶμα ὕδατι καθαρῷ. Κατέχωμεν τὴν ὁμολογίαν τῆς 23
 ἐλπίδος ἀκλινῇ, πιστὸς γὰρ ὁ ἐπαγγεϊλάμενος· καὶ 24
 κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ
^u Rom. 13, καλῶν ἔργων, ^u μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγ- 25
^{11. 2 Pet. 3,}
^{9, 11, 14.} γῆν ἑαυτῶν, καθὼς ἔθος τισὶν, ἀλλὰ παρακαλοῦντες·
 καὶ τοσοῦτῳ μᾶλλον, ὅσῳ βλέπετε ἐγγίζουσιν τὴν
^{x 6, 4. Num.} ἡμέραν. ^x Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ 26
^{15, 30.}
^{Matt. 12,} τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ
^{31. 2 Pet. 2,}
^{20, 21.} ἀμαρτιῶν ἀπολείπεται θυσία· ὁφοβερὰ δέ τις ἐκδοχὴ 27
^{1 Joh. 5, 16.}
^{y Ezech. 36,} κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπ-
^{5. Sophon.}
^{1, 18: 3, 8.} εναντίους. ^z ἀθετήσας τὸν νόμον Μωσέως, χωρὶς οἰκ- 28
^{2 Num. 35,} τερμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει·
^{30. Deut.}
^{17, 6: 19,} ^a πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν 29
^{15. Matt.}
^{18, 16.} υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθή-
^{Joh. 8, 17.}
^{2 Cor. 13, 1.} κης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα
^{a 1 Cor. 11,}
^{29.} τῆς χάριτος ἐνυβρίσας; ^b οἶδαμεν γὰρ τὸν εἰπόντα, 30
^{b Deut. 32,} ^c Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος·
^{35, 36.}
^{Rom. 12,} καὶ πάλιν, ὁ Κύριος κρινεῖ τὸν λαὸν αὐτοῦ. Φοβερὸν 31
^{19.}

23. ὁμολογίαν. See iii. 6.

25. ἐπισυναγωγὴν. Perhaps some of them had begun to absent themselves from the meetings of the Christians through fear of persecution.

Ibid. τὴν ἡμέραν. *The day of trial.* He means the troubles into which the Christians were brought by the Jewish war.

26. ἀμαρτανόντων. He clearly means apostasy. *If we commit this sin voluntarily.* See vi. 4, 5, 6.

Ibid. οὐκ ἔτι. *There does not remain any other sacrifice for sin.* The Jewish sacrifices cannot put away sin, and you

have yourselves refused the benefit of Christ's death.

29. ἐν ᾧ ἡγιάσθη. Under the Law the sprinkling of blood was used to sanctify: so we are said metaphorically to be sanctified by the blood of Christ.

Ib. ἐνυβρίσας. Apostates must deny the influence of the Holy Spirit. See note at Matt. xii. 32.

30. Ἐμοί. See note at Rom. xii. 19.

Ib. κρινεῖ. God says in Deut. xxxii. 36. that he will judge, i. e. punish his people. See κρινεῖ in xiii. 4.

- 32 τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος. ^c Ἀναμιμνή- ^c Gal. 3, 4.
σκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες ^{Philipp. 1,}
33 πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων. ^d τοῦτο μὲν, ^d 7: 4, 14.
ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δέ,
34 κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γεννηθέντες. ^e καὶ ^e Matt. 5,
γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἄρπα- ^{12: 6, 20:}
γὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, ^{19, 21. Luc.}
γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὑπαρξιν ἐν ^{12, 33.}
35 οὐρανοῖς καὶ μένουσαν. ^f μὴ ἀποβάλητε οὖν τὴν παρ- ^f Matt. 10,
36 ῥήσιν ὑμῶν, ἥτις ἔχει μισθαποδοσίαν μεγάλην. ^g ὑπο- ^{32.}
μονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποι- ^g Luc. 21,
37 ῇσαντες, κομίσησθε τὴν ἐπαγγελίαν. ^h Ἔτι γὰρ μι- ^h Habac. 2,
κρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονιεῖ. ^{3, 4. Agg.}
38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστεί- ^{2, 6. Rom.}
39 ληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. Ἡμεῖς δὲ ^{1, 17. Gal.}
οὐκ ἐσμέν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως ^{3, 11.}
εἰς περιποίησιν ψυχῆς.

Ι Ι ⁱ ΕΣΤΙ δὲ πίστις, ἐλπίζομένων ὑπόστασις, πραγ- ⁱ Rom. 8,
24. 2 Cor.
4, 18.

32. φωτισθέντες. See vi. 4.

34. The true reading seems to be τοῖς δεσμοῖς συνεπαθήσατε, which materially alters the sense. It is adopted by Grotius, Mill, Wetstein, Estius, Valckenaer. See xiii. 3.

Ibid. ἐν ἑαυτοῖς. The preposition appears an interpolation.

Ibid. ὑπαρξιν refers to ὑπαρχόντων, and the paronomasia rather confirms the notion of the Epistle being written in Greek.

37. The words ἔτι μικρὸν ὅσον ὅσον are not in Habacuc. The phrase ὅσον ὅσον is in Aristoph.

Vesp. 213.

38. In Habacuc the clause ὁ δίκαιος—ζήσεται follows καὶ ἐὰν—ἐν αὐτῷ. The last clause is in our version, *Behold, his soul which is lifted up is not upright in him*. Pocock says that the LXX have translated the Hebrew correctly, *Behold, he who faints shall not please his (God's) soul*.

39. ὑποστολῆς refers to ὑποστείληται, *we are not given to faint*, which is another proof of the Epistle being written in Greek.

CHAP. XI.

1. ὑπόστασις. See 2 Cor. ix.

μάτων ἔλεγχος οὐ βλεπομένων. ἐν ταύτῃ γὰρ ἐμαρ-2

к Gen. 1, 1. τυρήθησαν οἱ πρεσβύτεροι. ^к Πίστει, νοοῦμεν κατη- 3
Psal. 33, 6. ἡ γὰρ ἐκείνη ἡμέρα ἡμεῖς οὐκ ἔσμεν ὡς ἐκεῖνοι οἱ ἄνθρωποι

Psal. 33, 6.

Rom. 4, 17.

2 Pet. 3, 5.

112.24.

Gen. 4. 4.

Gen. 4, 4,
10. Mott

10. Matt.

τυρήθησαν οἱ πρεσβύτεροι. ^kΠίστει, νοοῦμεν κατηρ-
 τίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινο-
 μένων τὰ βλεπόμενα γεγονέναι. ^lΠίστει, πλείονα⁴

θυσίαν ᾿Αβελ παρὰ Κάιν προσήνεγκε τῷ Θεῷ, δι᾿
ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς
δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι᾿ αὐτῆς ἀποθανόντων

ἐπι λαλεῖται. ^mΠίστει, Ἐνώχ μετετέθη τοῦ μὴ 5

m Gen. 5.

24. Eccl.

24. ECCI.
11. 16: 10

44, 10: 49)

ιδεῖν θάνατον· καὶ οὐχ εὐρίσκετο, διότι μετέθηκεν αὐ-
 τὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ με-
 μαρτύρηται ἐνῆρεσθῆκεν τῷ Θεῷ· χωρὶς δὲ πί-6
 στεως ἀδύνατον εὐαρεστήσαι· πιστεῦσαι γὰρ δεῖ τὸν
 προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν

αὐτὸν μισθαποδότης γίνεται. ¹¹ Πίστει, χρηματισθεῖς 7

ⁿGen. 6. 13

Eccl. 44.

ECC. 44,
15. Rom

17. Rom.
3. 33. Pl:

3, 22. Phi

Νῶε, περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατ-
εσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι'
ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαι-

4. where it seems to be *confidence*: or it may mean, *faith gives a substance and reality to things hoped for*, as in Artemidorus, ὥστε φαντασίαν μὲν ἔχειν πλοῦτον, ὑπόστασιν δὲ μὴ. Onirocrit. I. 14.

I. ἔλεγχος. Faith convinces us of that which cannot be demonstrated to the senses.

3. The construction would seem to connect $\mu\eta$ with $\gamma\epsilon\gamma\omicron\nu\epsilon\text{-}\nu\alpha\iota$, but it may be connected with $\phi\alpha\iota\nu\omicron\mu\epsilon\acute{\nu}\omega\nu$, as is shewn by Raphel and Valckenaer.

4. δι' ἧς i. e. πίστεως.

Ibid. δίκαιος. See Matt. xxiii.

35.

Ibid. λαλείται. The best MSS. read λαλεί. There is probably

an allusion to Gen. iv. 10. *The voice of thy brother's blood crieth unto me from the ground.* See λαλούντι in xii. 24. Philo says upon this passage, Ὁ Ἄβελ ἀν-
ήρηται τε καὶ ᾗ ἄνθρωποι μὲν ἐκ
τῆς τοῦ ἀφρονος διανοίας, ᾗ δὲ τὴν
ἐν Θεῷ ζωὴν εὐδαίμονα. Μαρτυρή-
σει δὲ τὸ χρησθέν λόγιον, ἐν ᾧ
φωνῇ χρώμενος, καὶ βοῶν ἅ πέ-
πονηεν εὐρίσκειται. Πῶς γὰρ ὁ μη-
κέτ' ὦν διαλέγεσθαι δυνατός; vol.
I. p. 200.

7. δι' ἧς ἰ. ε. πίστεως.

Ibid. *κατέκρινε*. Noah tried to persuade the world to repent; (2 Pet. ii. 5.) but they refused to believe his warning, and this was their *condemnation*.

- 8 οσύνῃς ἐγένετο κληρονόμος. ° Πίστει, καλούμενος ° Gen. 12,
 'Αβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἤμελλε 1, 4. Act.
 λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστά- 7, 2.
 9 μενος ποῦ ἔρχεται. Πίστει, παρώκησεν εἰς τὴν γῆν
 τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας,
 μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς
 10 ἐπαγγελίας τῆς αὐτῆς· ° ἐξεδέχετο γὰρ τὴν τοὺς θε- P 3, 4: 12,
 μελίους ἔχουσιν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς 22: 13, 14.
 ὁ Θεός. Apoc. 21.2.
- 11 ° Πίστει, καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν a Gen. 17,
 σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, 19: 21, 2.
 12 ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον. ° διὸ καὶ r Gen. 15,
 ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νεκρωμένους, καθὼς 5: 22, 17.
 τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὥσει ἄμμος ἡ Rom. 4, 18.
- 13 παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος. ° Κατὰ s Gen. 23,
 πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγ- 4: 47, 9.
 γελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, 'καὶ πεισθέντες, 1 Par. 29,
 καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ 15. Psal. 39,
 12: 119, 19.
 Joh. 8, 56.

Ibid. κληρονόμος. God estab-
 lished his covenant with Noah,
 Gen. vi. 18. ix. 9, 11. i. e. he
 renewed to him the covenant
 which He had made before
 with Adam, and confirmed to
 him the promise of a Redeemer.
 The doctrine of justification by
 faith was perhaps revealed to
 Adam, and afterwards to Noah.
 See συγκληρονόμων τῆς ἐπαγγε-
 λίας in ver. 9.

9. μετὰ Ἰσαὰκ καὶ Ἰακώβ. As
 did Isaac and Jacob: not at the
 same time with Abraham, but
 afterwards.

11. καὶ αὐτή. Even Sarah her-
 self, though at first she had
 doubted.

Ibid. ἔτεκεν is perhaps an in-
 terpolation.

12. ὥσει. Most MSS. read
 ὡς ἡ.

13. Κατὰ πίστιν is to be con-
 nected with ἰδόντες. Valckenaer.

Ibid. λαβόντες. So in ver.
 39, οὐκ ἐκομίσαντο, they did not
 receive the completion of the pro-
 phecies. but in ver. 17. Abra-
 ham is spoken of as ἀναδεξάμε-
 νος τὰς ἐπαγγελίας, and in vii. 6.
 ἔχων τὰς ἐπαγ. he had the pro-
 mises made to him.

Ibid. καὶ πεισθέντες seems to
 be an interpolation.

Ibid. ξένοι. So in 1 Chron.
 xxix. 15. David says, ὅτι παροί-
 κοί ἐσμεν ἐναντίον σου καὶ παροί-

παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. οἱ γὰρ τοιαῦτα λέ- 14
γοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. καὶ εἰ 15
μὲν ἐκείνης ἐμνημόνεον ἀφ' ἧς ἐξῆλθον, εἶχον ἂν

^t Exod. 3, 6. ^καιρὸν ἀνακάμψαι. ^ινυνὶ δὲ κρείττονος ὀρέγονται, 16
^u Matt. 22,
^{32.} Act. 7, τουτέστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ

Θεός, Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐ-

^u Gen. 22, τοῖς πόλιν. ^u Πίστει, προσενήνοχεν Ἀβραὰμ τὸν 17
^{2, & c. Eccl.}
^{44, 20.} Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ

^x Gen. 21, τὰς ἐπαγγελίας ἀναδεξάμενος, ^xπρὸς ὃν ἐλαλήθη, 18
^{12. Rom. 9,}
^{7. Gal. 3,} ^{29.} Ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα· λογισά- 19

μενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός, ὅθεν

^y Gen. 27, αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. ^y Πίστει, περὶ 20
^{27, 39.}

μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν

^z Gen. 47, Ἡσαῦ. ^z Πίστει, Ἰακώβ ἀποθνήσκων ἕκαστον τῶν 21
^{31: 48, 5,}
^{15, 16, 20.} υἱῶν Ἰωσήφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ

^a Gen. 50, ἄκρον τῆς ῥάβδου αὐτοῦ. ^a Πίστει, Ἰωσήφ τελευτῶν 22
^{24.}

περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ

^b Exod. 1, περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. ^b Πίστει, Μωσῆς 23
^{16: 2, 2.}

^{Act. 7, 20.} γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ,
διότι εἶδον ἄστειον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν

κοῦντες, ὥς πάντες οἱ πατέρες ἡμῶν.
and in Psalm xxxviii. 12. ὅτι
πάροικος ἐγώ εἰμι ἐν τῇ γῇ καὶ παρ-
επίδημος, καθὼς πάντες οἱ πατέρες
μου.

14. πατρίδα ἐπιζητοῦσι. *They
are travelling in search of their
true country.*

16. διό. This is the argument
of our Saviour in Matt. xxii.
32.

19. ὅθεν. Some understand,
from whence, i. e. ἐκ νεκρῶν (νε-
κρωμένου v. 12.) *he had figur-*
atively received him in the first

instance. Raphel and Krebsius
take ἐν παραβολῇ to be the same
as παραβόλως, *unexpectedly*.

21. προσεκύνησεν. S. Paul fol-
lows the LXX; but the passage
occurs in Gen. xlvii. 31. where
Jacob required Joseph to swear
that he would not bury him in
Egypt; and not in xlviii. 16.
where he blessed the sons of
Joseph. In our version it is,
*Israel bowed himself upon the
bed's head.* הִשָּׁתַּחֲוָה is a bed, הִשָּׁתַּחֲוָה
a staff.

23. The parents of Moses

- 24 τὸ διάταγμα τοῦ βασιλέως. ^c Πίστει, Μωσῆς μέγας ^c Exod. 2, 10, 11.
γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ, ^{Ps. 84, 10.}
- 25 μᾶλλον ἐλόμενος συγκακουχέισθαι τῷ λαῷ τοῦ Θεοῦ,
- 26 ἣ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· μείζονα
πλουτὸν ἠγησάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν
ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μι-
- 27 σθαποδοσίαν. ^d Πίστει, κατέλιπεν Αἴγυπτον, μὴ φο- ^d Exod. 10, 28, 29; 12, 31, &c.
βηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς
- 28 ὁρῶν ἐκαρτέρησε. ^e Πίστει, πεποίηκε τὸ πάσχα καὶ ^e Exod. 12, 3, 21, 22.
τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ
- 29 πρωτότοκα θίγῃ αὐτῶν. ^f Πίστει, διέβησαν τὴν ἐρυ- ^f Exod. 14, 21, 22.
θρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἥς πείραν λαβόντες
- 30 οἱ Αἰγύπτιοι κατεπόθησαν. ^g Πίστει, τὰ τεῖχη Ἰε- ^g Jos. 6, 20.
ριχὼ ἔπρεσε, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. ^h Πίστει, ^h Jos. 2, 1: 6, 23. Jac.
Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν, δε- ^{2, 25.}
- 32 ξαμένη τοὺς κατασκόπους μετ' εἰρήνης. ⁱ Καὶ τί ἔτι ⁱ Jud. 4, 6: 6, 11; 11, 1: 12, 7: 13, 24. 1 Sam. 17, 20: 13, 14: 17, 45.
λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ
Γεδεὼν, Βαρακ τε καὶ Σαμφὼν καὶ Ἰεφθάε, Δαβίδ
- 33 τε καὶ Σαμουὴλ καὶ τῶν προφητῶν· ^k οὐ διὰ πίστεως ^k Judic. 14,

had faith in the promise of a Redeemer, who was to be descended from Jacob, and therefore preserved their son.

24. μέγας. Forty years old. Acts vii. 23.

Ibid. So Philo. 'Ο δὲ ἐπ' αὐτὸν φθᾶσας τὸν ὄρον τῆς ἀνθρωπίνης εὐτυχίας, καὶ θυγατρίδους μὲν τοῦ τοσούτου βασιλέως νομισθεὶς . . . τὴν συγγενικὴν καὶ προγονικὴν ἐξήλωσε παιδείαν. Vol. II. p. 85.

26. ἐν Αἰγύπτῳ. The reading is probably Αἰγύπτου.

Ibid. ὀνειδισμὸν Χριστοῦ. The reproach which he was likely

to suffer for thus acting from a principle of faith in the Messiah to come. *Pyle*. See 2 Cor. i. 5. Col. i. 24.

27. κατέλιπεν. When he went with the children of Israel.

31. πόρνη. It has been said, that the same Hebrew word signifies *meretrix* and *caupona-ria*.

32. ἐπιλείψει. So Philo, ἐπιλείποι ἂν ὁ βίος τοῦ βουλομένου διηγέισθαι, vol. II. p. 115; and Isocrates, ἐπιλείποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος, εἰ κ.τ.λ. *ad Demoniac*. p. 7.

6. 1 Sam. κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην,
 17, 34.
 2 Sam. 8, 1: ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,
 12, 29.
 Dan. 6, 22. ¹ ἔσβεσαν δύναμιν πυρός· ἔφυγον στόματα μαχαίρας, 34
 1 Judic. 7,
 21: 15, 15. ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ
 1 Sam. 14,
 1, &c. ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων. ^m ἔλαβον 35
 1 Reg. 19,
 1, &c. γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι
 2 Reg. 20, 7.
 Dan. 3, 25. δὲ ἐτύμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρω-
 m 1 Reg. 17,
 23. 2 Reg. 19, 28: 7. σιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν. ⁿ ἕτεροι δὲ 36
 4, 36. ἐμπαυγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δε-
 2 Mac. 6,
 19, 28: 2. σμῶν καὶ φυλακῆς, ὁ ἐλιθάσθησαν, ἐπρίσθησαν, ἐπει- 37
 n Jer. 20, 2.
 o 1 Reg. 21, 13. 2 Reg. 1, 8. ράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον
 ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλι-
 βόμενοι, κακουχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κόσμος, 38
 ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ
 p ver. 2. ταῖς ὁπαῖς τῆς γῆς. ^p Καὶ οὗτοι πάντες μαρτυρηθέν- 39

33. κατηγωνίσαντο. Joshua, David, &c.

Ibid. εἰργάσαντο δικαιοσύνην. *Worked out for themselves righteousness*, Phineas &c.

Ibid. ἐπέτυχον. Caleb, Joshua, David.

Ibid. ἔφραξαν. Samson, Daniel.

34. ἔσβεσαν. Shadrach and his companions.

Ibid. ἔφυγον. Moses, Elijah, David.

Ibid. ἐνεδυναμώθησαν. Hezekiah.

Ibid. ἔκλιναν. Gideon, Jonathan.

35. ἔλαβον. The widow of Zarephath, and the Shunamite.

Ibid. ἐτύμπανίσθησαν. The torture of the *tympanum* was inflicted upon Eleazar in 2 Macc.

vi. 19.

Ibid. οὐ προσδεξάμενοι. This may also allude to the tortures mentioned in 2 Macc. vii.

36. This may allude particularly to Jeremiah.

37. ἐλιθάσθησαν. So Matt. xxiii. 37. Zechariah was stoned, 2 Chron. xxiv. 21. and some say Jeremiah.

Ibid. ἐπρίσθησαν. Isaiah is said to have been sawn asunder by Manasseh. *Justin Martyr, Origen, Tertullian, &c.*

Ibid. ἐπειράσθησαν. Their enemies tried various means to tempt them to abjure their faith.

38. σπηλαίοις. See Josephus, in his account of the persecution under Antiochus, *Antiq.* XII. 8.

τες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,
 40 τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα
 μὴ χωρὶς ἡμῶν τελειωθῶσι.

12 ¹ ΤΟΙΓΑΡΟΥΝ καὶ ἡμεῖς τοσοῦτον ἔχοντες περι-^{9 10, 36.}
 κείμενον ἡμῖν νέφος μαρτύρων, ὅγκον ἀποθέμενοι^{1 Cor. 9, 24.}
 πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς^{Philipp. 3,}
 2 τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα· ^{13, 14.} ἀφορῶντες^{Col. 3, 8.}
 εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,^{1 Pet. 2, 1.}
 ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυ-^{1 1, 3, 13:}
 ρὸν, αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου,^{2, 10: 8, 1.}
 3 τοῦ Θεοῦ ἐκάθισεν. ἀναλογίσασθε γὰρ τὸν τοιαύτην^{Luc. 24, 26,}
 ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντι-^{46. Act. 3,}
^{15: 5, 31.}
^{Philipp. 2,}
^{8, &c.}

40. κρεῖττόν τι. These persons received part of the promise, viz. the earthly Canaan: but God has reserved a higher completion of the promise for us.

CHAP. XII.

1. This verse contains many allusions to persons contending in the race: νέφος μαρτύρων are the persons mentioned in c. xi. who were conspicuous for their faith, and who are supposed to be looking on, as spectators in the circus, to witness the exertions made by the Christians in their spiritual course.

Ibid. ὅγκον. Persons, who ran in the course, got rid of every superfluous weight.

Ibid. τὴν εὐπερ. ἁμαρτίαν. He here leaves the metaphor, and mentions what was really the most dangerous obstacle in the way of the Christian, the sin which present circumstances made so likely, viz. apostasy. Chrys-

ostom explains it, τὴν εὐκόλως περισταμένην ἡμᾶς.

2. ἀφορῶντες. While we are running, we are to fix our eyes on Jesus, who first called forth our faith, and will finally reward it.

Ibid. ἀντὶ. Some have translated it, instead of the joy, i. e. the state of happiness, which he was enjoying: but I would rather continue the metaphor, and consider προκειμένης χαρᾶς as referring to προκείμενον ἀγῶνα in ver. 1: who for sake of the joy which was held out to him as a prize, i. e. the happiness which his death was to procure for man.

Ibid. αἰσχύνῃς. Philo says of the persecution of the Jews in Alexandria, καὶ μετὰ πάσας τὰς αἰκίας ὅσας ἐδύναντο χωρῆσαι τὰ σώματα αὐτοῖς, ἢ τελευταία καὶ ἔφεδρος τιμωρία σταυρὸς ἦν. Vol. II. p. 527.

λογίαν, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλύόμενοι.

^s 1 Cor. 10, 13. ^s Οὕτω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν 4

^t Job. 5, 17. ἁμαρτίαν ἀνταγωνιζόμενοι, ^t καὶ ἐκλέλησθε τῆς παρα- 5

Prov. 3, 11, 12. Apoc. κλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται. ‘Υἱέ μου, 3, 19.

‘ μὴ ὀλιγώρει παιδεῖας Κυρίου, μηδὲ ἐκλύου ὑπ’ αὐ-
‘ τοῦ ἐλεγχόμενος. ὃν γὰρ ἀγαπᾷ Κύριος, παιδεύει· 6

‘ μαστιγοῖ δὲ πάντα υἱόν, ὃν παραδέχεται.’ Εἰ παι- 7

δεῖαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός·
τίς γάρ ἐστιν υἱός, ὃν οὐ παιδεύει πατήρ; εἰ δὲ χω- 8

ρίς ἐστε παιδεῖας, ἧς μέτοχοι γεγύνασι πάντες, ἅρα
^u Num. 16, 22: 27, 16. νόθοι ἐστὲ καὶ οὐχ υἱοί. ^u εἴτα τοὺς μὲν τῆς σαρκὸς 9

Ecc. 12, 1, 7. Zach. ἡμῶν πατέρας εἶχομεν παιδευτὰς καὶ ἐνέτρεπόμεθα,
12, 1. οὐ πολλῶ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν

πνευμάτων καὶ ζήσομεν; οἱ μὲν γὰρ πρὸς ὀλίγας 10

ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον· ὁ δὲ ἐπὶ
τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

πᾶσα δὲ παιδεῖα πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς 11
εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς

δι’ αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης.

^x Isa. 35, 3. ^x Διὸ ‘ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα 12

3. κάμῃτε — ἐκλύόμενοι. Still
a metaphor from the race.

4. This is a metaphor from
a pugilistic combat: sin is the
adversary: *No blood has yet
been drawn, and yet ye are
shrinking from the contest, and
forgetting &c.*

6. μαστιγοῖ — παραδέχεται. So
the LXX. In our version, *even
as a father the son in whom he
delighteth*. Hallett thinks the
LXX right.

7. Most MSS. read εἰς παι-
δεῖαν.

9. εἴτα. *Itane vero? Ergone?*
Raphel, Alberti, Valckenaer.

Ibid. πατέρας τῆς σαρκὸς, *fleshly
fathers*: πατρί τῶν πνευμάτων, *the
spiritual Father*. Πνευμάτων is
the plural, as denoting the spi-
ritual gifts which they had all
received: this is implied in
μεταλαβεῖν τῆς ἀγιότητος in the
next verse.

12. In Isaiah we read, *ισχύ-*

- 13 ' γόνατα ἀνορθώσατε' καὶ ' τροχιάς ὀρθὰς ποιήσατε
 ' τοῖς ποσὶν ὑμῶν,' ἵνα μὴ τὸ χολὸν ἐκτραπῇ, ἰαθῇ
 14 δὲ μάλλον. Ὑ Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ^γ Matt. 5, 8.
 15 ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον. ² ἐπι- ^{18.} 2 Tim.
 σκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ ^{2, 22.}
 Θεοῦ· μὴ τις ρίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ ^{2, 3, 12.}
 16 διὰ ταύτης μαινώσιν πολλοί· ^a μὴ τις πόρνος, ἢ βέ- ^{Deut. 29,}
 βηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ ^{18. 2 Cor.}
 17 πρωτοτόκια αὐτοῦ. ^b ἴστε γὰρ ὅτι καὶ μετέπειτα θέ- ^{6, 1.}
 λων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· με- ^a Gen. 25,
 τανοίας γὰρ τόπον οὐχ εὑρε, καίπερ μετὰ δακρύων ^{33. Eph. 5,}
 ἐκζητήσας αὐτήν. ^{3. Col. 3, 5.}
 18 ^c Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ ^{1 Thess. 4,}
^{3.}
^b Gen. 27,
^{34, &c.}

σατε χεῖρες ἀνείμεναι, καὶ γόνατα παραλελυμένα, xxxv. 3. The application is to persons exhausted in the combat or the race.

13. In Proverbs we read ὀρθὰς τροχιάς ποιεῖ σοῖς ποσὶ, iv. 26. The application is to a person running on straight, without turning to the right or the left.

Ibid. ἵνα μὴ. Make the paths straight and even, *that even a person who is lame may not be sprained, but rather be cured.*

15. ὑστερῶν. Lest any one should come in last, and not obtain the prize, i. e. the grace of God.

Ibid. ρίζα. Deut. xxix. 18. μὴ τις ἐστὶν ἐν ὑμῖν ρίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ. Hence some have proposed reading ἐν χολῇ for ἐνοχλῇ. But it may allude to a root sticking up in the way of a person running. See the same metaphor (προσκόπτειν) in Rom. ix. 32. Gal. v. 7. Μαι-

θῶσι may allude to a person running against such an obstacle, and blood being drawn.

16. Ἡσαῦ. The birthright of Esau entitled him to the promise, which had been given to Isaac and his seed: but he seems to have had no faith in the promise, and so to have sold his birthright. Hence he is called βέβηλος, and he is held out as a warning to those who had now such need of faith. See κληρονομ. in ver. 17.

17. μετανοίας. *Change of mind in Isaac.* Raphel, Wolf.

Ibid. αὐτήν. Either εὐλογίαν or μετάνοιαν.

18. The allusion is evidently to mount Sinai, Exod. xix. ψηλαφωμένῳ perhaps alludes to the prohibition of *touching* the mount, ver. 12, 13. Sinai was a tangible mountain; the heavenly Sion is not tangible.

^c Exod. 19,
 10, &c.: 20,
 19. Deut.
 5, 22.

κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ,

^d Exod. 20, ^d καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκού- 19
19. Deut. 5,

5, 24: 18, σαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον·

^{16.}
^e Exod. 19, ^e οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, ‘Κὰν θηρίον 20
13.

‘θίγῃ τοῦ ὄρους, λιθοβοληθήσεται ἢ βολίδι κατατοξεύ-

‘θήσεται· καὶ, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, 21

^f Gal. 4, 26. Μωσῆς εἶπεν, “Ἐκφοβός εἰμι καὶ ἔντρομος.” ^f Ἀλλὰ 22

^{Apoc. 3, 12:}
21, 2, 10. προσεληλύθατε Σιών ὄρει, καὶ πόλει Θεοῦ ζῶντος,

^g Luc. 10, 20. Ἱερουσαλὴμ ἐπουρανίῳ· καὶ μυριάσιν ἀγγέλων, ^g παν- 23

ηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπο-
γεγραμμένων· καὶ κριτῇ Θεῷ πάντων· καὶ πνεύμασι

^h 8, 6: 9, 15: 10, 22: δικαίων τετελειωμένων, ^h καὶ διαθήκης νέας μεσίτῃ 24

^{11, 4.} Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ, κρείττονα λαλοῦντι

^{Gen. 4, 10.} παρὰ τὸν Ἀβελ. ⁱ Βλέπετε μὴ παραιτήσησθε τὸν 25

^{Exod. 24, 8.} λαλοῦντα. εἰ γὰρ ἐκείνοι οὐκ ἔφυγον, τὸν ἐπὶ τῆς

^{1 Tim. 2, 5.} γῆς παραιτησάμενοι χρηματίζοντα, πολλῶ ⁱ μᾶλλον

^{1 Pet. 1, 2.} 28.

18. σκότῳ. Most MSS. read
ζόφῳ.

Ibid. θυέλλῃ. This circum-
stance is mentioned by Jose-
phus, *Antiq.* III. 5.

19. προστεθῆναι. Deut. xviii.
16. οὐ προσθήσομεν ἀκοῦσαι τὴν
φωνὴν Κυρίου.

20. ἢ βολίδι κατατοξευθήσεται
is perhaps an interpolation,
though it is in Exod. xix. 13.

21. These words of Moses
are not in Exod. xix. but in
Deut. ix. 19, he says, καὶ ἔκφο-
βός εἰμι.

23. πρωτοτόκων. In allusion
to the enumeration of the first-
born, Numb. iii. 40.

24. ῥαντισμοῦ. In allusion to
Moses sprinkling the people,
and saying, *Behold the blood of*

the covenant, Exod. xxiv. 8.

Ibid. λαλοῦντι. See xi. 4.
Abel's blood called for venge-
ance: the blood of Christ pro-
claims remission. *Fell.* Παρὰ
τὸν Ἀβελ is παρὰ τὸν ῥαντισμὸν
Ἀβελ.

25. παραιτήσησθε. refers to
παρητήσαντο in ver. 19; and λα-
λοῦντα to λαλοῦντι in ver. 24.
*See that ye do not refuse to hear
Him that is now speaking to you.*
It may be observed, that im-
mediately after the Israelites
had said what is quoted at ver.
19, God said, *I will raise up a
prophet &c.* καὶ ὁ ἄνθρωπος ὃς ἐὰν
μὴ ἀκούσῃ ὅσα ἂν λαλήσῃ ὁ προ-
φήτης ἐκείνος ἐπὶ τῷ ὀνόματί μου,
ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.

Ibid. τὸν—χρηματίζοντα. *God,*

26 ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι· ^k οὐ ^k ἡ ^k ver. 19.
 φωνὴ τὴν γῆν ἐσάλειψε τότε, νῦν δὲ ἐπήγγελται
 λέγων, 'Ἐτι ἅπαξ, ἐγὼ σείω οὐ μόνον τὴν γῆν,
 27 ἀλλὰ καὶ τὸν οὐρανόν.' ^l Τὸ δέ, 'ἔτι ἅπαξ,' δηλοῖ ^l Ps. 102,
 τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ^{24, 35.}
 28 ἵνα μείνῃ τὰ μὴ σαλευόμενα. ^m διὸ βασιλείαν ἀσά- ^{2, 3.}
 λευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λα- ^m 1 Pet. 2,
 τρεύωμεν εὐαρέστως τῷ Θεῷ, μετὰ αἰδοῦς καὶ εὐ- ^{5.}
 29 λαβείας. ⁿ καὶ γὰρ 'ὁ Θεὸς ἡμῶν πῦρ κατανα- ⁿ Dent. 4,
 'λίσκον.' ^{24: 9, 3.}

13 °Η ΦΙΛΑΔΕΛΦΙΑ μενέτω· ^p τῆς φιλοξενίας μὴ ^o Rom. 12,
 2 ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαν- ^{10.} Eph. 4,
 3 τες ἀγγέλους. ^q μιμνήσκεσθε τῶν δεσμίων, ὡς συν- ^{2, 3.} 1 Pet.
 δεδεμένοι· τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ^{1, 22: 2, 17:}
 4 ἐν σώματι. τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμί- ^{3, 8: 4, 8.}
 5 αντος· πόρνοισι δὲ καὶ μοιχοῖς κρινεῖ ὁ Θεός. ^r ἀφιλ- ^p Gen. 18,
 ἀργυρος ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν. αὐτὸς ^{1: 19, 1.}
 γὰρ εἶρηκεν, 'Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκατα- ^{Rom. 12,}
^{13.} 1 Pet. 4,
^{9.}
^q Matt. 25,
^{36.} Rom.
^{12, 15.} Col.
^{4, 18.}
^r Jos. 1, 5.
^{1 Par. 28, 20.}
^{Prov. 15, 16.}

who delivered his commandments then by an earthly messenger, Moses. Τὸν ἀπ' οὐρανῶν, Him who actually came from heaven.

26. οὐ. This seems to ascribe to Christ what is ascribed in Exodus to God. Τὴν γῆν, *only the earth.*

Ibid. λέγων. The passage in Haggai ii. 6, 7. evidently refers to the coming of Christ. *To shake the heaven and the earth must imply a much greater revolution and change than to shake merely the earth.*

27. It means that God will make but one such alteration; and consequently that the things

which succeed upon that shaking shall continue unshaken. *Pierce.*

Ibid. ὡς πεποιημένων. It is natural to all *created* things to come to an end.

28. παραλαμβάνοντες. See Dan. vii. 18. *παράληφονταί τὴν βασιλείαν*, and ii. 44.

Ibid. χάριν. See ver. 15. *Let us preserve the grace given to us.*

CHAP. XIII.

4. Some of the Gnostics rejected marriage.

5. See a similar construction in Rom. xii. 9.

Ibid. οὐ μὴ. This quotation agrees with the Hebrew of

^s Psal. 56, 4, 'λίπω' ^s ὥστε θαρρῶντας ἡμᾶς λέγειν, 'Κύριος ἐμοὶ 6
11: 118, 6.

'βοηθός, καὶ οὐ φοβηθήσομαι· τί ποιήσει μοι ἄν-
^t ver. 17. 'θρῶπος;' ^t Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵ- 7
τινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ, ὧν ἀνα-
θεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμῆσθε
τὴν πίστιν.

Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτός, καὶ 8
^u Matt. 24, εἰς τοὺς αἰῶνας. ^u διδασκαίς ποικίλαις καὶ ξέναις μὴ 9
4. Rom. 14, περιφέρεσθε· καλὸν γὰρ χάριτι βεβαιουῖσθαι τὴν καρ-
17: 16, 17. Eph. 4, 14: δίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περι-
5, 6. Col. 2, 8, 16. πατήσαντες. ^v Ἐχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν 10
2 Thess. 2, οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. ^x ὧν 11
2. 1 Tim. 4, 1. γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ
3. 1 Joh. 4, 14. ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίε-
1. ται ἔξω τῆς παρεμβολῆς. ^y διὸ καὶ Ἰησοῦς, ἵνα ἅγι- 12
^x Exod. 29, 30: 16, 27. ἄσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν, ἔξω τῆς πύλης
Num. 19, 3. 17, 18. ἔπαθε. τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρ- 13
^z 11, 10, 16. 18. ἐμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες. ^z οὐ γὰρ 14
Philipp. 3, 20.

Joshua i. 5. the LXX have, οὐκ ἐγκαταλείψω σε, οὐδ' ὑπερόψομαί σε. In Deut. xxxi. 8. οὐκ ἀνήσει σε, οὐδὲ μή σε ἐγκαταλίπη.

7. τὴν ἔκβασιν τῆς ἀναστροφῆς. *The end of their lives.*

9. περιφέρεσθε. Most MSS. read παραφέρεσθε.

Ibid. καλόν. *It is well to be strengthened by the spiritual blessings of the Gospel, (χάριτι,) in the heart, and not by eating the meat (βρώμασιν) which is offered in sacrifice.*

10. θυσιαστήριον. This is used figuratively for the benefits obtained by the sacrifice of Christ. The sacrifice which we have

is of the same nature with that which the priests were not allowed to eat, viz. a sin-offering. Compare Lev. vi. 30. καὶ πάντα τὰ περὶ τῆς ἁμαρτίας ὧν ἐὰν εἰσεν-
εχθῇ ἀπὸ τοῦ αἵματος αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἐξιλά-
σασθαι ἐν τῷ ἁγίῳ, οὐ βρωθήσεται, ἐν πυρὶ κατακαυθήσεται.

12. This is merely another point of resemblance between Jesus and the sin-offering.

13. ἔξω τῆς παρεμβολῆς. Let us no longer follow the Jewish law.

Ibid. τὸν ὀνειδισμόν. *The cross.* There is an allusion to Jesus going out of the city, carrying his cross.

- ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν
 15 ἐπιζητοῦμεν. ^a Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰ- ^a Psal. 50,
 νεσεως διαπαντὸς τῷ Θεῷ, τουτέστι καρπὸν χειλέων ^{23: 51, 19.}
 16 ὁμολογούντων τῷ ὀνόματι αὐτοῦ. ^b τῆς δὲ εὐποιίας ^{Ose. 14, 2.}
 καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυ- ^{Eph. 5, 20.}
 σίαις εὐαρεστεῖται ὁ Θεός. ^{1 Pet. 2, 5.}
 17 ^c Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε· αὐ- ^c ver. 7.
 τοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λό- ^{Philipp. 2,}
 γον ἀποδώσונτες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ ^{29. 1 Thess.}
 18 μὴ στεναζόντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο. Προσ- ^{5, 12. 1 Tim.}
 εὔχεσθε περὶ ἡμῶν· πεποίθαμεν γὰρ, ὅτι καλὴν συν- ^{5, 17. 1 Pet.}
 εἶδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφε- ^{5, 5.}
 19 σθαι· περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα
 τάχιον ἀποκατασταθῶ ὑμῖν.
 20 ^d Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν ^d Joh. 10,
 τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι δια- ^{11. Act. 2,}
 21 θήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, ^{24. 1 Pet. 2,}
^e καταρτίσαι ^{25: 5, 4.}
 ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα ^e 2 Cor. 3,
 αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, ^{5. Philipp.}
 διὰ Ἰησοῦ Χριστοῦ· ^f ἡ δόξα εἰς τοὺς αἰῶνας τῶν ^{2, 13.}
 αἰώνων. ἀμήν.
 22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου
 τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα
 23 ὑμῖν. Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυ-
 μένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς.
 24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάν-

19. ἀποκατασταθῶ. This seems to imply that S. Paul meant soon to visit Jerusalem. See ver. 23.

22. Bear with my exhortations,

for they are but short.

23. ἀπολελυμένον might mean released, or set out. In Phil. ii. 19, 23, S. Paul had spoken of sending Timothy to Philippi.

τας τοὺς ἁγίους· ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν. 25

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

25. οἱ ἀπὸ τῆς Ἰταλίας. Hence Italy : but Hug infers the contrary. Michaelis infers that the writer could not have been now in

EPISTLE OF S. JAMES.

This Epistle was written by James, the brother or cousin of our Lord, who was bishop of Jerusalem. (See note at Matt. xiii. 55, Luke vi. 16.) He was put to death A.D. 62, and the Epistle was perhaps written a year or two earlier. The troubles, which preceded the Jewish war, were disturbing the country.

ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

^a Joh. 7, 55. ^a **ΙΑΚΩΒΟΣ** Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦ- **Ι**
¹ Pet. 1, 1. λος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαί-
ρειν.

^b Matt. 5, 11, 12. ^b Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πει- ²
Act. 5, 41. ρασμοῖς περιπέσητε ποικίλοις, ^c γινώσκοντες ὅτι τὸ ³
Rom. 5, 3. δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν.
Heb. 10, 34. ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ⁴
¹ Pet. 1, 6. ὀλόκληροι, ἐν μηδενὶ λειπόμενοι. ^d Εἰ δέ τις ὑμῶν ⁵
^c Rom. 5, 3. λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ
¹ Pet. 1, 7. ^d πασιν ἀπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐ-
^d Prov. 2, 3. τῷ. αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ ⁶
Matt. 7, 7: 21, 22. ^e τῷ. αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ ⁶
Joh. 14, 13: 15, 7: 16, 23. ¹ Joh. 3, 22: 5, 14.

CHAP. I.

1. διασπορᾷ. The Epistle was addressed to the Jews in all countries, whether converted to Christianity or no.

2. Πᾶσαν χαρὰν. *Merum gaudium*. Think it nothing but joy. *Raphel, Wolf*. See ver. 17.

Ibid. πειρασμοῖς ποικίλοις. Any sort of trials, such as persecution.

3. τὸ δοκίμιον τῆς πίστεως. *That which tries your faith*, viz. these πειρασμοὶ, or persecutions. So Herodian, δοκίμιον στρατιωτῶν κάματος. Π. 36.

4. And let patience make the

work perfect : i. e. be patient, and your work will be perfect.

5. ἀπλῶς. *Liberally*, as in Rom. xii. 8.

Ibid. μὴ ὀνειδίζοντος. *Not reproaching the receiver of his gifts*, i. e. not fond of reminding him. So Seneca, “ — ne unquam exprobre, imo ne admoneam quidem : hæc enim beneficii inter duos lex est ; alter statim oblivisci debet : dati, alter accepti nunquam : lacerat animum et premit frequens meritorum commemoratio.” *De Benef.* II. 10.

- διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ
 7 καὶ ῥιπιζομένῳ. μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος,
 8 ὅτι λήψεται τι παρὰ τοῦ Κυρίου. ἀνὴρ δίψυχος,
 9 ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καυχάσθω
 10 δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· ^ε ὁ δὲ ^ε 4, 14.
 πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρ- ^{Job. 14, 2.}
 11 του παρελεύσεται. ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύ- ^{Ps. 102, 11:}
 σωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ^{103, 15.}
 ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώ- ^{Eccl. 14, 18.}
 12 λετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ ^{Esa. 40, 6.}
 μαρανθήσεται. ¹ Μακάριος ἀνὴρ, ὃς ὑπομένει πειρα- ^{1 Cor. 7, 31.}
 σμόν· ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον ^{1 Pet. 1, 24.}
 τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν ^{1 Joh. 2, 17.}
 αὐτόν.
 13 Μηδεὶς πειραζόμενος λεγέτω, Ὅτι ἀπὸ τοῦ Θεοῦ
 πειράζομαι· ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πει- ^{3, 14: 5, 4.}
 14 ράζει δὲ αὐτὸς οὐδένα. ἕκαστος δὲ πειράζεται, ἀπὸ ^{Apoc. 2, 10:}
 τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος· ^{3, 19.}
 15 εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ

9, 10. If any among you is poor and low in rank, he may find a subject of joy in thinking to what an high state of spiritual happiness God has exalted him: (see 1 Pet. v. 6.) If any among you is rich, let him not rejoice in his riches, but let him rejoice that the gospel has made him think humbly of himself.

13. πειραζόμενος. This is with reference to the same πειρασμοὶ mentioned in ver. 2. These trials or persecutions caused some persons to abjure their

faith; and they excused themselves by saying, that God had brought them into this trial. S. James condemns this, and says, *God has no temptation to injure any one: He is free from evil thoughts, and puts no one into a state which forces him to commit sin.*

14. πειράζεται. Gives way to the temptation by abjuring his faith. A person does this, not because God brought him into the trial, but because he gratifies some worldly desire.

ἁμαρτία ἀποτελεσθεῖσα ἀποκύνει θάνατον. Μὴ πλα- 16
m Prov. 2, 6. Malach. 3, 6. Joh. 3, 27. Rom. 11, 29. 1 Cor. 4, 7. n Joh. 1, 13. 3, 3. 1 Cor. 4, 15. Gal. 4, 19. 1 Pet. 1, 23. νᾶσθε, ἀδελφοί μου ἀγαπητοί. ^m πᾶσα δόσις ἀγαθὴ 17
11, 29. 1 Cor. 4, 7. n Joh. 1, 13. 3, 3. 1 Cor. 4, 15. Gal. 4, 19. 1 Pet. 1, 23. καὶ πᾶν δῶρημα τέλειον ἄνωθεν ἐστὶ καταβαῖνον ἀπὸ
11, 29. 1 Cor. 4, 7. n Joh. 1, 13. 3, 3. 1 Cor. 4, 15. Gal. 4, 19. 1 Pet. 1, 23. τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγή,
11, 29. 1 Cor. 4, 7. n Joh. 1, 13. 3, 3. 1 Cor. 4, 15. Gal. 4, 19. 1 Pet. 1, 23. ἢ τροπῆς ἀποσκίασμα. ⁿ βουληθεὶς ἀπεκύησεν ἡμᾶς 18
11, 29. 1 Cor. 4, 7. n Joh. 1, 13. 3, 3. 1 Cor. 4, 15. Gal. 4, 19. 1 Pet. 1, 23. λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν
11, 29. 1 Cor. 4, 7. n Joh. 1, 13. 3, 3. 1 Cor. 4, 15. Gal. 4, 19. 1 Pet. 1, 23. αὐτοῦ κτισμάτων.
o Prov. 17, 27. Eccl. 5, 1, 2. ^o Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρω- 19
o Prov. 17, 27. Eccl. 5, 1, 2. πος ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι,
p Eccl. 7, 9. βραδὺς εἰς ὀργήν. ^p ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην 20
q Col. 3, 8. 1 Pet. 2, 1. Θεοῦ οὐ κατεργάζεται. ^q Διὸ ἀποθέμενοι πᾶσαν ῥύ- 21
q Col. 3, 8. 1 Pet. 2, 1. παρίαν καὶ περισσείαν κακίας, ἐν πραΰτητι δέξασθε
r Matt. 7, 21. Luc. 11, 28. Rom. 2, 13. 1 Joh. 3, 7. s Luc. 6, 47, &c. τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς
r Matt. 7, 21. Luc. 11, 28. Rom. 2, 13. 1 Joh. 3, 7. s Luc. 6, 47, &c. ὑμῶν. ^r Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον 22
r Matt. 7, 21. Luc. 11, 28. Rom. 2, 13. 1 Joh. 3, 7. s Luc. 6, 47, &c. ἀκροαταί, παραλογιζόμενοι ἑαυτούς. ^s ὅτι εἴ τις ἀκρο- 23
r Matt. 7, 21. Luc. 11, 28. Rom. 2, 13. 1 Joh. 3, 7. s Luc. 6, 47, &c. ατῆς λόγου ἐστὶ καὶ οὐ ποιητῆς, οὗτος ἔοικεν ἀνδρὶ
r Matt. 7, 21. Luc. 11, 28. Rom. 2, 13. 1 Joh. 3, 7. s Luc. 6, 47, &c. κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν

17. πᾶσα δόσις. *Mera donatio bona*. Raphael, Wolf. See ver. 2. So far from God causing men to commit sin, nothing but good gifts come from Him. They come from Him who may be called a source of unchanging light. Τροπῆς ἀποσκίασμα is a turning or altering which produces shade: this as well as παραλλαγή allude to the changes in the heavenly bodies, and the alternations of light and darkness.

18. As a proof of His paternal goodness, of His own will He has regenerated us by the gospel. Βουληθεὶς is *deliberato consilio*, *nullis aliis causis nisi*

sua voluntate motus. Raphael. Ἡμᾶς may perhaps allude particularly to the Jews.

19. Ὡστε. God having been so kind in preaching the gospel to us.

20. Anger hinders a man from being in that state of righteousness, in which he was placed by God.

22. παραλογιζόμενοι. *Putting a fallacy upon yourselves*. The followers of Simon Magus said, *Liberos eos esse agere quæ velint*; *secundum enim gratiam salvari homines, non secundum justas operas*. *Irenæus*, II. 20. S. James may have alluded to some of these Gnostics.

- 24 ἐσόπτρῳ· κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ
 25 εὐθέως ἐπελάθετο ὅποιος ἦν. ^{t 2, 12.} τὸ δὲ παρακύνψας εἰς ^{Matt. 5, 19.}
 νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, ^{Joh. 13, 17.}
 οὗτος οὐκ ἀκροατῆς ἐπιλησμονῆς γενόμενος, ἀλλὰ
 ποιητῆς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ
 26 ἔσται. ^{u 3, 6.} Ἐἴ τις δοκεῖ ^{Psal. 34, 13.} θρησκὸς εἶναι ἐν ὑμῖν, μὴ χα- ^{1 Pet. 3, 10.}
 λιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν
 27 αὐτοῦ, τούτου μάταιος ἡ θρησκεία. θρησκεία καθαρὰ
 καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ πατρὶ αὕτη ἐστίν,
 ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐ-
 τῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
 2 ^{x Lev. 19,} ἈΔΕΛΦΟΙ μου, μὴ ἐν προσωποληψίαις ἔχετε ^{15. Deut. 1,}
 τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς ^{17: 16, 19.}
 2 δόξης. ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ^{Prov. 24,}
 ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ ^{23. Eccl.}
 3 καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῇτι, καὶ ἐπιβλέψῃτε ἐπὶ ^{42, 1. Matt.}
 τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ εἴπητε ^{22, 16.}
 αὐτῷ, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε,
 Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου,
 4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ δια-

25. παρακύνψας refers to the man looking at a mirror: it means a man who stoops down and attentively examines any thing. 1 Pet. i. 12. Luke xxiv. 12. John xx. 5.

Ibid. νόμον τέλειον τὸν τῆς ἐλευθερίας. The gospel, which is really and in the proper sense a law of liberty. This is said on account of the persons mentioned in ver. 22, 23. who abused this liberty.

Ibid. παραμείνας. Not only παρακύνψας, but continuing to look

at it.

Ibid. ἀκρ. ἐπιλησμονῆς. A forgetful hearer. See Luke xvi. 8.

Ibid. ποιήσει. Such a man is blessed, because he acts as well as hears.

26. ἐν ὑμῖν is probably an interpolation.

CHAP. II.

1. τῆς δόξης is perhaps to be connected with Κυρίου. Christ is called the Lord of glory 1 Cor. ii. 8.

4. καὶ οὐ διεκρίθητε. And have felt no scruples in yourselves at

^y Matt. 5, λογισμῶν πονηρῶν, ὧς ἀκούσατε, ἀδελφοί μου ἀγαπη- 5
^{3.} Luc. 12, τοῖ, οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου
^{31.} 1 Cor. 1, 26, &c. τουτου, πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βα-
¹ Tim. 6, 18, 19, σιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτὸν, ὧς ὑμεῖς δὲ 6
² 1 Cor. 11, 22, ἡτιμάσατε τὸν πτωχόν; οὐχ οἱ πλούσιοι καταδυνασ-
 τεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;
 οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν 7
^a Lev. 19, 18, Matt. 22, 39, ἐφ' ὑμᾶς; ^a Εἰ μέντοι νόμον τελεῖτε βασιλικόν, κατὰ 8
^{Rom.} 13, τὴν γραφὴν, Ὁ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυ-
^{8, 9.} Gal. 5, 14, τὸν, καλῶς ποιεῖτε. ^b εἰ δὲ προσωποληπτεῖτε, ἁμαρ- 9
^{14.} ^b Lev. 19, 15, Deut. 1, 17: 16, 19, τίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παρα-
^c Deut. 27, 26, Matt. 5, 19, 27, βάται. ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει 10
^d Exod. 20, 13, 14, δὲ ἐν ἐνὶ, γέγονε πάντων ἔνοχος. ^d ὁ γὰρ εἰπὼν, Ὁ μὴ 11
^e 1, 25, ^e μοιχεύσης, εἶπε καὶ, Ὁ μὴ φονεύσης. εἰ δὲ οὐ μοι-
^f Matt. 6, 15: 18, 35: 25, 41, 42, χεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου.
¹² ^e Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευ-
¹³ ^f ἡ γὰρ κρίσις ἀνίλεως 13

doing this. But most MSS. omit *καὶ*, in which case we might render it, *Have ye not made distinctions among yourselves, and acted as judges who have evil thoughts?* See Jude 22. (διακρι- νόμενοι.)

5. If the conjunction is retained in ver. 4, this verse is closely connected with what goes before. *If ye have done this, let me tell you that God has chosen the poor, and ye have insulted the poor by such conduct.*

6. Why should you make this distinction of ranks among your Christian brethren, when if you look to the heathen you will find most opposition and persecution from the rich?

7. ὄνομα. The name of Chris- tian.

10. *For whoever intends to be a keeper of the whole law, if he fail in any one precept, he is guilty of not observing the whole law.* A man is a breaker of the law, though he break only one precept. The same is said in the Talmud, Quod si faciat omnia, unum vero omittat, omnium et singulorum reus est.

12. Do not be so fond of talking of your law of liberty, as if you might act as you pleased: *but rather remember, that you will be judged by this law of liberty.*

13. *For instance, if you have not shewn mercy, you will find*

τῷ μὴ ποιήσαντι ἔλεος· καὶ κατακαυχᾶται ἔλεος κρίσεως.

- 14 ^ε Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ^{ε 1, 23.}
 ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι ^{Matt. 7, 26.}
 15 αὐτόν; ^h Ἐὰν δὲ ἀδελφὸς ἡ ἀδελφὴ γυμνοὶ ὑπάρχωσι ^{h Luc. 3, 11.}
 16 καὶ λειπόμενοι ὧσι τῆς ἐφημέρου τροφῆς, ⁱ εἴπῃ δέ τις ^{i 1 Joh. 3,}
 αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ ^{18.}
 χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώ-
 17 ματος, τί τὸ ὄφελος; οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔργα
 18 ἔχῃ, νεκρά ἐστι καθ' ἑαυτήν. Ἀλλ' ἐρεῖ τις, Σὺ πίστιν
 ἔχεις, καὶ γὰρ ἔργα ἔχω· δείξόν μοι τὴν πίστιν σου ἐκ
 τῶν ἔργων σου, καὶ γὰρ δείξω σοι ἐκ τῶν ἔργων μου
 19 τὴν πίστιν μου. ^k σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστι; ^{k Marc. 1,}
 καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν, καὶ φρίσ- ^{24.}
 20 σουσι. Θέλεις δὲ γινῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ
 21 πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν; ¹ Ἀβραὰμ ὁ ^{1 Gen. 22,}
 9, 12.

none at the day of judgment: but the merciful man has nothing to fear on that score at the day of judgment.

14. See note at i. 22. It is plain, that some persons perverted the doctrine of justification by faith, and of the Gospel being a law of liberty.

Ibid. σῶσαι is here used for final salvation. See note at Rom. v. 9.

18. I should wish to point the sentence thus: Ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις; Καὶ γὰρ ἔργα ἔχω· δείξον κ. τ. λ. *A man will perhaps ask me, as if this were the only test required, Hast thou faith? To which I answer, Yes, and I have works as well: shew me &c.*

Ibid. δείξον. As the words stand here, there is an emphasis on σοὺ and μου. Shew me thy faith by thy works, and I will shew thee my faith by my works. But the best MSS. read χωρὶς τῶν ἔργων σου in the first clause.

19. ὁ Θεὸς εἷς. The unity of God was held by the Jews and Gnostics as well as by Christians.

21. We must remember, that Abraham's justification by faith took place several years before he offered up his son. S. James would not have denied, that Abraham's faith was counted to him for righteousness: but he means to say, that if his faith was disputed, it may be proved by

πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ
^m Heb. 11, τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον ; ^m βλέπεις ὅτι ἡ ²²
^{17.} πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων
ⁿ Gen. 15, ἡ πίστις ἐτελειώθη ; ⁿ καὶ ἐπληρώθη ἡ γραφή ἡ λέ- ²³
^{6.} Rom. 4, γουσα, ‘Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη
^{3.} Gal. 3, 6. ‘αὐτῷ εἰς δικαιοσύνην.’ ^o καὶ φίλος Θεοῦ ἐκλήθη.
^o 2 Chron. 20, 7. Esa. 41, 8. ὁράτε τοίνυν ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ ²⁴
^p Josu. 2, 1: οὐκ ἐκ πίστεως μόνον ; ^p ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρ- ²⁵
^{6,} 23, Heb. 11, 31. νη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέ-
^{11,} 31. λους, καὶ ἐτέρα ὁδῷ ἐκβαλοῦσα ; ὥσπερ γὰρ τὸ σῶ- ²⁶
^{μα} χωρὶς πνεύματος νεκρόν ἐστιν, οὕτω καὶ ἡ πίστις
^{χωρὶς} τῶν ἔργων νεκρά ἐστι.

^q Matt. 23, ^q ΜΗ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, ³
^{8.} Rom. 2, εἰδότες ὅτι μεῖζον κρίμα ληψόμεθα. ^r πολλὰ γὰρ ²
^{20,} 21. ^r Eccl. 7, πταίμεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος
^{20.} Prov. 20, 9. Sir. 14, 1: 19, τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ
^{16:} 25, ^{11.} σῶμα. ἰδοὺ, τῶν ^s ἵππων τοὺς χαλινούς εἰς τὰ στό- ³
^{Matt.} 12, 37. ^{supr.} 1, 26. ¹ Pet. 3, 10. works which he did afterwards.
^s Psal. 32, 9. Was not the faith, which was

counted to Abraham for righteousness, proved subsequently by his offering his son? Abraham offered up his son, because he had faith in the promise, which God had given before his birth. Heb. xi. 17.

23. ἐπληρώθη. This scripture was true at the time to which it applies, but the truth of it was shewn more fully afterwards.

24. You see, therefore, that works may contribute to shew a man's justification, and the act of faith is not the only thing which proves it.

25. It is plain from Heb. xi. 31. that the faith of Rahab was

commonly spoken of; and S. James may have alluded to the words of S. Paul in that place. He now asks, *What do we know of Rahab's faith, except by the works which she did?*

CHAP. III.

1. μεῖζον κρίμα. Those who instruct others, will be called to a severer account: for all persons are liable to commit faults; and they who attempt to teach, make their liability still greater.

2. By becoming a teacher, he is very likely to commit faults with his tongue, the right government of which is a sign of great management.

3. ἰδοὺ. Most MSS. read εἰ δέ.

ματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ
 4 ὅλον τὸ σῶμα αὐτῶν μετάγομεν. Ἴδου, καὶ τὰ πλοῖα
 τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνό-
 μενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ
 5 ὀρμὴ τοῦ εὐθύνοντος βούληται. ^s οὕτω καὶ ἡ γλῶσσα ^{s Psal. 12,}
 μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἴδου, ὀλίγον πῦρ ^{3, 4: 73, 8,}
 6 ἡλικὴν ὕλην ἀνάπτει. ^{9. Prov. 12,} καὶ ἡ γλῶσσα πῦρ, ὃ κόσ- ^{18: 15, 2,}
 μος τῆς ἀδικίας. οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς ^{t Matt. 15,}
 μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλο- ^{11, 18, 19.}
 γίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη
 7 ὑπὸ τῆς γέεννης· πᾶσα γὰρ φύσις θηρίων τε καὶ
 πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδά-
 8 μασται τῇ φύσει τῇ ἀνθρωπίνῃ· τὴν δὲ γλῶσσαν οὐ-
 δεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακὸν,
 9 μεστὴ ἰοῦ θανατηφόρου. ^{u Gen. 1,} ἐν αὐτῇ εὐλογοῦμεν τὸν ^{27: 9, 6.}
 Θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀν-
 10θρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας· ἐκ τοῦ
 αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ
 11 χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. μήτι ἡ πη-

4. Ἴδου is omitted in many MSS.

6. I should take ἡ γλῶσσα πῦρ, ὃ κόσμος τῆς ἀδικίας for a proverb. *What a great heap of wood is set on fire by a small spark!* according to the proverb, *The tongue is a spark, but a world of wickedness.*

Ibid. οὕτως. *In the same manner is the tongue placed among our members: i. e. it is like a spark among combustibles.*

Ibid. τροχὸν τῆς γενέσεως. *Continuam successionem hominum aliorum post alios nascentium.* Alberti. Simplicius writes, ὃ ἀπέ-

ραντος τῆς γενέσεως κύκλος διὰ τοῦτο ἐπ' ἀπειρον προῖων, διὰ τὸ τῆς ἄλλου φθορὰν ἄλλου γένεσιν εἶναι. *In Epist. p. 94.*

Ibid. φλογιζομένη. This is a very strong metaphor. *The fire, which kindles this small spark, is from the flames of hell.*

8. ἀνθρώπων is perhaps to be connected with γλῶσσαν, not with οὐδεὶς. See Rom. vii. 1.

10. So Philo Judæus, οὐ γὰρ ὅσιον δι' οὐ στόματος τὸ ἱερώτατον ὄνομα προφέρεται τις, διὰ τούτου φθέγγεσθαι τι τῶν αἰσchrῶν. Vol. II. p. 196.

γῇ ἐκ τῆς αὐτῆς ὁπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν ;
μὴ δύνатаι, ἀδελφοί μου, συκῇ ἐλαίας ποιῆσαι, ἢ ¹²
ἄμπελος σῦκα ; οὕτως οὐδεμία πηγὴ ἄλυκὸν καὶ γλυ-
κὺ ποιῆσαι ὕδωρ.

^x Eph. 5, 8. ^xΤίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν ; δειξάτω ἐκ ¹³
τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι

^y Rom. 13, 13. σοφίας. ^yεἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ ¹⁴
¹³.

καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ ¹⁵
^z 1 Cor. 2, 6, 7. τῆς ἀληθείας. ^zΟὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατ-

^a 1 Cor. 3, 3. ερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης. ^aὅπου ¹⁶
³. Gal. 5, 20.

γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν
φάυλον πράγμα. ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ¹⁷
ἀγνή ἐστίν, ἔπειτα εἰρηλική, ἐπιεικής, εὐπειθής, μεστή
ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκρι-
τος. καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται ¹⁸
τοῖς ποιοῦσιν εἰρήνην.

^b Rom. 7, 23. 1 Pet. 2, 11. ^bΠΟΘΕΝ πόλεμοι καὶ μάχαι ἐν ὑμῖν ; οὐκ ἐντεῦ- ⁴
θεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς
μέλεσιν ὑμῶν ; ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε ²

^c Job. 27, 9. καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. μάχεσθε καὶ
^{Psal.} 66, 18. ^cπολεμεῖτε, οὐκ ἔχετε δὲ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς·
^{Prov.} 1, 28. ^cαἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ³
^{Esa.} 1, 15. ^c
^{Jer.} 11, 11: ^c
¹⁴, ¹².
^{Ezech.} 8, 18.

^{Zach.} 7, 13. ¹². οὕτως—ὕδωρ. Most MSS.
^{Mich.} 3, 4. ¹⁸. οὕτε ἄλυκὸν γλυκὺ ποιῆσαι
^{Rom.} 8, 26. read οὕτε ἄλυκὸν γλυκὺ ποιῆσαι
¹ Joh. 3, 22: ὕδωρ.
⁵, ¹⁴.

¹⁴. μὴ κατακαυχᾶσθε. Do not
in such cases boast of having
wisdom, while you shew that
your boasting is false with re-
spect to true wisdom.

¹⁸. Persons who live peace-
ably on earth, sow a seed which
will produce to them righteous-

ness and peace in heaven.

CHAP. IV.

¹. πόλεμοι. He perhaps al-
luded to the troubled state of
Judæa before and during the
Jewish war.

², ³. You do all this with
the expectation of benefiting
yourselves ; but after all you
do not gain your wishes, and
this because you trust to your-

- 4 ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. ^dΜοιχοὶ καὶ μοι-^{d Joh. 15,}
χαλίδες, οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα^{19: 17, 14.}
τοῦ Θεοῦ ἐστίν; ὃς ἂν οὖν βουλευθῇ φίλος εἶναι τοῦ^{Gal. 1, 10.}
5 κόσμου, ἔχθρὸς τοῦ Θεοῦ καθίσταται. ἢ δοκεῖτε ὅτι^{1 Joh. 2,}
κενῶς ἡ γραφὴ λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ
6 πνεῦμα ὃ κατώκησεν ἐν ἡμῖν; ^fμείζονα δὲ δίδωσι χά-^{f Job. 22,}
ριν· διὸ λέγει, ‘Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται,^{29. Prov. 3,}
7 ταπεινοῖς δὲ δίδωσι χάριν.’ ^gὙποτάγητε οὖν τῷ^{34: 29, 23.}
Θεῷ. ἀντίστητε τῷ διαβόλῳ, καὶ φεύζεται ἀφ’ ὑμῶν.^{Matt. 23,}
8 ^hἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν. καθαρῖσατε χεῖ-^{12. Luc. 1,}
9 ρας, ἁμαρτωλοὶ, καὶ ἀγνίστατε καρδίας, δίψυχοι. ⁱτα-^{52: 14, 11:}
λαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως^{18, 14.}
ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατή-^{1 Pet. 5, 5.}
10 φειαν. ^kταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώ-^{g Eph. 4,}
σει ὑμᾶς.^{27. 1 Pet. 5,}
11 ^hΜὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλα-^{9.}
λῶν ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλα-^{h 1, 8.}
λεῖ νόμον, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ^{Esa. 1, 15.}
ⁱ Rom. 2, 1.

selves and do not pray to God. And those among you that do pray, they have not their petitions granted, because their thoughts are not pure while they pray.

4. Μοιχοί. Ye who deserve to be called adulterers.

5, 6. Since the words πρὸς φθόνον—ἐν ἡμῖν are not in any part of the Old Testament, (for Gen. vi. 5. Numb. xi. 29. are very different,) I conceive ἡ γραφὴ to allude generally to the declarations of Scripture against contention and envy. Do you think that the scripture speaks to no purpose in delivering the

sentiments which you have just heard? *Is the Spirit that dwelleth in us fond of envy?* Certainly not: on the contrary, it shews greater favour to those who are not envious. We find ἐπιποθεῖν with εἰς and ἐπὶ in Deut. xiii. 8. Psalm xli. 1. lxxxiii. 2.

10. ὑψώσει. See i. 9.

11. The law forbids a man to condemn his brother: he therefore who condemns his brother, declares that he does not think the law worth regarding. It is our duty to obey the law, not to give an opinion as to its fitness.

^m Rom. 14, ^{εἰ} ποιητῆς νόμου, ἀλλὰ κριτῆς. ^m εἰς ἔστιν, ὁ νομο- 12
^{4.} θέτης, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἶ,
 ὃς κρίνεις τὸν ἕτερον ;

ⁿ Prov. 27, ^{n'} ΑΓΕ νῦν, οἱ λέγοντες, Σήμερον ἢ αὔριον πορευ- 13
^{1.} Luc. 12, σῶμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐνι-

^o 1, 10. Esa. αὐτὸν ἕνα, καὶ ἐμπορευσώμεθα, καὶ κερδήσωμεν· ^o οἱ- 14
^{40, 6. 1} Cor. τινες οὐκ ἐπίστασθε τὸ τῆς αὔριον· (ποία γὰρ ἡ ζωὴ
^{7, 31. 1} Pet. ὑμῶν ; ἀτμὶς γάρ ἐστιν, ἡ πρὸς ὀλίγον φαινομένη,
^{1, 24. 1} Joh. 2, 17.

^p Act. 18, ἔπειτα δὲ ἀφανιζομένη·) ^p ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν 15

^{21. 1} Cor. 4, ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο

^{3.} ^q 1 Cor. 5, ἡ ἐκεῖνο· ^q νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· 16

^{6.} ^r Luc. 12, πᾶσα καύχησις τοιαύτη πονηρά ἐστιν. ^r εἰδοῦτι οὖν 17

^{47. 1} Joh. 9, καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.

^{41. 1} Rom. 1, 20, 21, 32: ^{s'} ΑΓΕ νῦν, οἱ πλούσιοι, κλαύσατε, ὁλολύζοντες 5

^{2, 17, 18,} 23, ἐπὶ ταῖς τάλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. ^t ὁ 2

^s Prov. 11, 28. Luc. 6, πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητό-

^{24. 1} Tim. 6, 9, βρωτὰ γέγονεν· ^u ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατ- 3

^t Matt. 6, 19, 20, ἰώται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ

^u Rom. 2, 5, φάγεται τὰς σάρκας ὑμῶν· ὥς πῦρ ἐθησαυρίσατε ἐν

12. There is only one person, the original giver of the law, who has a right to say whether any one has obeyed or disobeyed the law. Most MSS. add καὶ κριτῆς δὲ after νομοθέτης.

15. Not only with respect to our doing this or that, but even to our living at all, we ought to say, If the Lord will.

16. You form these schemes from ἀλαζονεία, arrogance, and then you boast of what you are going to do.

CHAP. V.

1. Again there is allusion to the Jewish war.

3. εἰς μαρτύριον. Your gold and silver becoming rusty will be a proof to you that you have not been employing them well.

Ibid. ὥς πῦρ is generally connected with φάγεται, which makes a confusion of metaphor, and leaves ἐθησαυρίσατε without an accusative. I understand it to mean, By thus hoarding your silver and gold without using it, *you have as it were treasured up fire* which will consume you *in the latter days*.

| See Luke xii. 21. For ἐσχάταις ἡμέραις see Heb. i. 1.

- 4 ἐσχαταῖς ἡμέραις. ^x ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν ^{x Lev. 19,}
 ἀμνησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ^{13. Deut.}
 ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα ^{24, 14.}
 5 Κυρίου Σαβαὼθ εἰσεληλύθασιν. ^y ἔτρυφήσατε ἐπὶ ^{Luc. 16,}
 τῆς γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ^{19, 25.}
 6 ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς. κατεδικάσατε, ἐφονεύ-
 σατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.
 7 ^z Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρου- ^{z Deut. 11,}
 σίας τοῦ Κυρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τί- ^{14.}
 μιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν
 8 λάβῃ ὑετὸν πρῶϊμον καὶ ὄψιμον· μακροθυμήσατε καὶ
 ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία
 9 τοῦ Κυρίου ἤγγικε. ^a Μὴ στενάξετε κατ' ἀλλήλων, ^{a Matt. 24,}
 ἀδελφοί, ἵνα μὴ κατακριθῆτε· ἰδοὺ, ὁ κριτὴς πρὸ τῶν ^{33.}
 10 θυρῶν ἔστηκεν. ^b Ὑπόδειγμα λάβετε τῆς κακοπα- ^{b Matt. 5,}
 θείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προ- ^{12.}
 11 φήτας, οἱ ἐλάλησαν τῷ ὀνόματι Κυρίου. ^c ἰδοὺ, μα- ^{c Num. 14,}
 καρίζομεν τοὺς ὑπομένοντας· τὴν ὑπομονὴν Ἰὼβ ἡ- ^{18. Job. 1,}
 κούσατε, καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι πολὺσπλαγ- ^{21, 22: 42,}
 12 χνός ἐστιν ὁ Κύριος καὶ οἰκτίρμων. ^d Πρὸ πάντων ^{10. Psal.}
^{103, 8.} ^{d Matt. 5,}
^{34, &c.}

5. ἐθρέψατε. *You have made your hearts fat as in a feast day: or ἡμέρα σφαγῆς may mean, the day appointed for your slaughter.* See Zech. xi. 4.

6. *You have condemned and killed the Just one: He is not opposing you in your career of wickedness, but will let you fill up the measure of it.* See Matt. xxiii. 31, 32.

7. He now addresses himself particularly to the Christians.

8. παρουσία. This evidently refers to the destruction of Je-

rusalem. See Matt. xxiv. 3.

9. στενάξειν κατ' ἀλλήλων is said in opposition to μακροθυμεῖν. It implies an impatient and querulous temper, which if not checked will lead to condemnation. Most MSS. read κριθῆτε.

11. ὑπομένοντας. See Matt. xxiv. 13.

Ibid. τὸ τέλος Κυρίου. *The end which the Lord put to his troubles.*

12. Swearing appears to have been a common vice at this

δὲ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὄρκον· ἦτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑπὸ κρίσιν πέσητε.

^c Κακοπαθεὶ τις ἐν ὑμῖν ; προσευχέσθω· εὐθυμεῖ τις ; ¹³ ψαλλέτω. Ἰσθενεῖ τις ἐν ὑμῖν ; προσκαλεσάσθω ¹⁴ τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ, ἐν τῷ ὀνόματι τοῦ Κυρίου. καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν ¹⁵ κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· καὶ ἁμαρτίας ἡ πεποιηκὼς, ἀφεθήσεται αὐτῷ. Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῇτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

^g Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ ¹⁷ ¹ Ἰ. 18, 42, ⁴⁵ Luc. 4, προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς ²⁵ γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. ^h καὶ πάλιν προσ- ¹⁸ ^h Ἰ. 18, 41, &c. ηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς.

ⁱ Matt. 18, ¹⁵ Ἰ. 15. Ἄδελφοι, εἰάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀλη- ¹⁹ ^k Prov. 10, ¹² Ἰ. 12, 1 Pet. 4, ⁸ θείας, καὶ ἐπιστρέψῃ τις αὐτὸν, ^k γνωσκέτω ὅτι ὁ ²⁰ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

time. See note at Matt. v. 34.

14. ἐλαίῳ. See note at Mark vi. 13. This anointing was for the purpose of recovering the patient, and has therefore no connexion with extreme unction, which is only administered

when recovery is hopeless.

18. πάλιν προσηύξατο. This is not said, but is implied in 1 Kings xviii. 42.

20. καλύψει. And will be the means of having a multitude of sins forgiven.

FIRST EPISTLE OF S. PETER.

The genuineness of this Epistle has never been disputed. It seems to have been addressed to Gentiles as well as Jews; and we are perhaps to infer, that S. Peter had visited the countries mentioned in i. 1. The New Testament tells us nothing of his history subsequent to his being at Antioch, A. D. 46. (Gal. ii. 11.) He was martyred at Rome, at the end of the reign of Nero; and this Epistle was probably written not long before his death, when Judæa was a prey to all sorts of confusion. But see note at v. 13, (Μάρκος.) Concerning the place from whence it was written, see v. 13.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

^a **Π**ΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς ¹ ^a Joh. 7, 35. ¹ ^{Jac. 1, 1.} παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππα-
δοκίας, Ἀσίας καὶ Βιθυνίας, ^b κατὰ πρόγνωσιν Θεοῦ ² ^b Rom. 1, 7: 8, 29. ² ^{Heb. 12, 24.} πατρὸς, ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαν-
τισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰ-
ρήνη πληθυνθείη.

^c ^c Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν ³ ^c Joh. 3, 3. ³ ^{5. 1 Cor. 15, 20. 2 Cor. 1, 3.} Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀνα-
γεννήσας ἡμᾶς εἰς ἐλπίδα ζωσαν δι' ἀναστάσεως ⁴ ^{Eph. 1, 3. Jac. 1, 18.} Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, ^d εἰς κληρονομίαν ἀφθαρ- ⁴ ^d Col. 1, 5. ⁴ ⁵ τον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐ-
ρανοῖς εἰς ἡμᾶς, τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους ⁵ ⁵ ⁶ διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν

^e ^e ⁶ ⁶ ⁷ ⁷ ⁸ ⁸ ⁹ ⁹ ¹⁰ ¹⁰ ¹¹ ¹¹ ¹² ¹² ¹³ ¹³ ¹⁴ ¹⁴ ¹⁵ ¹⁵ ¹⁶ ¹⁶ ¹⁷ ¹⁷ ¹⁸ ¹⁸ ¹⁹ ¹⁹ ²⁰ ²⁰ ²¹ ²¹ ²² ²² ²³ ²³ ²⁴ ²⁴ ²⁵ ²⁵ ²⁶ ²⁶ ²⁷ ²⁷ ²⁸ ²⁸ ²⁹ ²⁹ ³⁰ ³⁰ ³¹ ³¹ ³² ³² ³³ ³³ ³⁴ ³⁴ ³⁵ ³⁵ ³⁶ ³⁶ ³⁷ ³⁷ ³⁸ ³⁸ ³⁹ ³⁹ ⁴⁰ ⁴⁰ ⁴¹ ⁴¹ ⁴² ⁴² ⁴³ ⁴³ ⁴⁴ ⁴⁴ ⁴⁵ ⁴⁵ ⁴⁶ ⁴⁶ ⁴⁷ ⁴⁷ ⁴⁸ ⁴⁸ ⁴⁹ ⁴⁹ ⁵⁰ ⁵⁰ ⁵¹ ⁵¹ ⁵² ⁵² ⁵³ ⁵³ ⁵⁴ ⁵⁴ ⁵⁵ ⁵⁵ ⁵⁶ ⁵⁶ ⁵⁷ ⁵⁷ ⁵⁸ ⁵⁸ ⁵⁹ ⁵⁹ ⁶⁰ ⁶⁰ ⁶¹ ⁶¹ ⁶² ⁶² ⁶³ ⁶³ ⁶⁴ ⁶⁴ ⁶⁵ ⁶⁵ ⁶⁶ ⁶⁶ ⁶⁷ ⁶⁷ ⁶⁸ ⁶⁸ ⁶⁹ ⁶⁹ ⁷⁰ ⁷⁰ ⁷¹ ⁷¹ ⁷² ⁷² ⁷³ ⁷³ ⁷⁴ ⁷⁴ ⁷⁵ ⁷⁵ ⁷⁶ ⁷⁶ ⁷⁷ ⁷⁷ ⁷⁸ ⁷⁸ ⁷⁹ ⁷⁹ ⁸⁰ ⁸⁰ ⁸¹ ⁸¹ ⁸² ⁸² ⁸³ ⁸³ ⁸⁴ ⁸⁴ ⁸⁵ ⁸⁵ ⁸⁶ ⁸⁶ ⁸⁷ ⁸⁷ ⁸⁸ ⁸⁸ ⁸⁹ ⁸⁹ ⁹⁰ ⁹⁰ ⁹¹ ⁹¹ ⁹² ⁹² ⁹³ ⁹³ ⁹⁴ ⁹⁴ ⁹⁵ ⁹⁵ ⁹⁶ ⁹⁶ ⁹⁷ ⁹⁷ ⁹⁸ ⁹⁸ ⁹⁹ ⁹⁹ ¹⁰⁰ ¹⁰⁰ ¹⁰¹ ¹⁰¹ ¹⁰² ¹⁰² ¹⁰³ ¹⁰³ ¹⁰⁴ ¹⁰⁴ ¹⁰⁵ ¹⁰⁵ ¹⁰⁶ ¹⁰⁶ ¹⁰⁷ ¹⁰⁷ ¹⁰⁸ ¹⁰⁸ ¹⁰⁹ ¹⁰⁹ ¹¹⁰ ¹¹⁰ ¹¹¹ ¹¹¹ ¹¹² ¹¹² ¹¹³ ¹¹³ ¹¹⁴ ¹¹⁴ ¹¹⁵ ¹¹⁵ ¹¹⁶ ¹¹⁶ ¹¹⁷ ¹¹⁷ ¹¹⁸ ¹¹⁸ ¹¹⁹ ¹¹⁹ ¹²⁰ ¹²⁰ ¹²¹ ¹²¹ ¹²² ¹²² ¹²³ ¹²³ ¹²⁴ ¹²⁴ ¹²⁵ ¹²⁵ ¹²⁶ ¹²⁶ ¹²⁷ ¹²⁷ ¹²⁸ ¹²⁸ ¹²⁹ ¹²⁹ ¹³⁰ ¹³⁰ ¹³¹ ¹³¹ ¹³² ¹³² ¹³³ ¹³³ ¹³⁴ ¹³⁴ ¹³⁵ ¹³⁵ ¹³⁶ ¹³⁶ ¹³⁷ ¹³⁷ ¹³⁸ ¹³⁸ ¹³⁹ ¹³⁹ ¹⁴⁰ ¹⁴⁰ ¹⁴¹ ¹⁴¹ ¹⁴² ¹⁴² ¹⁴³ ¹⁴³ ¹⁴⁴ ¹⁴⁴ ¹⁴⁵ ¹⁴⁵ ¹⁴⁶ ¹⁴⁶ ¹⁴⁷ ¹⁴⁷ ¹⁴⁸ ¹⁴⁸ ¹⁴⁹ ¹⁴⁹ ¹⁵⁰ ¹⁵⁰ ¹⁵¹ ¹⁵¹ ¹⁵² ¹⁵² ¹⁵³ ¹⁵³ ¹⁵⁴ ¹⁵⁴ ¹⁵⁵ ¹⁵⁵ ¹⁵⁶ ¹⁵⁶ ¹⁵⁷ ¹⁵⁷ ¹⁵⁸ ¹⁵⁸ ¹⁵⁹ ¹⁵⁹ ¹⁶⁰ ¹⁶⁰ ¹⁶¹ ¹⁶¹ ¹⁶² ¹⁶² ¹⁶³ ¹⁶³ ¹⁶⁴ ¹⁶⁴ ¹⁶⁵ ¹⁶⁵ ¹⁶⁶ ¹⁶⁶ ¹⁶⁷ ¹⁶⁷ ¹⁶⁸ ¹⁶⁸ ¹⁶⁹ ¹⁶⁹ ¹⁷⁰ ¹⁷⁰ ¹⁷¹ ¹⁷¹ ¹⁷² ¹⁷² ¹⁷³ ¹⁷³ ¹⁷⁴ ¹⁷⁴ ¹⁷⁵ ¹⁷⁵ ¹⁷⁶ ¹⁷⁶ ¹⁷⁷ ¹⁷⁷ ¹⁷⁸ ¹⁷⁸ ¹⁷⁹ ¹⁷⁹ ¹⁸⁰ ¹⁸⁰ ¹⁸¹ ¹⁸¹ ¹⁸² ¹⁸² ¹⁸³ ¹⁸³ ¹⁸⁴ ¹⁸⁴ ¹⁸⁵ ¹⁸⁵ ¹⁸⁶ ¹⁸⁶ ¹⁸⁷ ¹⁸⁷ ¹⁸⁸ ¹⁸⁸ ¹⁸⁹ ¹⁸⁹ ¹⁹⁰ ¹⁹⁰ ¹⁹¹ ¹⁹¹ ¹⁹² ¹⁹² ¹⁹³ ¹⁹³ ¹⁹⁴ ¹⁹⁴ ¹⁹⁵ ¹⁹⁵ ¹⁹⁶ ¹⁹⁶ ¹⁹⁷ ¹⁹⁷ ¹⁹⁸ ¹⁹⁸ ¹⁹⁹ ¹⁹⁹ ²⁰⁰ ²⁰⁰ ²⁰¹ ²⁰¹ ²⁰² ²⁰² ²⁰³ ²⁰³ ²⁰⁴ ²⁰⁴ ²⁰⁵ ²⁰⁵ ²⁰⁶ ²⁰⁶ ²⁰⁷ ²⁰⁷ ²⁰⁸ ²⁰⁸ ²⁰⁹ ²⁰⁹ ²¹⁰ ²¹⁰ ²¹¹ ²¹¹ ²¹² ²¹² ²¹³ ²¹³ ²¹⁴ ²¹⁴ ²¹⁵ ²¹⁵ ²¹⁶ ²¹⁶ ²¹⁷ ²¹⁷ ²¹⁸ ²¹⁸ ²¹⁹ ²¹⁹ ²²⁰ ²²⁰ ²²¹ ²²¹ ²²² ²²² ²²³ ²²³ ²²⁴ ²²⁴ ²²⁵ ²²⁵ ²²⁶ ²²⁶ ²²⁷ ²²⁷ ²²⁸ ²²⁸ ²²⁹ ²²⁹ ²³⁰ ²³⁰ ²³¹ ²³¹ ²³² ²³² ²³³ ²³³ ²³⁴ ²³⁴ ²³⁵ ²³⁵ ²³⁶ ²³⁶ ²³⁷ ²³⁷ ²³⁸ ²³⁸ ²³⁹ ²³⁹ ²⁴⁰ ²⁴⁰ ²⁴¹ ²⁴¹ ²⁴² ²⁴² ²⁴³ ²⁴³ ²⁴⁴ ²⁴⁴ ²⁴⁵ ²⁴⁵ ²⁴⁶ ²⁴⁶ ²⁴⁷ ²⁴⁷ ²⁴⁸ ²⁴⁸ ²⁴⁹ ²⁴⁹ ²⁵⁰ ²⁵⁰ ²⁵¹ ²⁵¹ ²⁵² ²⁵² ²⁵³ ²⁵³ ²⁵⁴ ²⁵⁴ ²⁵⁵ ²⁵⁵ ²⁵⁶ ²⁵⁶ ²⁵⁷ ²⁵⁷ ²⁵⁸ ²⁵⁸ ²⁵⁹ ²⁵⁹ ²⁶⁰ ²⁶⁰ ²⁶¹ ²⁶¹ ²⁶² ²⁶² ²⁶³ ²⁶³ ²⁶⁴ ²⁶⁴ ²⁶⁵ ²⁶⁵ ²⁶⁶ ²⁶⁶ ²⁶⁷ ²⁶⁷ ²⁶⁸ ²⁶⁸ ²⁶⁹ ²⁶⁹ ²⁷⁰ ²⁷⁰ ²⁷¹ ²⁷¹ ²⁷² ²⁷² ²⁷³ ²⁷³ ²⁷⁴ ²⁷⁴ ²⁷⁵ ²⁷⁵ ²⁷⁶ ²⁷⁶ ²⁷⁷ ²⁷⁷ ²⁷⁸ ²⁷⁸ ²⁷⁹ ²⁷⁹ ²⁸⁰ ²⁸⁰ ²⁸¹ ²⁸¹ ²⁸² ²⁸² ²⁸³ ²⁸³ ²⁸⁴ ²⁸⁴ ²⁸⁵ ²⁸⁵ ²⁸⁶ ²⁸⁶ ²⁸⁷ ²⁸⁷ ²⁸⁸ ²⁸⁸ ²⁸⁹ ²⁸⁹ ²⁹⁰ ²⁹⁰ ²⁹¹ ²⁹¹ ²⁹² ²⁹² ²⁹³ ²⁹³ ²⁹⁴ ²⁹⁴ ²⁹⁵ ²⁹⁵ ²⁹⁶ ²⁹⁶ ²⁹⁷ ²⁹⁷ ²⁹⁸ ²⁹⁸ ²⁹⁹ ²⁹⁹ ³⁰⁰ ³⁰⁰ ³⁰¹ ³⁰¹ ³⁰² ³⁰² ³⁰³ ³⁰³ ³⁰⁴ ³⁰⁴ ³⁰⁵ ³⁰⁵ ³⁰⁶ ³⁰⁶ ³⁰⁷ ³⁰⁷ ³⁰⁸ ³⁰⁸ ³⁰⁹ ³⁰⁹ ³¹⁰ ³¹⁰ ³¹¹ ³¹¹ ³¹² ³¹² ³¹³ ³¹³ ³¹⁴ ³¹⁴ ³¹⁵ ³¹⁵ ³¹⁶ ³¹⁶ ³¹⁷ ³¹⁷ ³¹⁸ ³¹⁸ ³¹⁹ ³¹⁹ ³²⁰ ³²⁰ ³²¹ ³²¹ ³²² ³²² ³²³ ³²³ ³²⁴ ³²⁴ ³²⁵ ³²⁵ ³²⁶ ³²⁶ ³²⁷ ³²⁷ ³²⁸ ³²⁸ ³²⁹ ³²⁹ ³³⁰ ³³⁰ ³³¹ ³³¹ ³³² ³³² ³³³ ³³³ ³³⁴ ³³⁴ ³³⁵ ³³⁵ ³³⁶ ³³⁶ ³³⁷ ³³⁷ ³³⁸ ³³⁸ ³³⁹ ³³⁹ ³⁴⁰ ³⁴⁰ ³⁴¹ ³⁴¹ ³⁴² ³⁴² ³⁴³ ³⁴³ ³⁴⁴ ³⁴⁴ ³⁴⁵ ³⁴⁵ ³⁴⁶ ³⁴⁶ ³⁴⁷ ³⁴⁷ ³⁴⁸ ³⁴⁸ ³⁴⁹ ³⁴⁹ ³⁵⁰ ³⁵⁰ ³⁵¹ ³⁵¹ ³⁵² ³⁵² ³⁵³ ³⁵³ ³⁵⁴ ³⁵⁴ ³⁵⁵ ³⁵⁵ ³⁵⁶ ³⁵⁶ ³⁵⁷ ³⁵⁷ ³⁵⁸ ³⁵⁸ ³⁵⁹ ³⁵⁹ ³⁶⁰ ³⁶⁰ ³⁶¹ ³⁶¹ ³⁶² ³⁶² ³⁶³ ³⁶³ ³⁶⁴ ³⁶⁴ ³⁶⁵ ³⁶⁵ ³⁶⁶ ³⁶⁶ ³⁶⁷ ³⁶⁷ ³⁶⁸ ³⁶⁸ ³⁶⁹ ³⁶⁹ ³⁷⁰ ³⁷⁰ ³⁷¹ ³⁷¹ ³⁷² ³⁷² ³⁷³ ³⁷³ ³⁷⁴ ³⁷⁴ ³⁷⁵ ³⁷⁵ ³⁷⁶ ³⁷⁶ ³⁷⁷ ³⁷⁷ ³⁷⁸ ³⁷⁸ ³⁷⁹ ³⁷⁹ ³⁸⁰ ³⁸⁰ ³⁸¹ ³⁸¹ ³⁸² ³⁸² ³⁸³ ³⁸³ ³⁸⁴ ³⁸⁴ ³⁸⁵ ³⁸⁵ ³⁸⁶ ³⁸⁶ ³⁸⁷ ³⁸⁷ ³⁸⁸ ³⁸⁸ ³⁸⁹ ³⁸⁹ ³⁹⁰ ³⁹⁰ ³⁹¹ ³⁹¹ ³⁹² ³⁹² ³⁹³ ³⁹³ ³⁹⁴ ³⁹⁴ ³⁹⁵ ³⁹⁵ ³⁹⁶ ³⁹⁶ ³⁹⁷ ³⁹⁷ ³⁹⁸ ³⁹⁸ ³⁹⁹ ³⁹⁹ ⁴⁰⁰ ⁴⁰⁰ ⁴⁰¹ ⁴⁰¹ ⁴⁰² ⁴⁰² ⁴⁰³ ⁴⁰³ ⁴⁰⁴ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁸ ⁴⁰⁹ ⁴⁰⁹ ⁴¹⁰ ⁴¹⁰ ⁴¹¹ ⁴¹¹ ⁴¹² ⁴¹² ⁴¹³ ⁴¹³ ⁴¹⁴ ⁴¹⁴ ⁴¹⁵ ⁴¹⁵ ⁴¹⁶ ⁴¹⁶ ⁴¹⁷ ⁴¹⁷ ⁴¹⁸ ⁴¹⁸ ⁴¹⁹ ⁴¹⁹ ⁴²⁰ ⁴²⁰ ⁴²¹ ⁴²¹ ⁴²² ⁴²² ⁴²³ ⁴²³ ⁴²⁴ ⁴²⁴ ⁴²⁵ ⁴²⁵ ⁴²⁶ ⁴²⁶ ⁴²⁷ ⁴²⁷ ⁴²⁸ ⁴²⁸ ⁴²⁹ ⁴²⁹ ⁴³⁰ ⁴³⁰ ⁴³¹ ⁴³¹ ⁴³² ⁴³² ⁴³³ ⁴³³ ⁴³⁴ ⁴³⁴ ⁴³⁵ ⁴³⁵ ⁴³⁶ ⁴³⁶ ⁴³⁷ ⁴³⁷ ⁴³⁸ ⁴³⁸ ⁴³⁹ ⁴³⁹ ⁴⁴⁰ ⁴⁴⁰ ⁴⁴¹ ⁴⁴¹ ⁴⁴² ⁴⁴² ⁴⁴³ ⁴⁴³ ⁴⁴⁴ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁸ ⁴⁴⁹ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵⁰ ⁴⁵¹ ⁴⁵¹ ⁴⁵² ⁴⁵² ⁴⁵³ ⁴⁵³ ⁴⁵⁴ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁸ ⁴⁵⁹ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶⁰ ⁴⁶¹ ⁴⁶¹ ⁴⁶² ⁴⁶² ⁴⁶³ ⁴⁶³ ⁴⁶⁴ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁸ ⁴⁶⁹ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷⁰ ⁴⁷¹ ⁴⁷¹ ⁴⁷² ⁴⁷² ⁴⁷³ ⁴⁷³ ⁴⁷⁴ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁸ ⁴⁷⁹ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸⁰ ⁴⁸¹ ⁴⁸¹ ⁴⁸² ⁴⁸² ⁴⁸³ ⁴⁸³ ⁴⁸⁴ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁸ ⁴⁸⁹ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹⁰ ⁴⁹¹ ⁴⁹¹ ⁴⁹² ⁴⁹² ⁴⁹³ ⁴⁹³ ⁴⁹⁴ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁸ ⁴⁹⁹ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰⁰ ⁵⁰¹ ⁵⁰¹ ⁵⁰² ⁵⁰² ⁵⁰³ ⁵⁰³ ⁵⁰⁴ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁸ ⁵⁰⁹ ⁵⁰⁹ ⁵¹⁰ ⁵¹⁰ ⁵¹¹ ⁵¹¹ ⁵¹² ⁵¹² ⁵¹³ ⁵¹³ ⁵¹⁴ ⁵¹⁴ ⁵¹⁵ ⁵¹⁵ ⁵¹⁶ ⁵¹⁶ ⁵¹⁷ ⁵¹⁷ ⁵¹⁸ ⁵¹⁸ ⁵¹⁹ ⁵¹⁹ ⁵²⁰ ⁵²⁰ ⁵²¹ ⁵²¹ ⁵²² ⁵²² ⁵²³ ⁵²³ ⁵²⁴ ⁵²⁴ ⁵²⁵ ⁵²⁵ ⁵²⁶ ⁵²⁶ ⁵²⁷ ⁵²⁷ ⁵²⁸ ⁵²⁸ ⁵²⁹ ⁵²⁹ ⁵³⁰ ⁵³⁰ ⁵³¹ ⁵³¹ ⁵³² ⁵³² ⁵³³ ⁵³³ ⁵³⁴ ⁵³⁴ ⁵³⁵ ⁵³⁵ ⁵³⁶ ⁵³⁶ ⁵³⁷ ⁵³⁷ ⁵³⁸ ⁵³⁸ ⁵³⁹ ⁵³⁹ ⁵⁴⁰ ⁵⁴⁰ ⁵⁴¹ ⁵⁴¹ ⁵⁴² ⁵⁴² ⁵⁴³ ⁵⁴³ ⁵⁴⁴ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁸ ⁵⁴⁹ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵⁰ ⁵⁵¹ ⁵⁵¹ ⁵⁵² ⁵⁵² ⁵⁵³ ⁵⁵³ ⁵⁵⁴ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁸ ⁵⁵⁹ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶⁰ ⁵⁶¹ ⁵⁶¹ ⁵⁶² ⁵⁶² ⁵⁶³ ⁵⁶³ ⁵⁶⁴ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁸ ⁵⁶⁹ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷⁰ ⁵⁷¹ ⁵⁷¹ ⁵⁷² ⁵⁷² ⁵⁷³ ⁵⁷³ ⁵⁷⁴ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁸ ⁵⁷⁹ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸⁰ ⁵⁸¹ ⁵⁸¹ ⁵⁸² ⁵⁸² ⁵⁸³ ⁵⁸³ ⁵⁸⁴ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁸ ⁵⁸⁹ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹⁰ ⁵⁹¹ ⁵⁹¹ ⁵⁹² ⁵⁹² ⁵⁹³ ⁵⁹³ ⁵⁹⁴ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁸ ⁵⁹⁹ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰⁰ ⁶⁰¹ ⁶⁰¹ ⁶⁰² ⁶⁰² ⁶⁰³ ⁶⁰³ ⁶⁰⁴ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁸ ⁶⁰⁹ ⁶⁰⁹ ⁶¹⁰ ⁶¹⁰ ⁶¹¹ ⁶¹¹ ⁶¹² ⁶¹² ⁶¹³ ⁶¹³ ⁶¹⁴ ⁶¹⁴ ⁶¹⁵ ⁶¹⁵ ⁶¹⁶ ⁶¹⁶ ⁶¹⁷ ⁶¹⁷ ⁶¹⁸ ⁶¹⁸ ⁶¹⁹ ⁶¹⁹ ⁶²⁰ ⁶²⁰ ⁶²¹ ⁶²¹ ⁶²² ⁶²² ⁶²³ ⁶²³ ⁶²⁴ ⁶²⁴ ⁶²⁵ ⁶²⁵ ⁶²⁶ ⁶²⁶ ⁶²⁷ ⁶²⁷ ⁶²⁸ ⁶²⁸ ⁶²⁹ ⁶²⁹ ⁶³⁰ ⁶³⁰ ⁶³¹ ⁶³¹ ⁶³² ⁶³² ⁶³³ ⁶³³ ⁶³⁴ ⁶³⁴ ⁶³⁵ ⁶³⁵ ⁶³⁶ ⁶³⁶ ⁶³⁷ ⁶³⁷ ⁶³⁸ ⁶³⁸ ⁶³⁹ ⁶³⁹ ⁶⁴⁰ ⁶⁴⁰ ⁶⁴¹ ⁶⁴¹ ⁶⁴² ⁶⁴² ⁶⁴³ ⁶⁴³ ⁶⁴⁴ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁸ ⁶⁴⁹ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵⁰ ⁶⁵¹ ⁶⁵¹ ⁶⁵² ⁶⁵

- τὸ δοκίμιον ὑμῶν τῆς πίστεως, πολὺ τιμιώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζόμενον, εὔρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει
 8 Ἰησοῦ Χριστοῦ· ^g ὃν οὐκ εἰδότες ἀγαπαῖτε· εἰς ὃν, ^g Jol. 20,
 ἄρτι μὴ ὀρώντες, πιστεύοντες δὲ, ἀγαλλιάσθε χαρᾷ ^{29. 2 Cor.}
 9 ἀνεκλαλήτῳ καὶ δεδοξασμένῳ, κομιζόμενοι τὸ τέλος ^{5, 7. Heb.}
 10 τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν· ^h περὶ ἧς σω- ^h Gen. 49,
 τηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφηῆται οἱ περὶ ^{10. Dan. 2,}
 11 τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ⁱ ἐρευνῶντες ^{44: 9, 24.}
 εἰς τίνα, ἣ ποῖον καιρὸν, ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα ^{Zach. 6, 12.}
 Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθή- ⁱ Psal. 22, 7.
 12 ματα, καὶ τὰς μετὰ ταῦτα δόξας· ^k οἷς ἀπεκαλύφθη, ^k Eph. 3, 10.
 ὅτι οὐχ ἑαυτοῖς, ἡμῖν δὲ διηκόνουν αὐτὰ, ἃ νῦν ἀν- ^{Heb. 11, 13,}
 ηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύ-
 ματι ἀγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦ-

7. πολὺ τιμιώτερον. The troubles, which tried the Christians, were really of much more value than gold, which is itself tried in the fire. Gold is purified at the time, but afterwards perishes: the Christians are not only purified by the trial, but arrive finally at the happiness of heaven.

8. οὐκ εἰδότες. Not having seen. Matt. ii. 2. But the reading is probably ἰδόντες.

Ibid. δεδοξασμένη is which has been already glorified, and may allude to the gifts of the Spirit which had been received.

9. κομιζόμενοι. Being in the way of receiving. The process of their salvation was going on.

11. εἰς τίνα to what person, ἣ ποῖον καιρὸν or to what time. The prophets foretold the suf-

ferings of the Messiah, and his subsequent exaltation, according as they were inspired; but they had not a clear notion of the person or the time to which these prophecies pointed. Τὸ πνεῦμα Χριστοῦ may mean, the spirit which spoke of Christ; and τὰ εἰς Χριστὸν παθ. mean, the sufferings which were to come upon the Messiah.

12. αὐτὰ alludes to σωτηρίας in ver. 10, the things pertaining to salvation. The prophets knew that the salvation, which they announced, was something future.

Ibid. ἐπιθυμοῦσιν. Gaudent, delectantur. Elsner. Some think there is allusion to the cherubims looking into the mercy-seat. Grotius, Beza.

^z Luc. 12, 35: 21, 34. ^z Διὸ ἀναζωσάμενοι τὰς 13
 Rom. 13, 13. ὁσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπί-
 Eph. 6, 14. ¹ Thess. 5, 6. σατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει

Ἰησοῦ Χριστοῦ. Ὡς τέκνα ὑπακοῆς, μὴ συσχημα- 14

^a Lev. 11, 44: 19, 2: 20, 7. τίζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυ-
 μίαις, ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ 15

^b Deut. 10, 17. 2 Par. 19, 7. Job. 34, 19. Act. 10, 34, 35. ^b Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσχωπολήπτως 17
 Rom. 2, 10. ^c εἰδότες ὅτι 18

^d Joh. 1, 29. οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς
 36. Act. 20, 28. 1 Cor. 5, 7. Heb. 9, 12, 14. ^d ἀλλὰ 19
 1 Joh. 1, 7. ^e ματαίας ὑμῶν ἀναστροφῆς πατροπαράδοτου, 20
 Apoc. 1, 5: 5, 9. ^e προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, 20

^f Rom. 3, 25: 16, 25. ^f φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων δι' ὑμᾶς
 Eph. 1, 9: 3, 9. ^f τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν, τὸν ἐγείραντα 21

^g Gal. 4, 4. Col. 1, 26. 2 Tim. 1, 9. ^g αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν
 Tit. 1, 2. ^g πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν. 22
 Heb. 1, 2. ^g Τὰς ψυχὰς 22

^h Apoc. 13, 8. ^h ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ Πνεύ-
 1 Act. 2, 33. ^h ματος εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρ-
 Philipp. 2, 9. ^h δίας ἀλλήλους ἀγαπήσατε ἐκτενῶς. 23

ⁱ 2, 17. Act. 15, 9. ⁱ ἀναγεγεννημένοι 23
 Rom. 12, 10. Eph. 4, 3. 1 Tim. 13, 1. ⁱ οὐκ ἐκ σποράς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου

^j 1 Tim. 3, 1. ^j ζώντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα. 24
 13, 1. ^j 13. ἐν ἀποκαλύψει. When Je-
 h Joh. 1, 13: 3, 3, 5. day, iv. 13. 2 Thess. i. 7.

^k Jac. 1, 18. 1 Joh. 3, 9. 1 Psal. 102, ^k 16. γένησθε. Most MSS. read
 13, 1. ^k ἔσσεσθε, as in the LXX.

^l 20. ἐσχάτων. See Heb. i. 1. ^l 23. λόγου. Some have un-
 22. διὰ Πνεύματος is perhaps an interpolation. ^l Ibid. εἰς τὸν αἰῶνα is perhaps
 an interpolation.

^m 22. διὰ Πνεύματος is perhaps an interpolation.

ⁿ 23. λόγου. Some have understood the personal Logos, i. e. Jesus Christ: but it means the gospel which gives life. See ver. 25.

^o Ibid. εἰς τὸν αἰῶνα is perhaps an interpolation.

^p 22. διὰ Πνεύματος is perhaps an interpolation.

- ‘ Πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ^{12: 103, 15. Eccl. 14, 18.}
 ‘ ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ^{Esa. 40, 6.}
 25 ‘ αὐτοῦ ἐξέπεσε· τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν ^{1 Cor. 7, 31.}
 ‘ αἰῶνα.’ Τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ^{Jac. 1, 10: 1 Joh. 2, 17.}
 2 ὑμᾶς. ^k Αποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα ^{k Matt. 18, 3. 1 Cor.}
 δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας κατα- ^{14, 20. Eph.}
 2 λαλίᾳς, ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον ^{4, 22, 25. Col. 3, 8.}
 3 γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε, ¹ εἴπερ ^{1 Psal. 34, 8.}
 4 ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος. ^m Πρὸς ὃν προσ- ^{m Psal. 118, 22. Eph. 2,}
 ερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδε- ^{20.}
 5 δοκιμασμένοι, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον, ⁿ καὶ ^{n Esa. 61, 6: 66, 21.}
 αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματι- ^{Mal. 1, 11. Rom. 12, 1.}
 κὸς, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας ^{Eph. 2, 21, 22. Philipp.}
 6 εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. ^o Διὸ ^{4, 18. Heb.}
 καὶ περιέχει ἐν τῇ γραφῇ, ‘ Ἴδου, τίθημι ἐν Σιών λί- ^{13, 15. Apoc. 1, 6:}
 ‘ θον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστεύων ^{5, 10. o Esa. 28,}
 7 ‘ ἐπ’ αὐτῷ οὐ μὴ κατασχυνοῖται.’ ^p Ὑμῖν οὖν ἡ τιμὴ ^{16. Rom. 9, 33.}
p Psal. 118,

24, 25. Πᾶσα — αἰῶνα. This is almost a literal quotation from Isaiah xl. 6—8. It is quoted to confirm what is said in ver. 23. Most MSS. read αὐτῆς for ἀνθρώπου.

CHAP. II.

2. ἀρτιγέννητα. This does not merely mean that they were to be like new-born infants, but that they really had been now born again. See ἀναγεννήσας, i. 3. ἀναγεγεννημένοι, i. 23.

Ibid. λογικὸν γάλα is the milk of the gospel, in allusion to λόγον in i. 23.

Ibid. ἄδολον. Unadulterated. See δολῶντες, 2 Cor. iv. 2.

Ibid. αὐξηθῆτε. Ye may grow up to manhood. Most MSS. add

εἰς σωτηρίαν.

3. εἴπερ for ἐπεὶ, as in 2 Thess. i. 6.

4. Πρὸς ὃν. This requires us to refer ὁ Κύριος in ver. 3. to Christ, though in Psalm xxxiv.

9. it refers to Jehovah.

5. Most MSS. read εἰς ἱεράτευμα ἅγιον.

6. In the LXX, Ἴδου, ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιών λίθον πολυτελῆ, ἐκλεκτὸν, ἀκρογωνιαῖον, ἔντιμον, εἰς τὰ θεμέλια αὐτῆς· καὶ ὁ πιστεύων οὐ μὴ κατασχυνοῖται. Instead of οὐ μὴ κατασχυνοῖται it is in the Hebrew non festinabit.

7. τιμή. In allusion to ἔντιμος in the words of Isaiah. To you he is λίθος ἔντιμος.

22. Esa. 8, τοῖς πιστεύουσιν· ἀπειθοῦσι δὲ, ‘λίθον ὃν ἀπεδοκί-
 14. Matt. 21, 42. ‘μασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
 Luc. 2, 34. ‘γωνίας,’ καὶ ‘λίθος προσκόμματος καὶ πέτρα σκαν- 8
 Act. 4, 11. ‘δάλου,’ ^q οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες,
 Rom. 9, 33. 23. εἰς ὃ καὶ ἐτέθησαν· ^r ὑμεῖς δὲ γένος ἐκλεκτὸν, βασι- 9
 q 1 Cor. 1, 23. λειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν,
 r Exod. 19, 5, 6. Deut. 7, 6: 14, 2: ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς
 26, 18. Eph. 1, 14: καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· ^s οἱ ποτὲ 10
 5, 8. Col. 1, 13. Apoc. 1, 6: 5, 10. οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἡλεημένοι, νῦν δὲ
 1, 6: 5, 10. ^s Ose. 1, 10: ἐλεηθέντες.
 2, 23. Rom. 9, 25. ^t ΑΓΑΠΗΤΟΙ, παρακαλῶ ὡς παροίκους καὶ παρ- 11
 t 1 Chron. 29, 15. ἐπιδήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἱ-
 Ps. 39, 13: 119, 19. τινες στρατεύονται κατὰ τῆς ψυχῆς· ^u τὴν ἀναστρο- 12
 Rom. 13, 14. Gal. 5, 16, 24. φὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ
 Jac. 4, 1. καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔρ-
 u 3, 16. γων ἐποπτεύσαντες δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ
 Matt. 5, 16. Rom. 12, 17. 2 Cor. 8, 21. Phi-
 17. 2 Cor. 8, 21. Phi- ἐπισκοπῆς. ^x Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτί- 13
 lipp. 2, 15. σει διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι·
 x Rom. 13, 1. Tit. 3, 1. ^y εἴτε ἡγεμόσιν, ὡς δι’ αὐτοῦ πεμπομένοις, εἰς ἐκδίκη- 14
 y Rom. 13, 3, 4. σιν μὲν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν· ^z ὅτι οὐ- 15
 z Titus 2, 8. τως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας φι-
 a Joh. 8, 32. μῶν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν· ^a ὡς 16
 Gal. 5, 1, 13. 2 Pet. 2, 19.

7. λίθον — γωνίας. A quotation from Psalm cxviii. 22.

Ibid. λίθος — σκανδάλου. In allusion to Isaiah viii. 14. καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε, οὐδὲ ὡς πέτρας πτώματι.

8. οἱ προσκόπτουσι, sc. οἱ ἀπειθοῦντες in ver. 7.

Ibid. εἰς ὃ, sc. τὸ προσκόπτειν. They who disbelieve the gospel must stumble and fall.

9. All these were titles of

the Jewish nation, which now are applied to Christians. Compare Is. xliii. 21. λαὸν μου, ὃν περιποιήσασθαι, τὰς ἀρετὰς μου διηγεῖσθαι. For λαὸς εἰς περιποίησιν see Tit. ii. 14.

12. ἡμέρα ἐπισκοπῆς is either the day when God visits with vengeance, (Is. x. 3. Jer. vi. 15.) or the day of inquiry being instituted by the heathen. See note

at Luke xix. 44.

- ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας
 17 τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι Θεοῦ. ^bπάντας τιμή- ^b Matt. 22,
 σατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν Θεὸν φοβεῖσθε, ^{21. Rom.}
 τὸν βασιλέα τιμᾶτε. ^{12, 10.}
 18 ^cΟἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς ^c Eph. 6, 5.
 δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ ^{Col. 3, 22.}
 19 καὶ τοῖς σκολιοῖς. ^dΤοῦτο γὰρ χάρις, εἰ διὰ συνείδη- ^{1 Tim. 6, 1.}
 20 σιν Θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως. ^eποιοῦν ^{Titus 2, 9.}
 γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομεν- ^d Matt. 5,
 εῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομε- ^{10.}
 21 νεῖτε, τοῦτο χάρις παρὰ Θεῶ. ^fΕἰς τοῦτο γὰρ ἐκλή- ^f 3, 17.
 θητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπο- ^{24. 1 Thess.}
 λιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθήσητε τοῖς ἴχ- ^{3, 3. Phil-}
 22 νεσιν αὐτοῦ. ^gὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὗρέθη ^g Isa. 53, 9.
 23 δόλος ἐν τῷ στόματι αὐτοῦ. ^hὃς λοιδορούμενος οὐκ ^{2 Cor. 5, 21.}
 ἀντελοιδορεῖ, πάσχων οὐκ ἠπείλει· παρεδίδου δὲ τῷ ^{1 Joh. 3, 5.}
 24 κρίνοντι δικαίως· ⁱὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνή- ^h Matt. 27, 1
 νεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ⁱ Esa. 53, 4,
 ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὐ ^{5. Matt. 8,}
 25 τῷ μῶλωπι αὐτοῦ ἰάθητε. ^kἦτε γὰρ ὡς πρόβατα πλα- ^{17. Rom. 6,}
 νώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ^{2, 11: 7, 6.}
 ἐπίσκοπον τῶν ψυχῶν ὑμῶν. ^k Esa. 53,
 6. Ezech.
 34, 6, 23:
 37, 24. Luc.
 15, 4. Joh.
 10, 11. Heb.
 13, 20.

18. We may supply ὑποτά-
 γητε from ver. 13.

19. χάρις. See ver. 20. It
 means, *conduct which is pleasing*
and deserving of a reward.

23. παρεδίδου. *Resigned him-*
self and his cause. Pyle. Wolf
 also understands τὴν κρίσιν.

24. ἀνήνεγκεν. Christ had no
 sins of his own, but died be-
 cause the sins of man had
 brought death into the world.

He therefore took the conse-
 quence of our sins upon himself,
 and atoned for it upon the
 cross.

Ibid. ἵνα—ζήσωμεν. *That hav-*
ing been subject to death in conse-
quence of our own sins, we might be
restored to life by the righteous-
ness of Christ. See Rom. vi. 2.
 Αὐτοῦ after μῶλωπι is perhaps
 an interpolation.

1 Gen. 3, 16. 1^ο ΟΜΟΙΩΣ, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις 3
 1 Cor. 7, 16: ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς
 14, 34. Eph. 5, 22. Col. 3, 18. τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσων-
 Tit. 2, 5. ται, ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφήν 2
 ὑμῶν. ^μ ὧν ἔστω οὐχ ὁ ἕξωθεν ἐμπλοκῆς τριχῶν, καὶ 3
 m Esa. 3, 2, 9. 1 Tim. 2, 9. Titus 2, 3. περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος·
 n Rom. 2, 29: 7, 22. 1^ο ἄλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρ- 4
 2 Cor. 4, 16. τῷ τοῦ πρᾶεος καὶ ἡσυχίου πνεύματος, ὃ ἔστιν ἐνώ-
 πιον τοῦ Θεοῦ πολυτελές. οὕτω γὰρ ποτὲ καὶ αἱ 5
 ἄγαι γυναῖκες, αἱ ἐλπίζουσιν ἐπὶ τὸν Θεὸν, ἐκόσμου
 o Gen. 18, 12. ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν. (ὥς 6
 Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα,
 ἥς ἐγενήθητε τέκνα·) ἀγαθοποιοῦσαι καὶ μὴ φοβούμε-
 p 1 Cor. 7, 3. Eph. 5, 25, &c. Col. 3, 19. ναι μηδεμίαν πτόησιν. ^ρ Οἱ ἄνδρες ὁμοίως, συννοκοῦν- 7
 τες κατὰ γνώσιν, ὡς ἀσθενεστέρω σκεύει τῷ γυναι-
 κείῳ, ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χά-
 ριτος ζωῆς, εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς
 ὑμῶν.

q Rom. 12, 16: 15, 5. 1 Cor. 1, 10. 9 ἀδελφοί, εὐσπλαγχνοί, φιλόφρονες· ^ρ μὴ ἀποδιδόν- 9
 Philipp. 2, 2: 3, 16. τες κακὸν ἀντὶ κακοῦ, ἢ λαιδορίαν ἀντὶ λαιδορίας·
 r Lev. 19, 18. Prov. 17, 13: 20, 22: 24, 29.

CHAP. III.

Matt. 5, 39: 1. Ὁμοίως. See note at ii.

Rom. 12, 17. 1 Cor. 6, 7. 1 Thess. 5, 15. 1 Tim. 4, 8. 18. Ibid. ἄνευ λόγου. Even with-

out argument. 2. ἐν φόβῳ. Eph. v. 33. ἡ δὲ γυνή, ἵνα φοβῇται τὸν ἄνδρα.

4. ἀφθάρτῳ. In opposition to gold and raiment, which are corruptible.

6. μὴ φοβούμεναι. Not afraid of any thing, because they did well.

7. κατὰ γνώσιν. According to what you know to be your duty.

Ibid. εἰς τὸ μή. That the efficacy of your prayers may not be hindered, which they would be, if you disagree with each other.

8. φιλόφρονες. Probably ταπεινόφρονες.

9. εἰδότες is perhaps an interpolation.

- τοῦναντίον δὲ εὐλογοῦντες, εἰδότες ὅτι εἰς τοῦτο ἐκλή-
 10 θητε, ἵνα εὐλογίαν κληρονομήσητε. ^s ‘Ο γὰρ θέλων ^s Psal. 34,
 ‘ ζῶν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, πανσάτω ^{13, &c.}
 ‘ τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χεῖλη αὐτοῦ τοῦ
 11 ‘ μὴ λαλῆσαι δόλον. ^t ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποι- ^t Ps. 37, 27.
 ‘ ησάτω ἀγαθόν· ζητησάτω εἰρήνην καὶ διωξάτω αὐ- ^{Esa. 1, 16.}
 12 ‘ τὴν. ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα ^{3 Joh. 11.}
 ‘ αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ
 13 ‘ ποιῶντας κακά.’ Καὶ τίς ὁ κακῶσων ὑμᾶς, ἐὰν τοῦ
 14 ἀγαθοῦ μιμηταὶ γένησθε; ^u ἀλλ’ εἰ καὶ πάσχοιτε διὰ ^u 2, 20: 4,
 δικαιοσύνην, μακάριοι. ‘Τὸν δὲ φόβον αὐτῶν μὴ φο- ^{14. Esa. 8,}
 15 ‘ βηθῆτε, μηδὲ παραχθῆτε· Κύριον δὲ τὸν Θεὸν ἀγιά- ^{12, 13. Jer.}
 ‘ σατέ ἐν ταῖς καρδίαις ὑμῶν. ^{1, 8. Matt.}
^{5, 10: 10,}
^{28.}

- Ἐτοιμοὶ δὲ αἰεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι
 ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πραγμάτων
 16 καὶ φόβου· ^y συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ^y 2, 12, 15,
 καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, κατασυχνθῶσιν οἱ ^{19. Titus}
 ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστρο-
 17 φήν. Κρεῖττον γὰρ ἀγαθοποιῶντας, εἰ θέλει τὸ θέ-

Ibid. εἰς τοῦτο does not refer to what follows, viz. ἵνα εὐλ. κληρον. but to what goes before; ye were called to this state of suffering and persecution, that ye may inherit a blessing, ii. 21.

10. In Psalm xxxiv. 13. the LXX read, τίς ἐστὶν ἄνθρωπος ὁ θέλων ζῶν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθὰς;

13. μιμηταί. Probably ζηλωταί.

14. In Isaiah viii. 12, 13. the LXX read τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῆτε, οὐδὲ μὴ παραχθῆτε· Κύριον αὐτὸν ἀγιάσατε. It may mean, Do not have the fears

which the wicked have; or, do not be afraid of what they do to terrify you.

15. ἀγιάσατε. To sanctify the Lord God, is to shew by our thoughts, words, and actions, that we are impressed with a sense of His holiness. See Matt. vi. 9. Most MSS. read Κύριον δὲ τὸν Χριστόν.

Ibid. φόβου. This perhaps is said with reference to a public examination made before a magistrate. Such a person was to be treated with respect. Many MSS. insert ἀλλὰ after ἐλπίδος.

² Rom. 1, 4: λημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιοῦντας· ² ὅτι καὶ ¹⁸
^{5, 6.} 2 Cor. Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ
^{13, 4.} Heb. ἁδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς
^{9, 15, 28.} μὲν σαρκί, ζωοποιηθεὶς δὲ τῷ πνεύματι· ^a ἐν ᾧ καὶ ¹⁹
^a 4, 6. Eph. 2, 17. τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, ^b ἅπει- ²⁰
^b Gen. 6, 3, 7. θήσασι ποτὲ, ὅτε ἅπαξ ἐξεδέχετο ἡ τοῦ Θεοῦ μακρο-
^{5, 14: 7, 7.} 2 Pet. 2, 5. θυμία, ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς
^c Eph. 5, 26. τος· ^c ᾧ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ ²¹

18. περὶ ἁμαρτιῶν. *In consequence of the sins of others.*

Ibid. θανατωθεὶς. *Having suffered death in consequence of his human nature, and being restored to life by his divine nature.* For πνεύματι in this sense, see Rom. i. 4. 1 Tim. iii. 16. Heb. ix. 14. Most MSS. omit the article τῷ.

19. ἐν ᾧ is taken to refer to πνεύματι, as meaning that Christ inspired Noah to be a preacher of righteousness. But if τῷ πνεύματι means Christ's divine nature, this cannot be the interpretation of ἐν ᾧ. It may refer to the whole argument, which turns upon the goodness of Christ in suffering for other persons; *in which same character he also went and preached &c.* See iv. 4.

Ibid. τοῖς ἐν φυλακῇ πν. Nearly all the Fathers understood this of Christ descending into hell, and preaching to the departed spirits. The other most probable interpretation is, that Christ preached by Noah (who is called a *preacher of righteousness*, 2 Pet. ii. 5.) to the persons who were destroyed by the flood, who at the time of

this Epistle being written were in the place of departed spirits. *In which character he also went and preached to those persons who are now confined spirits, but who then were disobedient &c.*

20. ἅπαξ ἐξεδέχετο. The true reading is ἀπεξεδέχετο. God seems to have given those persons an hundred and twenty years to repent and profit by the preaching of Noah. Gen. vi. 3.

Ibid. εἰς ἣν — δι' ὕδατος. *Into which a few souls entered, and were carried safe through the water.*

21. ᾧ. *To which thing, viz. the saving of these eight persons.* He was led to this mention of the flood by speaking of the goodness of Christ, and his anxiety for sinners: this is exemplified by his having tried to work upon the antediluvians by the preaching of Noah: and S. Peter having said, that only eight persons were saved, who listened to this preaching of Christ, and committed themselves to the water, he takes occasion to observe, that so baptism will save us, if we

σαρκὸς ἀπόθεσις ρύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν,) δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, ^{d Ps.} ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς ^{Eph. 1, 20.} οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν ^{Col. 3, 1.} καὶ δυνάμεων.

4 ^{e Rom. 6, 8.} Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε· ὅτι ὁ παθὼν ἐν ^{f Rom. 14, 7. 2 Cor. 5, 15. Gal. 2, 20. 1 Thess. 5, 10.} σαρκὶ πέπανται ἁμαρτίας· ^{g Eph. 4, 17.} εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν ^{h Act. 10, 43. 1 Cor. 15, 51, 52.} σαρκὶ βιώσαι χρόνον· ^{i 3, 19.} ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου, τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πέπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολα- ^{j Joh. 5, 25.} τρεῖαις· ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημιῶντες· ^k οἱ ἀποδώσουσι λόγον τῷ ἐτοίμῳ ἔχοντι κρῖναι ζῶν- ^l τας καὶ νεκρούς· ^m εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγε-

listen to the preaching of Christ, and keep our consciences clear, as Noah and his family.

2 I. ἐπερώτημα signifies either a question or an answer. Some think there is allusion to the answers given at baptism: but it may mean, that baptism saves a person, i. e. puts him in the way of salvation, if his conscience is clear before God.

CHAP. IV.

1. σαρκί. In his human nature, or in consequence of the law passed upon human nature.

Ibid. τὴν αὐτὴν ἔν. ὅπ. Arm yourselves with this consideration: i. e. let this idea of Christ having died for us serve as your defence against the lusts

of the flesh.

Ibid. ὁ παθὼν ἐν σαρκί. He that suffers the penalty annexed to human nature, viz. death.

3. τοῦ βίου is perhaps an interpolation.

4. ἐν ᾧ. Wherefore, i. e. because you have left off such practices. See iii. 19.

6. εἰς τοῦτο. With reference to this general account, which all will have to give.

Ibid. νεκροῖς. Some understand the descent of Christ into hell, as in iii. 19. Others refer it to those who were dead in trespasses and sins. But νεκροῖς is probably the same with νεκρούς in ver. 5; and it may mean, It was on this principle

λίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

^k 5, 8. ^k Πάντων δὲ τὸ τέλος ἡγγικε. σωφρονήσατε οὖν ⁷
Matt. 26, καὶ νήψατε εἰς τὰς προσευχάς· ¹ πρὸ πάντων δὲ τὴν ⁸
41. Luc. 21, 34, &c. εἰς ἑαυτοὺς ἀγάπην ἔκτενῇ ἔχοντες, ὅτι ἡ ἀγάπη κα-
12. Jac. 5, λύψει πλήθος ἁμαρτιῶν· ^m φιλόξενοι εἰς ἀλλήλους, ⁹
20. ^m ἀνευ γογγυσμῶν· ⁿ ἕκαστος καθὼς ἔλαβε χάρισμα, ¹⁰
m Rom. 12, 13, Philipp. 2, 14. εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι
n Matt. 25, 14. Luc. 12, ποικίλης χάριτος Θεοῦ· εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· ¹¹
42. Rom. 12, 6. εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα
1 Cor. 4, 1, ἐν πᾶσι δοξάζεται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ
2: 12, 4. ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
Eph. 4, 11. αἰώνων. ἀμήν.

^p 1, 7. ^p Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς ¹²
Esa. 48, 10. πειρασμὸν ὑμῖν γινομένην, ὡς ξένου ὑμῖν συμβαίνον-
1 Cor. 3, 13. τος· ^q ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθή- ¹³
q 2 Cor. 4, 10. Philipp. 3, 10. μασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης
2 Tim. 2, 10. αὐτοῦ χαρῇτε ἀγαλλιώμενοι. ^r Εἰ ὀνειδίζεσθε ἐν ὀνό- ¹⁴
r 2, 20: 3, 14. Matt. 5, 10, 11. ματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ
Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς

of a general judgment, that the Christians who are already dead had the gospel preached to them, so that according to the common law of our nature they suffer the penalty of death, but by the mercy of God they will be restored to life again by the operation of the Spirit.

7. This is considered to refer to the end of the Jewish polity. It may mean, that the Christian dispensation is the last, and this was not completely established, till the Jews had ceased to be a peculiar

people.

8. ἡ ἀγάπη. This quotation agrees with the Hebrew, only for all sins is here put the multitude of sins. The LXX read, πάντας δὲ τοὺς μὴ φιλονεικοῦντας καλύπτει φιλία. It perhaps means, the exercise of charity will hinder many sins from being committed. See James v. 20. Most MSS. read καλύπτει.

11. εἴ τις. Each person is to remember, that he is acting under the immediate influence of the Holy Spirit.

14. There is perhaps allusion

- 15 βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἄλλοτριεπίσκοπος· εἰ δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ.
- 17 ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς ποῦ φανεῖται; ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῷ κτιστῇ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιῇ.

- 5 ΠΡΕΣΒΥΤΕΡΟΥΣ τοὺς ἐν ὑμῖν παρακαλῶ, συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνὸς, ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἐκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως· μὴ δ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ

to Isaiah xi. 2. καὶ ἀναπαύεται ἐπ' αὐτὸν πνεῦμα τοῦ Θεοῦ, πνεῦμα σοφίας, κ. τ. λ.

Ibid. βλασφημεῖται, sc. τὸ ὄνομα Χριστοῦ.

15. ἄλλοτριεπίσκοπος. *A person who meddles in other persons' affairs.* The Jews were accused of doing this.

16. μέρος. See 2 Cor. iii. 10. But the reading is perhaps ὀνόματι.

17. οἶκου τοῦ Θεοῦ. This title belonged formerly to the Jews, but afterwards to all Christians, whether Jews or Gentiles. S. Peter alludes to the approaching persecution of the Christians.

Ibid. εἰ δὲ πρῶτον, sc. ἄρχεται. *If God suffers Christians to be persecuted now, what will He do to those who do not believe in Christ?*

19. ὡς is perhaps an interpolation.

CHAP. V.

1. ὁ καὶ τῆς μελλούσης. This may allude to S. Peter having been present at the transfiguration. He then was admitted to see an earnest of the state of glory in which the righteous will be hereafter. Compare 2 Pet. i. 16—18.

3. τῶν κλήρων. *The persons or offices committed to you.* See Acts i. 25.

τυρῶν ταύτην εἶναι ἀληθῇ χάριν τοῦ Θεοῦ, εἰς ἣν
 13 ἐστήκατε. ^κ Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνε- ^κ Act. 12,
 14 κλεκτῇ, καὶ Μάρκος ὁ υἱός μου. ¹ ἀσπάσασθε ἀλλή- ^{12, 25.}
 λους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσι τοῖς ἐν ¹ Rom. 16,
 Χριστῷ Ἰησοῦ. ἀμήν. ^{16. 1} Cor.
^{16, 20.}
² Cor. 13,
^{12. 1} Thess.
^{5, 26.}

13. ἡ ἐν Β. συνεκλεκτῇ. We
 are probably to understand ἐκ-
 κλησία, *all the Christians in Ba-
 bylon, whether Jews or Gentiles.*
 By *Babylon*, most of the an-
 cients understood Rome, and
 so Valesius, Mill, &c.: it has
 this meaning in Rev. xvii. 5.
 xviii. 2. Lightfoot and Beau-
 sobre contended for Babylon
 in Assyria, though others say
 that it was deserted at this
 time. Pearson conjectured a

city of that name in Egypt:
 so Wall, Vitringa, Wolf.

Ibid. Μάρκος. If this was
 Mark the evangelist, he died
 A. D. 62, having been the first
 bishop of Alexandria. Euseb. ^x 15. 11
H. E. II. 24. He is said to
 have been the companion of
 S. Peter, perhaps converted by
 him (ὁ υἱός μου) and to have
 written his Gospel in Rome,
 whither he had accompanied
 S. Peter.

SECOND EPISTLE OF S. PETER.

Eusebius informs us, that the genuineness of this Epistle had been controverted; but it was quoted by some early writers, and in the fourth century was universally received. Nothing is known as to the persons to whom it is addressed, or the place from whence it was written; but it was composed not long before the writer's death, i. 14. Some parts of it closely resemble the Epistle of S. Jude.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

Ι ΣΥΜΕΩΝ Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότημον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.
2 τοῦ· ^a χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει ^a Joh. 17,
3 τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν· ὥς πάντα ^{3. Rom. 1, 7. Jud. 2.}
ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέ-
4 σαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς, ^b δι' ὧν τὰ μέ- ^b Heb. 12,
γιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδωρήται, ἵνα διὰ ^{10. 1 Joh. 3, 2.}
τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες

CHAP. I.

1. ἰσότημον ἡμῖν. If ἡμῖν means *with us Jews*, it would rather shew that this Epistle was addressed to Gentiles; but if it means *with us apostles*, this inference could not be drawn.

Ib. τοῦ Θεοῦ—Χριστοῦ. These words might be translated, *Of our God and Saviour Jesus Christ*, as in ver. 11, and iii. 18, we should translate, *Of our Lord and Saviour Jesus Christ*: and in ii. 20, *Of the Lord and Saviour Jesus Christ*. See Titus ii. 13.

3. ἀρετῆς is said to signify *power* by Bos, Alberti. Some render δόξης καὶ ἀρετῆς, *glorious power*, and Krebsius *per glo-*

riosam benignitatem. Plutarch writes, πῶς οὐ παρίσταται δεινὸν εἶναι τὸ τῆς ἰδίας δόξης καὶ ἀρετῆς ἀφειδεῖν κ. τ. λ. *de Vit. pudor*. p. 535.

4. δι' ὧν, sc. δόξης καὶ ἀρετῆς: it means, *by which goodness in calling us*.

Ibid. θείας κοινωνοὶ φύσεως. This alludes to the converts receiving the Holy Ghost, and proves the divine nature of the Holy Ghost.

Ibid. ἀποφυγόντες. This probably alludes to baptism, when the converts were freed from the corruption of sin: it was then that they became partakers of the Holy Ghost. See ver. 9. ii. 18, 20.

τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. καὶ αὐτὸ τοῦτο 5
 δέ, σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε
 ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν
 γνῶσιν, ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγ- 6
 κρατεῖα τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσε-
 βειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ 7
 φιλαδελφίᾳ τὴν ἀγάπην. ^p ταῦτα γὰρ ὑμῖν ὑπάρχοντα 8
 καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστη-
 σιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγ-
 νωσιν. ^q ὧς γὰρ μὴ πάρεστι ταῦτα, τυφλὸς ἐστι, μυ- 9
 ωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι
 αὐτοῦ ἀμαρτιῶν. ^r Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε 10
 βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι
 ταῦτα γὰρ ποιοῦντες οὐ μὴ πταισθήτε ποτε. οὕτω 11
 γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς
 τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος
 Ἰησοῦ Χριστοῦ.

p Titus 3,
14.

q Esa. 59,
10. Soph. 1,
17. 1 Joh.
2, 9, 11.
r 1 Joh. 3,
19.

5. καὶ αὐτὸ τοῦτο. *And for this very reason*, i. e. in consequence of the high privileges which you obtained at your conversion.

7. It will be observed, that there is a difference between φιλαδελφία and ἀγάπη. By the former, Christians loved one another; by the latter, they loved all mankind.

8. ἐπίγνωσις is the knowledge of Christ which a Christian had at his conversion. He said in ver. 3. that this knowledge confers many privileges; he now shews how a Christian may make this knowledge bring forth fruit. Ἀκάρπους εἰς τὴν ἐπίγνωσιν is, *unfruitful under the*

knowledge.

9. ταῦτα. The things mentioned in ver. 5, 6, 7.

Ibid. τυφλὸς is a person who cannot see, μυωπάζων is a person who closes his eyes.

Ibid. καθαρισμοῦ. This alludes to baptism. *Such a person forgets that at baptism he was cleansed from the guilt of all his past sins.* See ver. 4.

10. This shews, that κλῆσις and ἐκλογὴ meant the same thing, viz. admission into the Christian covenant: but whether this election is βεβαία, depends upon our own conduct.

11. Since the kingdom of God means the state of the gospel here on earth, ἡ εἴσοδος εἰς τὴν

- 12 Διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομιμνήσκειν περὶ
τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρ-
13 ούσῃ ἀληθείᾳ. ^s δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν ^s 3, 1.
τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει·
14 ^t εἰδὼς ὅτι ταχινή ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός ^t Joh. 21,
μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδή- ^{18, 19,}
² Tim. 4, 6.
15 λωσέ μοι. σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς
μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.
16 ^u Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ^u Matt. 17,
ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρισ- ^{1. Joh. 1,}
τοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες ^{14, 1 Cor. 2,}
^{1,} 4, ^{13:} 4,
17 τῆς ἐκείνου μεγαλειότητος. ^x λαβὼν γὰρ παρὰ Θεοῦ ^{1: 4, 14,}
πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοι- ^x Matt. 3,
^{17:} 17, 5.
¹⁸ “ υἱὸς μου ὁ ἀγαπητὸς, εἰς ὃν ἐγὼ εὐδόκησα.” Καὶ
ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχ-
19 θείσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. ^y Καὶ ^y Ps. 119,
ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ^{105. 2 Cor.}
^{4, 6.}
ποιεῖτε προσέχοντες, ὥς λύχνῳ φαίνονται ἐν ἀχμυρῷ

β. τοῦ Κυρίου does not mean the entrance into heaven, but the admission of Christians into the gospel covenant: and St. Peter says, for thus your admission into the gospel will be followed by abundant supplies of gifts and graces.

12. Many MSS. read Διὸ μελήσω ἀεὶ ὑμᾶς.

Ibid. τῇ παρούσῃ ἀληθείᾳ. The true doctrine, which is now preached, in opposition to the false doctrines which were shortly to appear. See ii. 1.

16. παρουσίαν might mean

the presence of Christ on earth at his first coming, of which S. Peter was a witness: but it is more probable, that he is here urging the certainty of Christ's second coming: and he appeals to the transfiguration, as an earnest of Christ's future glory.

19. He is still urging the certainty of Christ's second coming. We have also the declaration of prophecy upon this point, which is more certain than any thing else.

τόπω, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατεί-
 λῃ ἐν ταῖς καρδίαις ὑμῶν· τοῦτο πρῶτον γινώσκοντες, 20
 ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γί-
 νεται. 21 οὐ γὰρ θελήματι ἀνθρώπου ἡνέχθη ποτὲ προ-
 φητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλη-
 σαν οἱ ἅγιοι Θεοῦ ἄνθρωποι.

a 2 Tim. 3,
16. 1 Pet. 1,
11.

b' ΕΓΕΝΟΝΤΟ δὲ καὶ ψευδοπροφήται ἐν τῷ λαῷ, 2
 ὥς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρ-
 ειάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα
 αὐτοὺς δεσπότην ἀρνούνενοι, ἐπάγοντες ἑαυτοῖς τα-
 χυνὴν ἀπώλειαν· καὶ πολλοὶ ἐξακολουθήσουσιν αὐ- 2
 τῶν ταῖς ἀπωλείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας
 βλασφημηθήσεται· 3 καὶ ἐν πλεονεξίᾳ πλαστοῖς λό- 3
 γοις ὑμᾶς ἐμπορεύονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ
 4.

b Deut. 13,
1. Matt. 24,
11. Act. 20,
29. 1 Tim.
4, 1. 2 Tim.
3, 1, 5.
Jud. 4, 18.

c Deut. 32,
35. 1 Tim.
6, 5. Tit. 1,
11. Jud. 4.

19. ἕως οὗ ἡμέρα. *Until the day itself, which is the subject of prophecy, appear.*

20. ἰδίας ἐπιλύσεως. Some explain this to mean, *no prophecy is its own interpreter*, others, *no prophecy is to be interpreted by itself*, but to be taken in connexion with others. But what follows in ver. 21. seems to shew it to mean, *No prophecy proceeds from the prophet's own fancy*: and this is confirmed by Philo Judæus, *προφήτης γὰρ ἰδίων μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου*. Vol. I. p. 510.

21. οἱ ἅγιοι. Some MSS. substitute ἀπό.

CHAP. II.

1. ψευδοδιδάσκαλοι. These were most probably the Gnostics, who began to draw away Christians from the church at the end of the first century.

Ibid. τὸν ἀγοράσαντα. The doctrine of the atonement was denied by the Gnostics, who held that Christ did not suffer upon the cross.

2. ἀπολείας. The true reading is ἀσελγείας.

Ibid. βλασφημηθήσεται. It is known that many calumnies were spread against the Christians from their being confounded with the Gnostics.

3. ἐμπορεύονται. *Fraudulentam inter vos exercebunt mercaturam*. Valcken. ad 1 Cor. v. 6. The Gnostics are elsewhere accused of making gain by spreading their opinions. Rom. xvi. 17.

Ibid. ἔκπαλαι. *As denounced long ago*. See Jude 4. He means, that there are many instances in old times, which shew that such persons are sure to be punished.

βδ ἱστορίαι.
στ. α. Σέσι: Ι.
6. 10.

- 4 ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. ^d Εἰ γὰρ ὁ ^d Job. 4, 18,
 Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ ^{Joh. 8, 44.}
 σειραῖς ζόφου тарταρώσας παρέδωκεν εἰς κρίσιν τε- ^{1 Joh. 3, 8.}
 5 τηρημένους· ^e καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ^e Gen. 7, 21,
 ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσ- ^{1 Pet. 3, 19,}
 6 μὸν κόσμῳ ἀσεβῶν ἐπάξας· ^f καὶ πόλεις Σοδόμων ^f Gen. 19,
 καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν, ^{24. Dent.}
 7 ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς· καὶ δίκαιον ^{29, 23. Esa.}
 Λὼτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελ- ^{13, 19. Jer.}
 8 γείᾳ ἀναστροφῆς ἐρρύσατο· βλέμματι γὰρ καὶ ἀκοῇ ^{50, 40.}
 ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ^{Ezech. 16,}
 9 ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν· ⁱ οἶδε Κύ- ⁱ 1 Cor. 10,
 ριος εὐσεβεῖς ἐκ πειρασμοῦ ρύεσθαι, ἀδίκους δὲ εἰς ^{13.}
 10 ἡμέραν κρίσεως κολαζομένους τηρεῖν· ^k μάλιστα δὲ ^k Jud. 4, 7,
 τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομέ- ^{8, 10, 16.}
 νους, καὶ κυριότητος καταφρονοῦντας. Τολμηταὶ

4. Εἰ γὰρ. This sentence is concluded in ver. 9. All these are instances, that κρίμα ἔκπαλαι οὐκ ἀργεῖ.

Ibid. ἀμαρτησάντων. The sin and fall of the angels is alluded to in Jude 6. John viii. 44. 1 John iii. 8. and perhaps in 1 Tim. iii. 6.

Ibid. σειραῖς. This seems to have been a Jewish notion. "Postquam (filii Dei) filios genuerunt, sumsit eos Deus, et ad montem tenebrarum perduxit, ligavitque eos catenis ferreis, quæ usque ad medium abyssi magnæ pertingunt." Solhar Genes. fol. 45. col. 178.

Ibid. тарταρώσας seems to be a term borrowed from heathen writers.

5. ὄγδοον is a classical ex-

pression for *one of eight*, and means that seven other persons were preserved. Some have coupled it with κήρυκα, as if Noah had been an eighth preacher in succession from Enos; but the former is preferable.

6. καταστροφῇ κατέκρινεν. *Executed sentence upon them by destroying them.*

9. If God in these instances punished the guilty and preserved the innocent, we may be sure that *He knows how always to save &c.*

10. These impurities were practised by some of the Gnostics.

Ib. κυριότητος καταφρονοῦντας. This is perhaps an allusion to the instance last quoted, of the men of Sodom *disregarding the*

- 1 Jud. 9. αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες· ὅπου 11
 ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσι
 m Jud. 10. κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν. οὗτοι 12
 δὲ, ὡς ἄλογα ζῶα φυσικὰ γεγεννημένα εἰς ἄλωσιν καὶ
 φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ
 n Jud. 12. αὐτῶν καταφθαρῆσονται, κομιούμενοι μισθὸν ἀδικίας. 13
 Ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφὴν, σπῖλοι καὶ
 μῶμοι, ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνευω-
 χούμενοι ὑμῖν, ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος 14
 καὶ ἀκαταπαύστους ἀμαρτίας, δελεάζοντες ψυχὰς ἀσ-
 τηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχον-
 o Num. 22, 7, 21. Jud. 11. τες, κατάρας τέκνα, καταλιπόντες τὴν εὐθείαν ὁδὸν, 15
 ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαάμ

angels who came to Lot. With similar impiety the Gnostics held many absurd and blasphemous notions concerning spiritual beings.

10. δόξας may mean *beings who are in a state of glory*.

11. The impiety of the Gnostics in speaking blasphemously of spiritual beings is shewn by the fact, that even the good angels do not speak abusively of bad spirits. It appears from Jude 9, that S. Peter alludes to some Jewish tradition.

12. φυσικά. *Following their natural lusts*.

Ib. ἐν οἷς is not governed by βλασφημοῦντες, but by καταφθαρῆσονται. *They shall be destroyed in the midst of their ignorant blasphemy*.

13. σπῖλοι καὶ μῶμοι. S. Jude calls them ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, so that it probably means, that these persons

brought disgrace upon the meetings of the Christians. They were Gnostics, who insidiously attended the Christian agapæ, or love-feasts, and tried to seduce the Christians to impurities.

Ibid. ἀπάταις. Some MSS. read ἀγάπαις as in Jude 12, and this is preferred by Vitranga, Bos, Alberti, &c. But the authority is in favour of ἀπάταις, which implies the deceitful hypocrisy of these persons.

14. μοιχαλίδος. They attended the love-feasts, to seduce the Christian women.

15. καταλιπόντες—ὁδόν. There may be allusion to Balaam's ass turning out of the road.

Ibid. Βαλαάμ. Balaam is mentioned in Jude 11. Rev. ii. 14. and in the latter place the Nicolaitans are intended. (See the note there.) S. Peter may have alluded to the same heretics.

- 16 τοῦ Βοσὸρ, ὃς μισθὸν ἀδικίας ἠγάπησεν, ἐλεγξιν δὲ
 ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀν-
 θρώπου φωνῇ φθεγξάμενον, ἐκώλυσε τὴν τοῦ προφή-
 17 του παραφρονίαν. ¹ Οὗτοί εἰσι πηγαὶ ἄνυδροι, νεφέλαι ¹ Jud. 12.
 ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους
 18 εἰς αἰῶνα τετήρηται. ² Ὑπέρογκα γὰρ ματαιότητος ² Jud. 16.
 φθεγγόμενοι, δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελ-
 γείαις τοὺς ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀνα-
 19 στρεφόμενους, ³ ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐ- ³ Joh. 8, 34.
 τοὶ δούλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἤττηται, ⁴ Rom. 6, 16.
 20 τοῦτ᾽ καὶ δεδούλωται. ⁵ Εἰ γὰρ ἀποφυγόντες τὰ μιάσ- ⁵ Gal. 5, 13.
 ματα τοῦ κόσμου, ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σω- ⁶ 1 Pet. 2, 16.
 τήρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ⁷ Jud. 4.
 ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώ- ⁸ Matt. 12,
 21 των. ⁹ κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ⁹ Luc. 12,
 ὁδὸν τῆς δικαιοσύνης, ἣ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς ¹⁰ 43, &c. Heb.
 22 παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς. ¹¹ συμβέβηκε δὲ ¹¹ Prov. 26,
 αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, ‘Κύων ἐπιστρέψας

Ibid. Βοσὸρ. In Numb. xxii. 5. the LXX write Βεῶρ. In the Hebrew רִבְעָר.

Ibid. μισθόν. These rewards are mentioned Numb. xxii. 7, 18. but Philo Judæus speaks of them more at length, and says that Balaam was δελεασθεὶς τοῖς ἤδη προτεινομένοις, καὶ ταῖς μελ- λούσαις ἐλπίσι. Vol. II. p. 123.

17. Specious and deceiving, like wells which contain no water, or clouds which pass off without rain. These are great disappointments in eastern countries. The best MSS. read καὶ ὁμίχλαι for νεφέλαι.

18. ὄντως. Many MSS. read

ὀλίγως.

Ibid. ἀποφυγόντας. Those who had once really separated themselves from seducing companions.

20. ἀποφυγόντες. The allusion is to Christians being freed from the guilt of sin at baptism, when they became acquainted with Jesus Christ. See i. 4.

Ibid. χείρονα. Their state is worse, because remission of sins was open to them before at baptism; but this remission cannot be held out to them a second time.

21. ἐπιστρέψαι. Probably ὑπο- στρέψαι.

22. The first of these two

‘ ἐπὶ τὸ ἴδιον ἐξέραμα’ καὶ, ὅς λουσαμένη, εἰς κύ-
λισμα βορβόρου.

ΤΑΥΤΗΝ ἤδη, ἀγαπητοὶ, δευτέραν ὑμῖν γράφω 3
ἐπιστολὴν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν
εἰλικρινῇ διάνοιαν, μνησθῆναι τῶν προειρημένων ῥη- 2
μάτων ὑπὸ τῶν ἀγίων προφητῶν, καὶ τῆς τῶν ἀπο-
στόλων ἡμῶν ἐντολῆς τοῦ Κυρίου καὶ σωτῆρος·

γ 1 Tim. 4, γ τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ’ ἐσχά- 3
1. 2 Tim. 3,
1. Jud. 18. του τῶν ἡμερῶν ἐμπαῖκται, κατὰ τὰς ἰδίας αὐτῶν ἐπι-

2 Esa. 5, 19. θυμίας πορευόμενοι 2 καὶ λέγοντες, “Ποῦ ἐστὶν ἡ 4
Jer. 17, 15.
Ezech. 12, “ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ’ ἧς γὰρ οἱ
22.

“πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ’ ἀρ-

a Gen. 1, 6, “χῆς κτίσεως.” a Λανθάνει γὰρ αὐτοὺς τοῦτο θέλον- 5
9. Psal. 24,
2: 33, 6: τας, ὅτι οὐρανοὶ ἦσαν ἑκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ
136, 6.

sayings is nearly taken from
Prov. xxvi. 11.

CHAP. III.

1. ἐν αἷς. *In both of which
Epistles.*

Ibid. εἰλ. διάν. Plato has the
same expression, εἰλικρινεῖ τῇ
διανοίᾳ χρώμενος. Phædon. p. 66.
A.

2. τοῦ Κυρίου καὶ σωτῆρος is
connected with ἀποστόλων, as in
Jude 17. The apostles often
made the Gnostic corruptions
the subject of their discourses,
2 Thess. ii. 5. Jude 17. The
best MSS. read ἀποστόλων ὑμῶν.

3. ἐπ’ ἐσχ. τῶν ἡμερῶν. See
Heb. i. 1. The words ἐν ἐμπα-
ιγμονῇ are to be inserted before
ἐμπαῖκται. J. V. 3

4. παρουσίας. We know from
2 Thess. ii. 1. that the apostles
were misunderstood in what they
said concerning the second com-
ing of Christ: they were sup-

posed to say, that the world
was coming to an end very
shortly. These mockers said,
that there was no reason to
believe this, for the world had
continued the same without any
change from the beginning.

5. τοῦτο θέλontas. *Wishing it
to be as they say*, i. e. wishing
that there may never be an
end of the world, nor a day of
judgment.

Ibid. ἐξ ὕδατος καὶ δι’ ὕδατος.
The earth rose from out of the
waters, Gen. i. 9. and water is
an element in the consistency
of earth. S. Peter says, that
these mockers forgot the history
of the creation and the deluge.
The word of God created the
heavens, and caused the earth
to appear out of the waters;
but the earth was afterwards
destroyed, when the fountains
of the great deep were broken

- 6 δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ, ^b δι' ὧν ὁ ^b Gen. 7, 10, 21.
- 7 τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο· ^c οἱ δὲ νῦν ^c Psal. 102, 26. Esa. 51, 6. 2 Thess. 1, 8.
- οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι
- εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπω-
- 8 λείας τῶν ἀσεβῶν ἀνθρώπων. ^d Ἐν δὲ τοῦτο μὴ ^d Ps. 90, 4.
- λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυ-
- 9 ρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. ^e οὐ ^e Ezech. 18, 23, 33; 33, 11. Hab. 2, 3. Rom. 2, 4. 1 Tim. 2, 4. Heb. 10, 37.
- βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, ὡς τινὲς βραδυ-
- τῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βου-
- λόμενος τινὰς ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν
- 10 χωρῆσαι. ^f Ἦξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτῃς ^f Esa. 51, 6. Matt. 24, 35, 43, 44. 1 Thess. 5, 2. Apoc. 3, 3; 16, 15.
- ἐν νυκτὶ, ἐν ᾗ οἱ οὐρανοὶ ροῖζηδὸν παρελεύσονται, στοι-
- χεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν
- 11 αὐτῇ ἔργα κατακαήσεται. Τούτων οὖν πάντων λυο-
- μένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀνα-
- 12 στροφαῖς καὶ εὐσεβείαις; ^g προσδοκῶντας καὶ σπεύ- ^g Psal. 50, 3. 2 Thess. 1, 8.
- δοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν
- οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυ-
- 13 σούμενα τήκεται. ^h Καινοὺς δὲ οὐρανοὺς καὶ γῆν και- ^h Esa. 65, 17; 66, 22. Apoc. 21, 1.

up, and the windows of heaven were opened. Gen. vii. 11.

6. δι' ὧν means by the water from the heavens and the earth.

7. Wolfius shews that both Jews and heathen expected the world to be destroyed by fire.

8. This shews that the apostles did not expect the speedy end of the world.

9. ἐπαγγελίας. See ver. 4. It means the declarations of scripture concerning the second coming of Christ.

10. ἐν νυκτὶ is perhaps an interpolation.

Ibid. στοιχεῖα perhaps mean the heavenly bodies.

11. λυομένων. Dissoluble, or in a state of dissolution.

12. σπεύδοντας. If Christ delays his second coming, that men may have time to repent, his coming will be *hastened*, if men need no repentance. See Acts iii. 19.

13. Καινοὺς. This need not signify, that there will be another heaven and earth, similar to the present, but a different state of things.

νὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς
ⁱ 1 Cor. 1, 8. δικαιοσύνη κατοικεῖ. ⁱ διὸ, ἀγαπητοὶ, ταῦτα προσδο- 14
 Philipp. 1,
 10. 1 Thess. κῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμόμητοι αὐτῷ εὐ-
 3, 13: 5, 23.
^k Rom. 2, 4. ρεθῆναι ἐν εἰρήνῃ, ^k καὶ τὴν τοῦ Κυρίου ἡμῶν μακρο- 15
 θυμίαν, σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς
 ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σο-
^l Rom. 8,
 19. 1 Cor. φίαν ἔγραψεν ὑμῖν, ^l ὥς καὶ ἐν πάσαις ταῖς ἐπιστο- 16
 15, 24.
ⁱ Thess. 4, λαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων· ἐν οἷς ἐστι
 15. δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρε-
 βλοῦσιν, ὥς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν
^m Marc. 13, αὐτῶν ἀπώλειαν. ^m Ὑμεῖς οὖν, ἀγαπητοὶ, προγινώ- 17
 23. σκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ
 συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ· ἀνξά- 18
 νετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ
 σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ
 εἰς ἡμέραν αἰῶνος. ἀμήν.

15. μακροθυμίαν. This delay in Christ's coming.

16. ὥς καί. This seems to shew, that by καθὼς — ἔγραψεν S. Peter alluded to some particular Epistle of S. Paul.

Ibid. περὶ τούτων. Concerning Christ's second coming.

Ibid. ἐν οἷς. In which subject. There is perhaps better author-

ity for reading ἐν αἷς.

Ibid. ἀπώλειαν. They supposed S. Paul to say, that the world was coming shortly to an end: and because it did not do so, they pretended that his preaching was false, and they continued in those sins which lead to destruction.

FIRST EPISTLE OF S. JOHN.

The genuineness of this Epistle has never been disputed. It is said by Irenæus and other ancient authors to have been written from Ephesus : but its date is uncertain. Some have supposed it to have been written before the destruction of Jerusalem : but it is much more probable that it was written at the end of the first century. We know nothing of S. John's history from the New Testament, between his attending the council at Jerusalem in 46, (Gal. ii. 9.) and his being banished to the island of Patmos, (Rev. i. 9.) The latter event happened in the persecution, which Domitian raised against the Christians toward the close of his reign. S. John is said by Tertullian and Jerom to have been put into a vessel of boiling oil at Rome, and to have come out unhurt. He probably returned from his banishment at Patmos in the year 96, when Domitian was succeeded by Nerva ; and after that he may have written this Epistle from Ephesus. Augustin and others speak of it as addressed to the Parthians : but this is uncertain. Irenæus states that he wrote his Gospel against the heresy of the Cerinthians and Nicolaitans : and these persons, who were Gnostics, seem to be alluded to in this Epistle. Some Gnostics believed the body of Christ to be a phantom ; i. e. *they denied that Jesus Christ had come in the flesh*. See iv. 2, 3. The Cerinthians did not believe this : but they held that Jesus and Christ were two different persons ; that Jesus was born of human parents, and that Christ descended upon him at his baptism ; i. e. they did not believe that *Jesus* was Christ, (v. 1.) or the Son of God. (v. 5.)

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

^a Luc. 24, ^{ad} Ο ΉΝ ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς Ι
 39. Joh. I, ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν
 1, 14: 20, ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς. (^b καὶ ἡ ζωὴ ²
 27. 2 Pet. 1, 16. ἐφανερώθη, καὶ ἐωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπ-
^b Joh. I, 1, 26. Col. I, 26. 2 Tim. 1, 10. Tit. 1, 2. ἀγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς
 τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν.) ^c ὃ ἐωράκαμεν καὶ 3
^c Joh. 17, 21. 1 Cor. 1, 9. ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινω-
 νίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα

CHAP. I.

1. ἀπ' ἀρχῆς. The Gnostics believed Christ to have been an emanation from God, and therefore to have had a beginning. S. John may have intended to refute this notion, as in his Gospel, (ἐν ἀρχῇ,) by saying that Christ was *from the beginning*, i. e. from all eternity. Or it may mean, that Jesus and Christ had been united *from the beginning*, i. e. from the birth of Jesus; and Christ did not descend upon Jesus at his baptism.

Ibid. ἀκηκόαμεν. S. John means to state, that he had been a personal hearer of Christ, and therefore must have known the true doctrine concerning him.

Ibid. ἐθεασάμεθα is a stronger word than ἐωράκαμεν, and denotes *fixed and constant attention*.

Ibid. ἐψηλάφησαν. This is perhaps used to refute the notion of Jesus not having a substantial body.

Ibid. λόγου τῆς ζωῆς. *Logos* is perhaps used here as in John i. 1. for *the Son of God*; and λόγος τῆς ζωῆς may mean, *the living Word*; or the Word, which having life in itself is the cause of life to others.

2. ἡ ζωὴ ἐφανερώθη. The fact of Christ being the author of life was proved by his resurrection.

3. μεθ' ἡμῶν. Either *with us Jews*, or *with us apostles*. See ii. 2.

μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ
 4 Χριστοῦ· ^d καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ^{d 2 Joh. 12.}
 5 ὑμῶν ᾗ πεπληρωμένη· ^e καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ^{e Joh. 1, 9;}
 ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν· ὅτι ^{8, 12; 9, 5;}
 ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐ-
 6 δεμία. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ,
 καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ
 7 ποιοῦμεν τὴν ἀλήθειαν· ^f ἐὰν δὲ ἐν τῷ φωτὶ περιπα- ^{f Heb. 9, 14.}
 τῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν ^{1 Pet. 1, 19.}
 μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ
 8 αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. ^g Ἐὰν ^{g 1 Reg. 8,}
 εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἐαυτοὺς πλανῶμεν, ^{46. Job. 9,}
 9 καὶ ἡ ἀλήθεια οὐκ ἐστὶν ἐν ἡμῖν. ^h ἐὰν ὁμολογῶμεν ^{2. Prov. 20,}
 τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ^{9. Eccl. 7,}
 ἡμῖν τὰς ἁμαρτίας, καὶ καθάρσιν ἡμᾶς ἀπὸ πάσης ^{20. Jac. 3,}
 10 ἀδικίας. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ^{2.}
 ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἐστὶν ἐν ^{h Ps. 32, 5.}
 ἡμῖν. ^{Prov. 28, 13.}

2 ⁱ ΤΕΚΝΙΑ μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἀμάρ- ^{i Rom. 8,}
 τητε, καὶ ἐὰν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς ^{34. 1 Tim.}
 2, 5. Heb. ^{7, 24, 25;}
 9, 24.

4. He had told them in ver. 3. that they and all Christians might have communion with the Father and the Son: and he says, *I am now writing to you, that the joy attending this communion may be fully possessed by you; viz. by your living in obedience to the gospel.* See ii. 1.

5. ἐπαγγελία. *And this communion with God is what we have heard promised by Christ, and we announce to you how you may obtain it, for God is Light &c.*

See the next verse.

8. Ἐὰν εἴπωμεν. The Gnostics said this. They boasted of being made perfect by knowledge, and denied that Christ had died at all.

9. δίκαιος. God is himself righteous; and it is God's righteousness by which we are justified. See Rom. iii. 21.

10. ψεύστην. Because God has declared the sinfulness of man, and the necessity of his sins being forgiven.

^y 4, 10, 14. τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον· ^y καὶ αὐτὸς ²
 Joh. 4, 42.
 Rom. 3, 25. ἰλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν
 2 Cor. 5, 18.
 Col. 1, 20. ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

Καὶ ἐν τούτῳ γινώσκουμεν, ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν ³
^z 1, 6: 4, 20. τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ^z ὁ λέγων, Ἔγνωνκα αὐ- ⁴

τὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ,
^a 4, 12, 13. καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· ^a ὃς δ' ἂν τηρῇ ⁵
 Joh. 13, 35:
 14, 21, 23. αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ

Θεοῦ τετελείεται. ἐν τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ
^b Joh. 15, 4, ἐσμέν. ^b ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ⁶
 5. 1 Pet. 2,
 21. ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν.

^c 3, 11. ^c ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐν- ⁷
 2 Joh. 5. τολὴν παλαιὰν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ πα-

^d Joh. 1, 9: λαιὰ ἔστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς. ^d πάλιν ⁸
 8, 12: 13,
 34: 15, 12. ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ
 Rom. 13,
 12. 1 Thess. καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ
 5, 5, 8.

^e 3, 14. ἀληθινὸν ἤδη φαίνει. ^e ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ ⁹
 1 Cor. 13, 2. τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως
^f Joh. 12, ἄρτι. ^f ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ ¹⁰
 35. 2 Pet.
 1, 10.

CHAP. II.

3. γινώσκουμεν. The Gnostics had their name from professing to *know* God; and some of them held an indifference of actions. S. John makes obedience to be the test of knowledge.

5. ἡ ἀγάπη τοῦ Θεοῦ. *The love which man has for God.*

7. ἐντολήν. He means the command to love one another. This was not given now for the first time, but the Christians had heard it from the beginning of their conversion. Ἀπ' ἀρχῆς at the end of the verse

is perhaps an interpolation.

8. πάλιν. In another point of view this commandment may be called new: Christ has enforced it by precept and example in a manner which was never seen before.

Ibid. ὃ ἐστίν. *I am writing to you about a thing which really and truly exists in him and in you, but not in other persons: for heathen darkness is now dispelled, and the gospel has put this duty in its proper light.*

9. φωτί. The Gnostics talked of being *in the light*.

- 11 μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. ^εὁ δὲ μισῶν ^{3, 14.}
 τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ
 σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ
 σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.
- 12 ^hΓράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρ- ^{h Luc. 24,}
 13 τία διὰ τὸ ὄνομα αὐτοῦ. Γράφω ὑμῖν, πατέρες, ὅτι ^{47. Act. 4,}
 ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι ^{12: 13, 38.}
 νενικήκατε τὸν πονηρόν. γράφω ὑμῖν, παιδία, ὅτι
 14 ἐγνώκατε τὸν πατέρα. Ἐγραψα ὑμῖν, πατέρες, ὅτι
 ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι,
 ὅτι ⁱἰσχυροὶ ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν ^{i Eph. 6, 10.}
- 15 μένει, καὶ νενικήκατε τὸν πονηρόν. ^k μὴ ἀγαπάτε τὸν ^{k Matt. 6,}
 κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. εἰάν τις ἀγαπᾷ τὸν ^{24. Rom.}
 16 κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ· ὅτι ^{12, 2. Jac.}
 πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ
 ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου,
 οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστὶ. ^{4, 4.}
- 17 ^l καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ ^{1 Ps. 90, 10.}
¹ ^{Esa. 40, 6.}
¹ ^{1 Cor. 7, 31.}
¹ ^{Jac. 1, 10:}
^{4, 14.}
^{1 Pet. 1, 24.}

10. σκάνδαλον. *There is nothing which makes him stumble.* See John xi. 9.

12. τεκνία. This means literally *young children*. He exhorts them to love one another, merely on the principle that God had so loved them as to take them into covenant, and release them from the penalty of sin for the sake of Christ.

13. πατέρες. He exhorts the older persons to love one another, and appeals to them as having felt and known the effect of the gospel upon the heart and life.

Ibid. νεανίσκοι. He appeals to persons who had arrived at

maturity, as having felt temptation and conquered it. This could hardly be said of children: and he appeals to them again in this verse, as not being yet instructed in the gospel, but only knowing God the Father.

15. ἡ ἀγάπη τοῦ πατρὸς. *If a man loves the world, he does not love God.* Philo Judæus writes, ἀμήχανον συνυπάρχειν τὴν πρὸς κόσμον ἀγάπην τῇ πρὸς τὸν Θεὸν ἀγάπῃ, ὡς ἀμήχανον συνυπάρχειν ἀλλήλοις φῶς καὶ σκότος. Vol. II. p. 649.

16. These three vices are sensuality, covetousness, and pride.

δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.

^m Matt. 24, ^m Παιδία, ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἠκούσατε ὅτι ¹⁸

5, 24. Act.

20, 29.

2 Thess. 2,

3. 2 Joh. 7.

ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ
γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν.

ⁿ Act. 20,

30.

ⁿ Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ¹⁹
ἦσαν ἐξ ἡμῶν, μεμενέκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα

^o Joh. 14,

26: 16, 13.

φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν· ^o καὶ ²⁰
ὕμεις χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἶδατε πάντα.

Οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἶδατε τὴν ἀλήθειαν, ἀλλ' ²¹
ὅτι οἶδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀλη-

^p 4, 3.

2 Joh. 7.

θείας οὐκ ἔστι. ^p Τίς ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἄρ- ²²
νούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός

18. ἐσχάτη ὥρα. See note at Heb. i. 1.

Ibid. ἀντίχριστος. This is the first mention of antichrist in the New Testament: but S. Paul had foretold an apostasy in the latter times, (1 Tim. iv. 1.) and he probably alluded to the Gnostics. S. John says, that this antichristian apostasy was now arrived: and this passage proves the meaning of ἐσχάτη ὥρα. Antichrist was not any one individual, but any opponent or corrupter of the gospel.

19. The Gnostics had been spreading their doctrines for a long time, but they did not begin to draw away the Christians till toward the end of the century. See 2 Thess. ii. 6. S. John alludes to this in ἐξ ἡμῶν ἐξῆλθον, *they went away from our body, but did not really belong to us.*

Ibid. ἀλλ' ἵνα φαν. *The result is, that they are proved not to*

have been real Christians. See note at Matt. i. 22.

20. χρίσμα. This is perhaps said with reference to ἀντίχριστος in ver. 18. These men are false Christians; but ye are true Christians; *ye are anointed by the Holy Ghost, and know every thing about these people.*

21. *I have not written this, as if you did not know what is the true doctrine: but I have written it, because you do know what it is, and that any error in faith hinders a man from being a true Christian.*

22. ὁ ψεύστης. *The false teacher, or holder of a false doctrine.*

Ibid. ἀρνούμενος. The Cerinthians did this. See pref. to this Epistle.

Ibid. οὗτος. These are the antichristian apostates, described by the apostles, who deny that the relation of Father and Son exists between God and Jesus Christ.

- ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ
 23 τὸν υἱόν. ¹ πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πα- ^{q 4, 15.}
 24 τέρα ἔχει. Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν ^{Luc. 12, 9.}
 μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ^{Joh. 15, 23.}
 25 ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. καὶ αὕτη
 ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν
 26 ζωὴν τὴν αἰώνιον. ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλα-
 27 νώντων ὑμᾶς. ¹ Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' ^{r Jer. 31,}
 αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε ἵνα τις δι- ^{33, 34.}
 δάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς ^{Joh. 14, 26:}
 περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος· ^{16, 13.}
 28 καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ. ^{s 3, 2.} Καὶ νῦν, ^{Marc. 8, 38.}
 τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν
 παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν τῇ
 29 παρουσίᾳ αὐτοῦ. ^t ἐὰν εἰδῇτε ὅτι δίκαιός ἐστι, γινώ- ^{t 3, 7, 10.}
 σκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γε-
 γέννηται.
- 3 ^u ἸΔΕΤΕ, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πα- ^{u Joh. 1, 12:}
 τὴρ, ἵνα τέκνα Θεοῦ κληθῶμεν. διὰ τοῦτο ὁ κόσμος ^{16, 3: 17,}
 2 οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. ^x ἀγαπητοί, ^{x Rom. 8,}
 νῦν τέκνα Θεοῦ ἐσμέν, καὶ οὐπω ἐφανερώθη τί ἐσό- ^{15, 18, 29.}
 μεθα· οἶδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ^{1 Cor. 13,}
^{12: 15, 49.}
^{Gal. 3, 26:}
^{4, 6. Col.}
^{3, 4.}

23. Whoever does not believe that Jesus is the Son of God, does not in fact believe in God the Father. Most MSS. add, ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.

24. If you continue in the doctrine which you have learnt from the beginning of your conversion, you will believe Jesus Christ to be the Son of God.

26. This confirms the interpretation given to ver. 18, 19.

27. τὸ χρίσμα. The aid of the Holy Spirit.

29. ἐξ αὐτοῦ γεγέννηται. *A true Christian is he that does works suited to a man in a state of justification.*

CHAP. III.

1. Most MSS. read καὶ ἐσμεν after κληθῶμεν.

ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστί. Καὶ πᾶς ὁ 3
 ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἀγνίζει ἑαυτὸν,
 καθὼς ἐκεῖνος ἀγνός ἐστι. ^γ Πᾶς ὁ ποιῶν τὴν ἁμαρ- 4
 τίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ
 ἀνομία. ^z καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς 5
 ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι.
^{1, 15. 1 Pet.} ^a πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει. πᾶς ὁ ἁμαρ- 6
^{2, 22, 24.} ^a τάνων, οὐχ ἐώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν. ^b Τεκ- 7
^{3 Joh. 11.} ^a νία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην,
^b ^{2, 29.} δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν. ^c ὁ ποιῶν τὴν 8
 ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ
 διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ
 Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. ^d πᾶς ὁ γεγεν- 9
 νημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα
 αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι
 ἐκ τοῦ Θεοῦ γεγέννηται. ^e ἐν τούτῳ φανερά ἐστι τὰ 10
 τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ
 ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ
 ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. ^f ὅτι αὕτη ἐστὶν ἡ ἀγγε- 11
 λία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους·
 οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν 12
 ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν ; ὅτι

4. *Every one who commits a sin, also violates a law ; and is therefore liable to punishment.*

5. This is an exhortation to imitate Christ, by abstaining from sin. *He came into the world and died, that he might free us from our sins : if therefore we are like him, we should continue free from sin.* Ἡμῶν is perhaps an interpolation.

7. πλανάτω. This is directed

against the Gnostics, who held an indifference of actions.

8. διάβολος. See note at 2 Pet. ii. 4.

9. γεγεννημένος ἐκ τοῦ Θεοῦ is a true and genuine Christian. See v. 1.

Ibid. σπέρμα is used with reference to γεγεννημένος. A Christian is born again by the word of God ; and if this continues in him, he abstains from sin.

- τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ^{h Joh. 15, 18, 19: 17,}
 13 δίκαια. ^h μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ^{14.}
 14 κόσμος. ⁱ Ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ^{i 2, 9, 10, 11,}
 θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς·
 15 ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν, μένει ἐν τῷ θανάτῳ. ^k πᾶς ^{k Matt. 5, 21, 22.}
 ὁ μισῶν τὸν ἀδελφόν αὐτοῦ, ἀνθρωποκτόνος ἐστίν· καὶ ^{Gal. 5, 21.}
 οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον
 16 ἐν αὐτῷ μένουσαν. ¹ Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγά-^{14, 9. Joh. 3, 16: 15, 13. Rom. 5, 8. Eph. 5, 2, 25.}
 πην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε·
 καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τι-
 17 θέναι. ^m ὅς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου, καὶ θεωρῇ^{m 4, 20. Deut. 15, 7. Luc. 3, 11. Jac. 2, 15.}
 τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ
 σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ
 18 μένει ἐν αὐτῷ; τεκνία μου, μὴ ἀγαπῶμεν λόγῳ
 19 μὴδὲ γλῶσση, ἀλλ' ἔργῳ καὶ ἀληθείᾳ· καὶ ἐν τούτῳ
 γινώσκουμεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπρο-
 20 σθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν· ὅτι ἐὰν κα-
 ταγινώσκῃ ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν ὁ Θεὸς

13. μισεῖ. If your deeds are righteous, as those of Abel, do not wonder if the world hates you, as Cain hated Abel.

14. *The test, by which we may know whether we are true Christians or no, is whether we love our brother.*

15. ἀνθρωποκτόνος. In the eye of God he is like Cain, who slew his brother.

Ibid. μένουσαν. If he was a Christian, he once had the promise of eternal life: but such persons as these lose the promise.

16. τὴν ἀγάπην means, the love of God; but the passage

may be translated, *In this we have experienced love.*

Ibid. τιθέναι. This perhaps is an exhortation to patience and constancy under persecution.

17. ἀγάπη τοῦ Θεοῦ. See ii. 5.

18. μὴ ἀγαπῶμεν. *Let us not profess to love God.*

19. ἐν τούτῳ. *By this test, viz. of our actions.*

Ibid. πείσομεν. The only way of making us feel secure in our own hearts, is to know that we have obeyed God.

20. We may perhaps supply γινώσκουμεν before the second ὅτι.

τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. ἀγαπητοί,²¹
ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκη ἡμῶν, παρῤῥη-

ο Psal. 10, σίαν ἔχομεν πρὸς τὸν Θεόν, °καὶ ὁ ἐὰν αἰτῶμεν,²²
17: 34, 16: λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τη-
145, 18. ροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. ^P καὶ²³
Prov. 15, αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνό-
29: 28, 9. ματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν
Jer. 29, 12. ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. ^q καὶ ὁ τηρῶν²⁴
Matt. 21, τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ.
22. Joh. 9, καὶ ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ
31: 15, 7. Πνεύματος οὗ ἡμῖν ἔδωκεν.
Jac. 5, 16. ^r ἈΓΑΠΗΤΟΙ, μὴ παντὶ πνεύματι πιστεύετε,⁴
p 4, 12. Lev. ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστίν·
19, 18. ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσ-
Matt. 22, μον. ^s ἐν τούτῳ γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν²
29. Joh. 6, πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυ-
29: 13, 34: θότα, ἐκ τοῦ Θεοῦ ἐστί. ^t καὶ πᾶν πνεῦμα ὃ μὴ ὁμο-³
15, 12: 17, λογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ
3. 1 Thess. τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρί-

4, 9. 1 Pet. 4, 8.
q Joh. 14, 23: 15, 10. ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσ-
Rom. 8, 9. μον. ^s ἐν τούτῳ γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν²
Jer. 29, 8. πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυ-
Matt. 7, 15, 16: 24, 4, 5, 24. 1 Cor. 14, 29. θότα, ἐκ τοῦ Θεοῦ ἐστί. ^t καὶ πᾶν πνεῦμα ὃ μὴ ὁμο-³
1 Thess. 5, 21. 2 Pet. 2, 1. 2 Joh. 7. Apoc. 2, 2. τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρί-

s 1 Cor. 12, 3. 2 Joh. 7.

t 2, 18, 22. 2 Thess. 2, 7.

CHAP. IV.

1. In the preceding verse he had said that the presence of *the Spirit* is the test of a man having God dwelling in him. He now guards against false pretensions to *the Spirit*.

Ibid. δοκιμάζετε. If a person pretends to have the Spirit, try and examine whether his doctrine is sound.

Ibid. ψευδοπροφῆται. *Men falsely pretending to be inspired.* The Gnostics.

2. πᾶν πνεῦμα. *Every person so professing to be inspired: i. e. professing himself a Christian.*

Ibid. ἐν σαρκὶ ἐληλυθότα. This may allude to the Docetæ, who denied that Jesus had a real body; or to the Cerinthians, who denied that *Christ*, as well as *Jesus*, was born of Mary.

3. Some ancient copies read ὃ λύει τὸν Ἰησοῦν, instead of ὃ μὴ ὁμολογεῖ τὸν Ἰ. Χ. ἐ. σ. ἐλ. which perhaps meant, *who separates Jesus from Christ*. Socrat. *H. E.* VII. 32. The words Χριστὸν ἐν σαρκὶ ἐληλυθότα are perhaps an interpolation in this verse.

Ibid. τὸ τοῦ ἀντιχρίστου, sc. τὸ πνεῦμα. Persons, who call themselves Christians, and hold

- στου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ
 4 ἐστὶν ἡδῆ. Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστέ, τεκνία, καὶ νε-
 νικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν
 5 τῷ κόσμῳ. ^u Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ· διὰ τοῦτο ^u Joh. 3, 31:
 ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. ^{15, 19.}
- 6 ^v ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμέν· ὁ γινώσκων τὸν Θεόν, ^v Joh. 8, 47:
 ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ^{10, 27.}
 ἡμῶν. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀλη-
 θείας καὶ τὸ πνεῦμα τῆς πλάνης.
- 7 Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ
 τοῦ Θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γε-
 8 γέννηται, καὶ γινώσκει τὸν Θεόν· ^x ὁ μὴ ἀγαπῶν, οὐκ ^x 2, 4: 3, 6.
 9 ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν. ^y Ἐν τούτῳ ^y 3, 16.
 ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν ^{Joh. 3, 16.}
 αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κό- ^{Rom. 5, 8:}
 10 σμον, ἵνα ζήσωμεν δι' αὐτοῦ. ^z ἐν τούτῳ ἐστὶν ἡ ^z 2, 2. Joh.
 ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ^{15, 16.}
 ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν ^{Rom. 3, 24,}
 11 αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. ^a ἀγαπητοὶ, ^a Matt. 18,
 εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ^{33. Joh. 15,}
 12 ἀλλήλους ἀγαπᾶν. ^b Θεὸν οὐδεὶς πώποτε τεθέαται· ^b 2, 5: 3, 24.
 εἰ ἂν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ^{Exod. 33,}
 13 ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. ^c ἐν τούτῳ ^{20. Joh. 1,}
 γινώσκομεν, ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ^{18. 1 Tim.}
 14 ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. ^d καὶ ^d Joh. 1, 14.

this doctrine, are the antichris-
 tian apostates, whose coming
 you have had foretold.

6. ὁ γινώσκων τὸν Θεόν. *He*
that really knows God: an allu-
 sion to the Gnostics.

Ibid. Ἐκ τούτου. From the

test given in ver. 2.

12. No one can actually see
 God: but we can tell whether
 He is dwelling in us by the
 love which we feel for each
 other.

ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπ-
 ἔσταλκε τὸν υἱὸν σωτῆρα τοῦ κόσμου. ^αὋς ἂν ὁμο- 15
 λογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν
^{e ver. 8, 12.} αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. ^εΚαὶ ἡμεῖς ἐγνώ- 16
 καμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς
 ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ
 ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.
^{f 3, 3, 19, 21. 1 Pet. 1, 15.} ¹Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα 17
 παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι κα-
 θὼς ἐκεῖνος ἐστὶ, καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ τούτῳ.
 φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη 18
 ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ
 δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. ἡμεῖς 19
 ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.
^{g 2, 4: 3, 17.} ^ςἘάν τις εἴπῃ, Ὅτι ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελ- 20
 φὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν
 τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώ-
^{h 3, 11, 23. Lev. 19, 18.} ρακε πῶς δύναται ἀγαπᾶν; ^h καὶ ταύτην τὴν ἐντολὴν 21

14. τεθεάμεθα refers to τεθέα-
 ται in ver. 12. And we have had
 this spiritual vision of God by
 the Holy Spirit which he has
 given us, and we declare the true
 doctrine to be, that Jesus Christ
 is the Son of God, who came to
 save us from our sins.

16. ἐν ἡμῖν is said to be the
 same as εἰς ἡμᾶς, but it may
 mean μένων ἐν ἡμῖν, as in ver.
 12, 13, 15.

17. Ἐν τούτῳ. By this, viz.
 by loving our brother, we give
 a proof that our love of God is
 sincere: and thus we have bold-
 ness in the day of trial, i. e. of

persecution: for in this world
 we are exposed to persecutions,
 as Christ was. Compare 1 Pet.
 iv. 17. (κρίμα.)

18. φόβος. Tertullian inter-
 prets this of true Christians not
 being afraid of suffering mar-
 tyrdom, p. 497, 536. It per-
 haps means, *If a man loves God
 and his neighbour, he need not
 fear any thing: for fear implies
 mental suffering: but a man,
 who has this love, has no such
 suffering.*

19. αὐτὸν is perhaps an in-
 terpolation.

ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ Matt. 22,
39. Joh. 13,
34: 15, 12.
Eph. 5, 2.
1 Thess. 4,
9. 1 Pet. 4,
8.
καὶ τὸν ἀδελφὸν αὐτοῦ.

5 ἸΠΑΣ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, 1 Thess. 4,
9. 1 Pet. 4,
8.
ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεν-
2 νήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. ἐν 1 4, 2, 15.
Joh. 1, 12,
13.
τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ,
ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ
3 τηρῶμεν. ^k αὕτη γάρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα k Matt. 11,
29, 30.
Joh. 14, 15,
21, 23: 15,
10. 2 Joh.
6.
τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ
4 βαρεῖαι οὐκ εἰσίν· ^l ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ
Θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νι-
5 κήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. ^m τίς ἐστὶν ὁ 1 Joh. 16,
33.
m 4, 4, 15.
r Cor. 15,
57.
νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς
ἐστὶν ὁ υἱὸς τοῦ Θεοῦ;

6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰη-

CHAP. V.

1. The Gnostics denied that Jesus was the Christ at the time of his birth: S. John therefore says, that every true Christian believes Jesus to be the Christ. See iii. 9.

Ibid. τὸν γεννήσαντα. Some refer this to God, as the Father of Jesus Christ; and they refer τὸν γεγεννημένον to Jesus Christ: but τὸν γεννήσαντα relates to ἐκ τοῦ Θεοῦ γεγέννηται, and τὸν γεγεννημένον means every Christian. If a man believes that Jesus, when he was born into the world, was the promised Messiah, he is taken into covenant with God: and if he loves God, who took him into covenant, he will also love every other Christian who is admitted to the same privileges. This is what S. Paul

meant by πίστις δι' ἀγάπης ἐνεργουμένη.

2. By this we know whether we love our brother properly and upon Christian principles, if we love him from love to God, and obedience to his commandments.

3. For if we love God, it follows that we keep His commandments.

4. The commandments of God are not difficult to be kept by a Christian; because his faith enables him to overcome the temptations of the world.

5. No person can overcome the temptations of the world, except a Christian; and no man is a true Christian, unless he believe Jesus to be the Son of God.

6. This is directed against the Cerinthians, who separated

σους ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ
 ὕδατι καὶ τῷ αἵματι· καὶ τὸ πνεῦμά ἐστι τὸ μαρτυ-
 ροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. ⁿ ὅτι τρεῖς ⁷
 εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ
 Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν
 εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ,] τὸ ⁸
 πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ
 ἓν εἰσιν. ^o Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβά- ⁹
 νομεν, ἡ μαρτυρία τοῦ Θεοῦ μέζων ἐστίν· ὅτι αὕτη
 ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ

ⁿ Matt. 28,
^{19.} Joh. 1,
^{1.} 1 Cor.
^{12, 4, 5, 6.}
^{Apoc. 19,}
^{13.}

^o Joh. 5, 37;
^{8, 17, 18.}

Jesus from Christ, and said that Christ was united to Jesus, when the Spirit descended upon him at his baptism. S. John says, *When I speak of a Christian believing in Jesus Christ, (ver. 5.) I mean, in him who was not only declared to be the Son of God at his baptism (δι' ὕδατος), but who was so when he was born (δι' αἵματος); not only at his baptism, but at his baptism and his birth: and as to the descent of the Spirit, it merely came to bear testimony to him, because the testimony borne by the Spirit must be true.*

7, 8. There is great reason to think, that all the words from ἐν τῷ οὐρανῷ to ἐν τῇ γῇ are an interpolation. The 7th verse, as printed in our modern editions, is not to be found in any existing MS. The passage is only found in two MSS. both of which are very recent, and both contain variations. It is not quoted by any Greek writer for several centuries. Cyprian is supposed to

have quoted it in the third century: but it is not certain whether he did not mean to allegorise the 8th verse; and this will perhaps explain its introduction into the Latin copies.

8. If we exclude the suspected passage, we shall then read, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ καὶ τὸ αἷμα. *For there are three things which testify his being the Son of God, the Spirit, his baptism, and his birth; and these three tend to prove the unity of Jesus and Christ.*

Ibid. εἰς τὸ ἓν εἰσιν. In the suspected passage we read ἐν εἰσι, which gives a very different meaning: but S. John probably did not mean to say, that these three things *are one*, but that they prove Jesus and Christ to be one person.

9. If in all cases we should admit the testimony of three human beings, the testimony of God is of course more to be regarded: for the testimony, which I have mentioned as

- 10 υἱοῦ αὐτοῦ. ^p ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει ^{p Joh. 3, 16, 33. Rom. 8, 16. Gal. 4, 6.} τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.
- 11 ^q Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζῶν αἰώνιον ^{q Joh. 1, 4.} υἱὸν ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζῶν ἐν τῷ υἱῷ αὐτοῦ ἐστίν.
- 12 ^r ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζῶν· ὁ μὴ ^{r Joh. 3, 36: 5, 24.} ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζῶν οὐκ ἔχει. ^s Ταῦτα ^{s Joh. 20, 31.} ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, ἵνα εἰδῆτε ὅτι ζῶν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.
- 14 ^t Καὶ αὕτη ἐστὶν ἡ παρῥησία ἣν ἔχομεν πρὸς αὐ- ^{t 3, 22. Jer. 29, 12. Matt. 7, 8: 21, 22.} τὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ^u ἀκούει ἡμῶν· καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὁ αὖ ^{Joh. 14, 13: 15, 7: 16, 24. Jac. 1, 5.} αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾗτήκα- ^{u I Sam. 2, 25. Matt. 12, 31. Heb. 6, 4: 10, 26. 2 Pet. 2, 20.} μεν παρ' αὐτοῦ. ^v Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζῶν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω

borne by these three persons, is in fact the testimony of God. Most MSS. read ὅτι for ἣν.

10. If a man has the true belief concerning Jesus having been always the Son of God, it is a sign that he is moved by the same Spirit which bore testimony to Jesus at his baptism. Compare 1 Cor. xii. 3.

Ibid. ὁ μὴ πιστεύων τῷ Θεῷ. *He who does not believe what God said concerning Jesus being his beloved Son.*

11. *The meaning of the testimony is, that Jesus, the Son of God, is the person who is to give*

eternal life to mankind.

12. ὁ ἔχων τὸν υἱόν. *He that receives Jesus as the Son of God.*

13. καὶ ἵνα πιστεύητε. *And that you may continue to believe rightly.* The words τοῖς πιστ. εἰς τὸ ὄν. τοῦ υἱοῦ τοῦ Θεοῦ are perhaps an interpolation.

16. ἔστιν ἁμαρτία. This is perhaps wrongly translated, *there is a sin*, as if some particular sin was intended: it should be, *there is sin which leads to death*. S. John left it to the discretion of his brethren: if one of them committed a venial sin, and the

- ^x 3, 4. ἵνα ἐρωτήσῃ· ^x πᾶσα ἀδικία ἁμαρτία ἐστὶ, καὶ ἔστιν ¹⁷
^y 3, 9. ἁμαρτία οὐ πρὸς θάνατον. ^y Οἶδαμεν ὅτι πᾶς ὁ γε- ¹⁸
γεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεν-
νηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ
ᾄπτεται αὐτοῦ. οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμέν, καὶ ὁ ¹⁹
^z Joh. 17, 3. κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. ^z οἶδαμεν δὲ ὅτι ²⁰
ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα
γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμέν ἐν τῷ ἀληθινῷ,
ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀλη-
^a 1 Cor. 10, 14. θινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος. ^a Τεκνία, φυλάξατε ²¹
ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμήν.

rest prayed for the sinner, they might be the means of his being pardoned: but if the sin was enormous, they must not expect their prayers to be heard.

18. γεγεννημένος. See iii. 9. *No person, who remembers that he is in covenant with Christ, lives in the practice of habitual sin.*

19. ὁ κόσμος ὅλος. All unbelievers.

20. ἵνα γιν. τὸν ἀληθινόν. This

is directed against the Gnostics, who boasted of knowing God. S. John says, that Jesus Christ alone enables us to *know the true God.*

Ibid. οὗτος. This seems to refer to *Jesus Christ*: and the passage is quoted by Athanasius, as proving the divinity of Christ.

21. εἰδώλων. This probably alludes to the sacrifices which had been offered to idols. See Rev. ii. 14.

SECOND EPISTLE OF S. JOHN.

The genuineness of this Epistle was called in question by some of the ancients, but it is quoted by writers of the second century, and the sentiments are very similar to those in the first Epistle. It was perhaps written about the same period. The same may be said of the third Epistle.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκ-
νοις αὐτῆς, οὓς ἐγὼ ἀγαπῶν ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ
μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,
διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν
ἔσται εἰς τὸν αἰῶνα· ἔσται μεθ' ὑμῶν χάρις, ἔλεος,
εἰρήνη, παρὰ Θεοῦ πατρὸς, καὶ παρὰ Κυρίου Ἰη-
σοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ
ἀγάπῃ.

Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου περι-
πατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ

τοῦ πατρὸς. ^bκαὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὥς ἐντο-
λὴν γράφων σοι καινὴν, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς,
ἵνα ἀγαπῶμεν ἀλλήλους, ^cκαὶ αὕτη ἐστὶν ἀγάπη, ἵνα
περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν ἡ
ἐντολή, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περι-
πατῇτε· ^dὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, 7

CHAP. I.

I. ὁ πρεσβύτερος. S. John was perhaps distinctively called *the presbyter*, as having survived the other apostles by many years; or it may imply his great age.

Ibid. ἐκλεκτῇ κυρίᾳ. Some render this *to the lady Eclecta*,

or to the elect Cyria: others take both the words for adjectives, and understand either an individual lady, or some particular church. Wolfius agrees with our version, *to the elect lady*.

7. εἰσῆλθον. Most MSS. read ἐξῆλθον.

- οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν^{5, 24. 2 Pet.}
 σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.^{2, 1. 1 Joh.}
⁸ ἐβλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν ἃ ἐργασάμεθα,^{2, 18, 22: 4,}
⁹ ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν. ἥ πᾶς ὁ παραβαί-^{1, 2, 3.}
 νων, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν^{e Gal. 3, 4.}
 οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος^{1 Joh. 2,}
¹⁰ καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. Ἐἴ τις ἔρχεται^{8 Rom. 16,}
 πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμ-^{17. 1 Cor. 5,}
 βάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε·^{11: 16, 22.}
¹¹ ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ^{Gal. 1, 8, 9.}
 τοῖς πονηροῖς.^{2 Tim. 3, 5.}
¹² Ὡς πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ^{h 1 Joh. 1,}
 χάρτου καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς,^{4, 3 Joh. 13.}
 καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾗ¹³
 πεπληρωμένη. ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς
 σου τῆς ἐκλεκτῆς. ἀμήν.

8. The reading is perhaps read προάγων.
 ἀπολέσητε and ἀπολάβητε. 12. ἐλθεῖν. Most MSS. read
 9. παραβαίνων. Many MSS. γενέσθαι and χαρὰ ὑμῶν.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.

Ἦ Ο ΠΡΕΣΒΥΤΕΡΟΣ Γαῖῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἠ-
ἀγαπῶ ἐν ἀληθείᾳ. ἀγαπητὲ, περὶ πάντων εὐχομαί σε
εὐδοοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοοῦταί σου ἡ ψυ-
χή· ἡ ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρ-
τυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περι-
πατεῖς. μειζότεραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω
τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. Ἀγαπητὲ,
πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ εἰς
τοὺς ξένους, οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον
ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ
Θεοῦ. ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμ-
βάνοντες ἀπὸ τῶν ἐθνῶν. ἡμεῖς οὖν ὀφείλομεν ἀπο-
λαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ
ἀληθείᾳ. Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρω-

1. Γαῖῳ. Nothing is known concerning this Caius.

2. περὶ πάντων. S. John perhaps meant to pray, that Caius might be happy in all things, i. e. in his worldly concerns, as he was in his spiritual concerns.

4. μειζότεραν. See Eph. iii. 8.

5. πιστὸν ποιεῖς. You are acting the part of a faithful person. So Libanius οὐχ Ἑλληνικὸν τοῦτο ποιεῖς. *Epist. ad Maximum*.

Ibid. ξένους merely means

strangers to Caius: they were persons who voluntarily undertook to travel and preach the gospel.

7. For they have gone from home for the sake of preaching the gospel, receiving no maintenance from the people whom they visit.

8. ἡμεῖς. The people of any place which is visited by these preachers.

9. Ἐγραψα τῇ ἐκκλησίᾳ. I meant

- 10 τεύων αὐτῶν Διοτρεφῆς οὐκ ἐπιδέχεται ἡμᾶς. διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας
- 11 ἐκβάλλει. ^κ Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ^κ Psal. 37, 27. Esa. 1, 16. 1 Pet. 3, 11. 1 Joh. 3, 6, 9. ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν· ὁ δὲ κα-
- 12 κοποιῶν, οὐχ ἑώρακε τὸν Θεόν. Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστι.
- 13 ¹ Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος ^{1 2 Joh. 12.}
- 14 καὶ καλάμου σοι γράψαι· ἐλπίζω δὲ εὐθέως ἰδεῖν σε,
- 15 καὶ στόμα πρὸς στόμα λαλήσομεν. Εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι· ἀσπάζου τοὺς φίλους κατ' ὄνομα.

what I have written to be addressed to the church. It appears from ver. 3, 6. that some persons had given S. John a good account of the state of the church in the place where Caius lived: these persons were now going again to the same

letter by them recommending them to Caius. He had wished to address it to the whole church; but Diotrephes did not allow the authority of S. John, and refused to receive the persons recommended by him.

15. κατ' ὄνομα. *According to their different names.*

EPISTLE OF S. JUDE.

Jude is called by S. Matthew Lebbæus and Thaddæus, x. 3. He styles himself *brother of James*, meaning James the bishop of Jerusalem. He was therefore one of the cousins of Jesus Christ. We know nothing of his history from the New Testament; but there were traditions of his preaching in Arabia, Syria, Mesopotamia, and Persia, and suffering martyrdom in the latter country. He seems to have been married, and to have left descendants, who were examined before Domitian. (Eusebius, *Hist. Eccles.* III. 19, 20.) His Epistle is generally supposed to have been written late in the first century. It closely resembles the second Epistle of S. Peter, and was probably directed against the Gnostics. The genuineness of it was not universally allowed, but it is quoted by Clement of Alexandria, Tertullian, Origen, &c.

ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.



- ¹ ^m **ΙΟΥΔΑΣ** Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς δὲ ^m Luc. 6, 16. Joh. 17, 11, Act. 1, 13. 1 Pet. 1, 5. **Ἰακώβου**, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς· ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.
- ³ ⁿ Ἀγαπητοὶ, πᾶσαν σπουδὴν ποιούμενος γράφειν ⁿ Philipp. 1, 27. 1 Tim. 1, 18: 6, 12. ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παρα-
⁴ δοθείσῃ τοῖς ἁγίοις πίστει. Ὁ Παρεισέδυσαν γάρ τινες ^o Tit. 1, 16. 1 Pet. 2, 8. 2 Pet. 2, 1, 3, 19. ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ
⁵ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. ^p Ὑπο- ^p Num. 14, 29, &c.: 26, 64, 65. Psal. 106, 26. 1 Cor. 10, 5. Heb. 3, 18, 19. 9 Joh. 8, 44. 2 Pet. 2, 4. μνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς, ἅπαξ τοῦτο, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεῦ-
⁶ τερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. ἡ ἀγγέλους τε

1. Ἰακώβου. This was James, the bishop of Jerusalem, who was martyred in 62. See Index.

3. Having had every inclination to write to you before, I now feel compelled to write to you on account of the heresies which are endangering your faith.

4. προγεγραμμένοι. This does not imply any predestination of these men; but it means, that

they had been *summoned long ago to take their trial for this wickedness*. The Gnostics are probably intended.

Ibid. Θεόν. See note at Titus ii. 13.

5. *I wish to remind you, though you already know it, yet I wish once more to remind you of this.*

Ibid. τὸ δεύτερον. *Afterwards.*

- ἄνδρῳ, ὑπὸ ἀνέμων περιφερόμεναι· δένδρα φθινο-
 13 πωρινὰ, ἄκαρπα, δις ἀποθανόντα, ἐκριζωθέντα· ^zκύ- ^z Esa. 57,
 ματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἐαυτῶν αἰς- ^{10.}
 χύνας· ἀστέρες πλανῆται, οἷς ὁ ζῳὸς τοῦ σκότους
 14 εἰς τὸν αἰῶνα τετήρηται. ^aΠροεφήτευσεν δὲ καὶ τοῦ- ^a Gen. 5, 18.
 τοις ἑβδομοσ ἀπὸ Ἀδὰμ Ἐνὼχ λέγων, “ Ἴδου, ἦλθε ^{Dan. 7, 10.}
 15 “ Κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ, ^bποιῆσαι κρίσιν ^{Act. 1, 11.}
 “ κατὰ πάντων, καὶ ἐξελέγξει πάντας τοὺς ἀσεβεῖς ^{1 Thess. 1,}
 “ αὐτῶν, περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ^{10. Apoc.}
 “ ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλά- ^{1, 7.}
 “ λησαν κατ’ αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.” ^b Zach. 14,
 16 “ Οὗτοί εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς ^c 2 Pet. 2,
 ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν ^{18.}
 λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα, ὠφελείας χά-
 17 ριν. ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων τῶν
 προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν
 18 Ἰησοῦ Χριστοῦ· ^dὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ ^d Act. 20,
 χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἐαυτῶν ἐπιθυμίας ^{29. 1 Tim.}
 πορευόμενοι τῶν ἀσεβειῶν. ^{4, 1. 2 Tim.}
 19 “ Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα ^{3, 1: 4, 3.}
^{2 Pet. 2, 1:}
^{3, 3.}
^c Prov. 18,
 1. 1 Cor. 2,
 14.

Ibid. δένδρα φθινοπωρινά. *Trees which have lost their fruit.* Schmi-
 dius, Wolf.

14. ἑβδομος. Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch.

Ibid. Ἐνὼχ. Many of the Fathers quote an apocryphal book of Enoch, (Fabricius, Cod. Pseudepig. V. T. vol. I. p. 160.) which was supposed to be lost; but it has lately been translated from the Ethiopic, and contains a passage very similar to this. It is supposed to have been

written before the birth of Christ.

17. ἀποστόλων. The apostles foretold the corruptions of the Gnostics. See the places in the margin.

18. ἐσχάτῳ χρόνῳ. See Heb. i. 1.

19. ἀποδιορίζοντες, sc. ἐαυτούς. The Gnostics probably spoke of themselves as distinguished from all other persons.

Ibid. ψυχικοί. See 1 Cor. ii. 14.

μὴ ἔχοντες. ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἀγιωτάτῃ ὑμῶν²⁰
 πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι ἀγίῳ
 προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε,²¹
 προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ, εἰς ζωὴν αἰώνιον. καὶ οὓς μὲν ἐλεεῖτε δια-²²
^{† Apoc. 3, 4.} κρινόμενοι·[†] οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς²³
 ἀρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπι-
 λωμένον χιτῶνα.

^{g Rom. 16,} ^{25.} ὁ Θεὸς δὲ δυναμένῳ φυλάξαι αὐτοὺς ἀπταιστους,²⁴

καὶ στηῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν
^{h Rom. 16,} ἀγαλλιάσει, ^h μόνῳ σοφῷ Θεῷ σωτῇρι ἡμῶν, δόξα²⁵
^{27. 1 Tim.} καὶ μεγαλowsύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς
^{1, 17.} πάντας τοὺς αἰῶνας. ἀμήν.

^{21.} ἀγάπη Θεοῦ. *Love for God.*

^{22.} διακρινόμενοι. *Making a distinction.*

^{23.} ἐν φόβῳ.] *By terrifying them.*

Ibid. μισοῦντες. Avoiding the slightest chance of contagion, as persons avoid the cloths of those who have any infectious disease.

APOCALYPSE OR REVELATION OF S. JOHN.

S. John himself tells us, that he saw these revelations in the island of Patmos, (i. 9.) to which place he was banished on account of his religion. Irenæus, who had seen Polycarp, the disciple of S. John, informs us, that the revelation was seen toward the end of the reign of Domitian ; and that emperor is supposed to have set on foot the persecution, which is noticed in the two first chapters of this book, and which was felt particularly in Asia Minor. Domitian died in 96 ; upon which S. John was probably released, and returned to Ephesus, and we may place the publication of this book in that or the following year. It was not received by all the churches in early times ; but it is referred to by Justin Martyr, Irenæus, Athenagoras, Melito, Tertullian, Clement of Alexandria, and other writers of the second century, none of whom seem to have had any doubt of its being written by S. John.

I have purposely abstained from attempting a minute explanation of these obscure and perhaps unaccomplished prophecies. In almost every instance I have followed the sober and judicious commentary of dean Woodhouse.

The text of this book is perhaps in a worse state than that of any other part of the New Testament. Erasmus printed it from only one copy, which was not perfect, and his edition has been followed by later editors, though many of the readings are manifestly wrong. I have noticed the various readings, which are most remarkable.

ΑΠΟΚΑΛΥΨΙΣ

ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

ἌΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ¹
ὁ Θεὸς, δείξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν
τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐ-
^a ¹ Joh. 1, 1. τοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ^a ὃς ἐμαρτύρησε τὸν ²
λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ,
^b ^{22, 7, 10.} ὅσα τε εἶδε. ^b μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκού- ³
^{Jac. 5, 8.}
¹ Pet. 4, 7. οντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ
ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.
^c ^{ver. 8:} Ἰωάννης ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· ⁴
^{3, 1: 4, 5,}
^{8: 5, 6: 16,} χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ᾧ καὶ ὁ
^{5. Exod. 3,}
^{14.} ἐρχόμενος· καὶ ἀπὸ τῶν ἐπτὰ πνευμάτων ἃ ἐστίν

CHAP. I.

1. ἐν τάχει. This shews, that part at least of the things revealed was to be fulfilled shortly. See ver. 3, 19.

2. ἐμαρτύρησε μαρτυρίαν, *hath borne testimony to Jesus Christ.* See ver. 9. xx. 4. Ὅσα εἶδε (τε is perhaps an interpolation) may mean, that he testified things which he had actually seen, (1 John i. 1.)

4. ἀπὸ τοῦ ὁ ὢν. I would not attempt to defend the solecism: but it is plain that ὁ ὢν (like I AM in Exod. iii. 14.) is used by S. John as an indeclinable

title of God; which is still plainer in the case of ὁ ᾧ (not ὁ ᾧν). If we could say in English, that Moses was sent *by the I AM*, S. John might write ἀπὸ τοῦ ὁ ὢν, or ἀπὸ ὁ ὢν, for τοῦ is perhaps to be expunged. See ver. 8.

Ibid. τῶν ἐπτὰ πνευμάτων. This is generally understood to mean *the Holy Ghost*, who is here coupled with the Father and the Son, as the author of grace and peace. The expression may refer to the various gifts and communications of the Spirit. See v. 6.

5 ἐνώπιον τοῦ θρόνου αὐτοῦ· ^d καὶ ἀπὸ Ἰησοῦ Χρι- ^d 3, 14: 5, 9.
στοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος ἐκ τῶν νε- ^{Esa. 55, 4.}
κρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγα- ^{Joh. 8, 14.}
πήσαντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ^{Act. 20, 28.}
ἡμῶν ἐν τῷ αἵματι αὐτοῦ, ^e καὶ ἐποίησεν ἡμᾶς βασι- ^{1 Cor. 15,}
λεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ ^{20. Col. 1,}
δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ^{18. 1 Pet. 1,}
ἀμήν. ^{19.}

7 ^f Ἴδου, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐ- ^f Dan. 7, 13.
τὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν, ^{Zach. 12,}
καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ^{10. Matt.}
ἀμήν. “^g Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος,” ^{24, 30: 25,}
λέγει ὁ Κύριος, “ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ ^{31: 26, 64.}
παντοκράτωρ.” ^{Joh. 19, 37.}

9 ^h Ἐγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοι- ^{2 Thess. 1,}
νωνὸς ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ ^{10. Jud. 14.}
Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ ^g 21, 6: 22,
Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυ- ^{13. Esa. 41,}
^{4: 44, 6:}
^{48, 12.}

5. ὁ μάρτυς. This seems to be another solecism, instead of τοῦ μάρτυρος, though some put a stop at Χριστοῦ, and connect ὁ μάρτυς with what follows, as if it was τῷ μάρτυρι — τῷ ἀγαπήσαντι — αὐτῷ ἡ δόξα.

6. βασιλεῖς καί. Most MSS. read βασιλείαν.

7. It is plain from this verse, that *the glory and power* in ver. 6. are ascribed to Christ.

Ibid. ἐξεκέντησαν. See Zech. xii. 10. John xix. 37.

8. ἀρχὴ καὶ τέλος is perhaps an interpolation, and we should read λέγει Κύριος ὁ Θεός. The passage clearly applies to God the Son; see ver. 7: and in

ver. 17. it is evidently Christ, who says, *I am the first and the last*: also ii. 8.

9. I should understand ὑμῶν after each of the words θλίψει, βασιλείᾳ, and ὑπομονῇ. Βασιλείᾳ may allude to ver. 6. (see note.) John was their companion in their troubles, and hoped to be a companion in the kingdom prepared for them. Ὑπομονῇ Ἰησοῦ Χριστοῦ is *patience on account of Jesus Christ*, i. e. in suffering as a Christian. See 1 Thess. i. 3. Col. i. 24. Heb. xi. 26.

Ibid. Πάτμῳ. See preface to this book. Tertullian and Jerome speak of S. John having

- ρίαν Ἰησοῦ Χριστοῦ. [†] ἐγενόμην ἐν πνεύματι ἐν τῇ ¹⁰
 κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγά-
 λην, ὡς σάλπιγγος, [§] λεγούσης, “Ἐγὼ εἰμι τὸ Α καὶ ¹¹
^{13.} “ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος.” καὶ, “^ΔΟ βλέπεις,
 “ γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλη-
 “ σίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον, καὶ εἰς Σμύρναν,
 “ καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρ-
 “ δεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν.”
 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλησε ¹²
 μετ’ ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυ-
[†] ^{2, 1: 14,} ^{14. Ezech.} ^{1, 26. Dan.} ^{7, 13.} ^{u 19, 12.} ^{Dan. 7, 9.} ^{7, 13.} ^{14.} ^{15.} ^{16.} ^{17.} ^{18.} ^{19.} ^{20.} ^{21.} ^{22.} ^{23.} ^{24.} ^{25.} ^{26.} ^{27.} ^{28.} ^{29.} ^{30.} ^{31.} ^{32.} ^{33.} ^{34.} ^{35.} ^{36.} ^{37.} ^{38.} ^{39.} ^{40.} ^{41.} ^{42.} ^{43.} ^{44.} ^{45.} ^{46.} ^{47.} ^{48.} ^{49.} ^{50.} ^{51.} ^{52.} ^{53.} ^{54.} ^{55.} ^{56.} ^{57.} ^{58.} ^{59.} ^{60.} ^{61.} ^{62.} ^{63.} ^{64.} ^{65.} ^{66.} ^{67.} ^{68.} ^{69.} ^{70.} ^{71.} ^{72.} ^{73.} ^{74.} ^{75.} ^{76.} ^{77.} ^{78.} ^{79.} ^{80.} ^{81.} ^{82.} ^{83.} ^{84.} ^{85.} ^{86.} ^{87.} ^{88.} ^{89.} ^{90.} ^{91.} ^{92.} ^{93.} ^{94.} ^{95.} ^{96.} ^{97.} ^{98.} ^{99.} ^{100.} ^{101.} ^{102.} ^{103.} ^{104.} ^{105.} ^{106.} ^{107.} ^{108.} ^{109.} ^{110.} ^{111.} ^{112.} ^{113.} ^{114.} ^{115.} ^{116.} ^{117.} ^{118.} ^{119.} ^{120.} ^{121.} ^{122.} ^{123.} ^{124.} ^{125.} ^{126.} ^{127.} ^{128.} ^{129.} ^{130.} ^{131.} ^{132.} ^{133.} ^{134.} ^{135.} ^{136.} ^{137.} ^{138.} ^{139.} ^{140.} ^{141.} ^{142.} 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- ρευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ
 17 δυνάμει αὐτοῦ. ² Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς ² Esa. 41, 4:
 τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιὰν ^{44, 6: 48, 12.}
 αὐτοῦ χεῖρα ἐπ’ ἐμέ λέγων μοι, “Μὴ φοβοῦ· ἐγώ
 18 “ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, ^a καὶ ὁ ζῶν· καὶ ἐγε- ^a 3, 7: 20,
 “ νόμην νεκρός, καὶ ἰδού, ζῶν εἰμὶ εἰς τοὺς αἰῶνας ^{1. Esa. 22, 22. Rom. 6, 9.}
 “ τῶν αἰώνων· ἀμήν· καὶ ἔχω τὰς κλεῖς τοῦ ἄδου
 19 “ καὶ τοῦ θανάτου. Γράψον ἃ εἶδες, καὶ ἃ εἰσὶ, καὶ
 20 “ ἃ μέλλει γίνεσθαι μετὰ ταῦτα· τὸ μυστήριον τῶν
 “ ἐπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς
 “ ἐπτὰ λυχνίας τὰς χρυσᾶς. οἱ ἐπτὰ ἀστέρες, ἄγγε-
 “ λοι τῶν ἐπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ ἐπτὰ λυχνίαι
 “ ἃς εἶδες, ἐπτὰ ἐκκλησίαι εἰσὶ.
 2 “ ^b Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον, ^b 1, 13, 16,
 “ Τάδε λέγει ὁ κρατῶν τοὺς ἐπτὰ ἀστέρας ἐν τῇ ^{20.}
 “ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἐπτὰ λυ-
 2 “ χνίων τῶν χρυσῶν· ^c Οἶδα τὰ ἔργα σου καὶ τὸν ^c ver. 9, 13,
 “ κόπον σου καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη ^{19.}
 “ βαστάσαι κακοὺς, καὶ ἐπειράσω τοὺς φάσκοντας

pel. See Eph. vi. 17. Heb. iv. 12.

19. ἃ εἰσὶ. See note at ver. 1. (ἐν τάχει.)

20. τὸ μυστήριον. The mystical meaning: the meaning concealed under figurative resemblances. Woodhouse.

Ibid. ἄγγελοι. The ruler or chief minister of the synagogue was called *Sheliach Zibbor*, the angel of the congregation, (Buxtorf. Vitringa.) The address is to the church as well as to the bishop. See ii. 24. (ὁ μὲν.)

Ibid. ἃς εἶδες is probably an interpolation.

CHAP. II.

1. Ignatius mentions Onesimus as bishop of Ephesus about A. D. 117. If he was the Onesimus mentioned in the Epistle to Philemon, as some martyrologies say, he was probably the angel of the church of Ephesus, when S. John wrote: though other accounts say that Caius was bishop of Ephesus after Timothy. Some have thought that it was Timothy himself. Most MSS. read ἐν Ἐφέσῳ for Ἐφεσίνης.

2. ἐπειράσω. Probably ἐπειράσας τοὺς λέγοντας ἑαυτοὺς ἀπο-

- “ εἶναι ἀποστόλους καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς
 “ ψευδεῖς, καὶ ἐβάστασας καὶ ὑπομονὴν ἔχεις, καὶ διὰ 3
 “ τὸ ὄνομά μου κεκοπίακας καὶ οὐ κέκμηκας. Ἀλλ’ 4
 “ ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην
 “ ἀφῆκας. μνημόνευε οὖν πόθεν ἐκπέπτωκας, καὶ με- 5
 “ τανόησον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μὴ,
 “ ἔρχομαί σοι ταχὺ, καὶ κινήσω τὴν λυχνίαν σου ἐκ
 e ver. 15. “ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσης. ^e Ἀλλὰ 6
 “ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν,
 f 22, 2. “ ἃ καγὼ μισῶ. ^f Ὁ ἔχων οὖς ἀκουσάτω τί τὸ 7
 Gen. 2, 9. “ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω
 “ αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν
 “ μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.
 g 1, 8, 11, “ ^g Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γρά- 8
 17, 18. “ ψον, Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγέ-
 Esa. 41, 4: “ νετο νεκρὸς καὶ ἔζησεν. ^h Οἶδά σου τὰ ἔργα καὶ 9
 44, 6. “ τὴν θλίψιν καὶ τὴν πτωχείαν, πλούσιος δὲ εἶ· καὶ
 h ver. 2, 13, “ τὴν βλασφημίαν τῶν λεγόντων Ἰουδαίους εἶναι
 19.

στόλους. These were perhaps the Gnostic teachers.

3. Most MSS. read καὶ ὑπομονὴν ἔχεις καὶ ἐβαστάσας διὰ τὸ ὄνομά μου καὶ οὐκ ἐκοπίαςας.

4. ἀγάπην πρώτην. *The love which you had at the beginning.*

5. μνημόνευε οὖν. *Remember therefore the degree of love which you formerly felt, but which you have now ceased to feel.*

Ibid. ἐὰν μὴ μετανοήσης. *The church of Ephesus was praised for its purity by Ignatius, who wrote ten or twenty years later.*

6. Νικολαϊτῶν. For writers, who have treated of the Nicolaitans, see Wolfius *ad l.* All that we know of them is, that

they were a branch of the Gnostics, who practised fornication, considered it lawful to eat things sacrificed to idols, and claimed Nicolas the deacon as their founder.

7. ξύλου τῆς ζωῆς. *The tree of life* means here that eternal life, which was lost by our first parents, and restored to us by Christ. Most MSS. read ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ Θεοῦ μου.

8. Σμυρναίων. *The bishop of Smyrna at this time was probably Polycarp, and the reading is τῆς ἐν Σμύρνῃ ἐκκλησίας.*

9. πλούσιος. *Rich in faith and good works.* 2 Cor. vi. 10.

Ibid. Ἰουδαίους. *The Gnostics*

- “ἐαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σα-
 10 “τανᾶ. ⁱΜηδὲν φοβοῦ ^ᾧ μέλλεις πάσχειν. ἰδοὺ, ⁱ 1 Cor. 9,
 “μέλλει βαλεῖν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν, ἵνα ^{25, 2 Tim.}
 “πειρασθῇτε· καὶ ἔξετε θλίψιν ἡμερῶν δέκα. γίνου ^{2, 3: 4, 7, 8. Jac. 1,}
 “πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον ^{12.}
 11 “τῆς ζωῆς. ^kὉ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα ^k 20, 14:
 “λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ ^{21, 8.} ἐκ ^{Matt. 13, 9.}
 “τοῦ θανάτου τοῦ δευτέρου.
 12 “¹Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας ¹ 1, 16.
 “γράψον, Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δί-
 13 “στομον τὴν ὀξεῖαν· Οἶδα τὰ ἔργα σου καὶ ποῦ
 “κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς
 “τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ
 “ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ
 “πιστὸς, ὃς ἀπεκτάνθη παρ’ ὑμῖν, ὅπου κατοικεῖ ὁ
 14 “Σατανᾶς. ^mἌλλ’ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ^m Num. 22:
 “ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν ^{23: 24: 14:}
 “τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν ^{25, 1: 31, 16.}
 15 “Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. οὕτως
 “ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικο-

adopted much of Judaism in their philosophy.

10. ἡμερῶν δέκα. This may mean literally *ten years*. The Apocalypse was probably seen in the year 96, and there is evidence of the persecution having ceased at Smyrna after the death of Ignatius, which has been placed in 107.

11. ἀδικηθῇ. See note at ix. 4.

Ibid. θανάτου δευτέρου. This evidently means the punishment of hell: and our Saviour

speaks of God *destroying* body and soul in hell. Matt. x. 28.

14. Βαλαάμ. That Balaam advised Balak to seduce the Israelites to idolatry by the Midianitish women, is said in Numb. xxxi. 16, and much more at length by Josephus, vol. I. p. 218. Τὴν διδαχὴν Βαλαάμ is, *that which Balaam taught Balak*: and in like manner the Nicolaitans seduced the Christians to eat εἰδωλόθυτα, and to commit fornication.

- n 1, 16: 19, “ λαϊτῶν, ὃ μισῶ. ⁿΜετανόησον· εἰ δὲ μὴ, ἔρχομαί 16
 15, 21. Esa.
 11, 4. Eph. “ σοι ταχὺ, καὶ πολεμήσω μετ’ αὐτῶν ἐν τῇ ρομφαίᾳ
 6, 17.
 2 Thess. 2, “ τοῦ στόματός μου. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ 17
 8. Heb. 4,
 12. “ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω
 “ αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ
 “ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον
 “ ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς ἔγνω εἰ μὴ ὁ
 “ λαμβάνων.
- p 1, 14, 15. “ ^pΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας 18
 “ γράψον, Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς
 “ ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες
 “ αὐτοῦ ὅμοιοι χαλκολιβάνῳ· Οἶδά σου τὰ ἔργα καὶ 19
 “ τὴν ἀγάπην καὶ τὴν διακονίαν, καὶ τὴν πίστιν καὶ
 “ τὴν ὑπομονὴν σου, καὶ τὰ ἔργα σου, καὶ τὰ ἔσχατα
- q 1 Reg. 16, “ πλείονα τῶν πρώτων. ^qἈλλ’ ἔχω κατὰ σοῦ ὀλίγα, 20
 31. 2 Reg.
 9, 7. Act. “ ὅτι ἔας τὴν γυναῖκα Ἰεζαβὴλ, τὴν λέγουσαν ἐαυτὴν
 15, 20.
 1 Cor. 10, “ προφήτιν, διδάσκειν καὶ πλανᾶσθαι ἐμοὺς δούλους,
 19, 20.
 “ πορνεῦσαι καὶ εἰδωλόθута φαγεῖν. Καὶ ἔδωκα αὐτῇ 21

15. ὃ μισῶ. The reading seems to be ὁμοίως.

17. φαγεῖν ἀπὸ is perhaps an interpolation.

Ibid. κεκρυμμένου. In allusion to the manna being placed in the ark of the covenant, where it was never seen but by the high priest. *Schoetgenius*.

Ibid. ψῆφον λευκὴν. A white stone was a sign of acquittal. *Mos erat antiquis niveis atrisque lapillis, His damnare reos, illis absolvere culpa. Ovid. Met. XV. 41.*

Ibid. ὄνομα καινόν. In iii. 12. Christ calls this τὸ ὄνομά μου τὸ καινόν. See v. 9.

Ibid. ἔγνω, l. οἶδεν.

18. Some have supposed this to be *Irenæus*: but the notion is refuted by *Massuet*. pref. p. lxxxix.

19. καὶ before τὰ ἔσχατα is omitted in many MSS.

20. The reading seems to be, ἀλλ’ ἔχω κατὰ σοῦ, ὅτι ἀφείς τὴν γυναῖκα Ἰεζαβὴλ, ἡ λέγει ἐαυτὴν προφήτιν, καὶ διδάσκει καὶ πλανᾶ τοὺς ἐμοὺς δούλους, πορνεῦσαι καὶ φαγεῖν εἰδωλόθута.

Ibid. Ἰεζαβὴλ. *Tertullian* says, *Hæreticam feminam, quæ quod didicerat a Nicolaitis docere susceperat, in ecclesiam latenter introducebat*, p. 571. The allusion is probably to the Gnostics.

- “ χρόνον ἵνα μετανοήσῃ ἐκ τῆς πορνείας αὐτῆς, καὶ
 22 “ οὐ μετενόησεν. ἰδοὺ, ἐγὼ βάλλω αὐτὴν εἰς κλίνην,
 “ καὶ τοὺς μοιχεύοντας μετ’ αὐτῆς εἰς θλίψιν μεγά-
 “ λην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῶν,
 23 “ ¹ καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ ^{20, 12.}
 “ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἔρευ- ^{1 Sam. 16,}
 “ νῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστῳ ^{7. 1 Chron.}
 “ κατὰ τὰ ἔργα ὑμῶν. Ὑμῖν δὲ λέγω καὶ λοιποῖς ^{28, 9; 29,}
 “ τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ^{17. Psal. 7,}
 “ ταύτην, καὶ οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σα- ^{10: 62, 13.}
 “ τανᾶ, ὡς λέγουσιν, Οὐ βαλῶ ἐφ’ ὑμᾶς ἄλλο βάρος· ^{Jer. 11, 20:}
 25 “ ^s πλὴν ὃ ἔχετε κρατήσατε, ἄχρις οὗ ἂν ἤξω. ^{17, 10.} ¹Καὶ ^{Matt. 16,}
 26 “ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργά μου, ^{27. Joh. 2,}
 “ δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, καὶ ποιμανεῖ ^{24, 25.}
 “ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκευὴ τὰ κεραμικὰ ^{Act. 1, 24.}
^{Luc. 22, 29.} ^{1 Cor. 6, 3.}

21. Most MSS. read — ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

22. εἰς κλίνην. Her adulterous bed shall be changed to a bed of sickness. Schleusner, Woodhouse.

Ibid. μοιχεύοντας. This seems specially to mean Christians: they were wedded to Christ, but were seduced by the Gnostics.

Ibid. ἔργων αὐτῶν, i. ἔργων αὐτῆς.

23. ἔρευνῶν καρδίας. The Gnostics persuaded the Christians to save themselves from persecution by denying their faith. Christ says that this prevarication cannot deceive him.

24. καὶ λοιποῖς, i. τοῖς λοιποῖς.

Ibid. τὴν διδαχὴν ταύτην. This doctrine, viz. that it is lawful to eat εἰδωλόθυτα.

Ibid. ὡς λέγουσιν refers to βάθη. The Gnostics called their doctrines *deep mysteries*: our Saviour calls them *the deep mysteries of Satan*.

26. ὁ νικῶν — αὐτῷ. There is a similar construction in iii. 12. Acts vii. 40. and in Xenophon, οἱ δὲ φίλοι, ἦν τις ἐπίστανται αὐτοῖς χρῆσθαι, ὥστε ὠφελεῖσθαι ἀπ’ αὐτῶν, τί φήσομεν αὐτοὺς εἶναι; *Æcon.* p. 648.

Ibid. ἐπὶ τῶν ἐθνῶν. All this passage relates to the conduct of Christians under persecution: and it probably means, that if they continue firm, Christ will ultimately shew their advantage over the heathen, when the Christians are admitted into heaven, and the heathen are broken in pieces like a potter’s vessel.

“ συντρίβεται, ὡς καὶ γὰρ εἴληφα παρὰ τοῦ πατρός
 “ μου· καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. ²⁸
 “ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκ-
 “ κλησίαις. ²⁹

^y 1, 4, 16, “ Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας 3
^{20: 2, 1: 4,} “ γράψον, Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ
^{5: 5, 6.} “ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα,
 “ ὅτι τὸ ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. Γίνου ²
 “ γρηγορῶν, καὶ στήριξον τὰ λοιπὰ ἃ μέλλει ἀπο-
 “ θανεῖν. οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα
^{z ver. 19:} “ ἐνώπιον τοῦ Θεοῦ. ^z μνημόνευε οὖν πῶς εἴληφας 3
^{16, 15.} “ καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. Ἐὰν οὖν
^{Matt. 24,} “ μὴ γρηγορήσης, ἥξω ἐπὶ σέ ὡς κλέπτῃς, καὶ οὐ μὴ
^{42, 43.} “ γνῶς ποίαν ὥραν ἥξω ἐπὶ σέ. ^a Ἐχεις ὀλίγα ὀνό- 4
^{1 Thess. 5,} “ ματα καὶ ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια
^{2. 2 Pet. 3,} “ αὐτῶν· καὶ περιπατήσουσι μετ’ ἐμοῦ ἐν λευκοῖς,
^{10.} “ ὅτι ἄξιοί εἰσιν. ^b Ὁ νίκων, οὗτος περιβαλεῖται ἐν 5
^a 4, 4: 6, “ ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα
^{11: 7, 9, 13.} ^b 13, 8: 20, “ ἐξ αὐτοῦ. ^b Ὁ νίκων, οὗτος περιβαλεῖται ἐν 5
^{12: 21, 27.} “ ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα
^{Exod. 32,} “ ἐξ αὐτοῦ. ^b 13, 8: 20, “ ἐξ αὐτοῦ. ^b 13, 8: 20, “ ἐξ αὐτοῦ.
^{32. Psal.}

28. ἀστέρα. In xxii. 16. Christ calls himself *the bright and morning star*; and he says here, that to him, who preserves his faith in the time of persecution, he will give himself: i. e. Christ will dwell with him, and he with Christ.

CHAP. III.

1. τὸ ὄνομα, 1. ὄνομα without the article. *I know thy works, that thou hast only a name of being alive, or art alive only in name, and that really thou art dead.*

2. Γίνου γρηγορῶν. *Awake from this sleep of death.*

Ibid. μέλλει ἀποθανεῖν, 1. ἐμελ-

λες ἀποβαλεῖν. *Preserve what still remains, and which you have so nearly lost.*

Ibid. πεπληρωμένα, *perfect, satisfactory*, i. e. answering to the measure which God requires; 1. Θεοῦ μου.

3. εἴληφας καὶ ἤκουσας. *Remember the doctrine which you received, and the precepts which you heard.*

4. 1. ἀλλ’ ἔχεις ὁλ. ὄν. ἐν Σάρδ.

Ibid. ἐν λευκοῖς seems to mean the white garments of a Christian life: see ver. 18.

5. οὗτος, 1. οὕτως.

- “ αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἔξομολογήσο- ^{69, 29.}
 “ μαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου καὶ <sup>Matt. 10,
32. Philip.
4, 3.</sup>
 6 “ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. Ὁ ἔχων οὖς ἀκου-
 “ σάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.
 7 “ ^c Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας <sup>c ver. 14.
Job. 12, 14.
Esa. 22, 22.</sup>
 “ γράψον, Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινὸς, ὁ ἔχων
 “ τὴν κλεῖδα τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει,
 8 “ καὶ κλείει καὶ οὐδεὶς ἀνοίγει· Οἶδά σου τὰ ἔργα·
 “ ἰδοὺ, δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, καὶ
 “ οὐδεὶς δύναται κλείσαι αὐτήν· ὅτι μικρὰν ἔχεις δύ-
 “ ναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἡρνήσω
 9 “ τὸ ὄνομά μου. ^d ἰδοὺ, δίδωμι ἐκ τῆς συναγωγῆς ^{d 2, 9.}
 “ τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶ-
 “ ναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται, ἰδοὺ, ποιήσω
 “ αὐτοὺς ἵνα ἥξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν
 10 “ ποδῶν σου, καὶ γινώσιν ὅτι ἐγὼ ἠγάπησά σε. Ὅτι
 “ ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε
 “ τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης
 “ ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς
 11 “ κατοικοῦντας ἐπὶ τῆς γῆς. ^e Ἰδοὺ, ἔρχομαι ταχύ· <sup>e 1, 3: 2, 25:
22, 7, 12.</sup>
 “ κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. ^{Philipp. 4,}
 12 “ ^f Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ <sup>5.
f 1 Reg. 7,
21.</sup>

7. κλεῖδα, l. κλεῖν. The pas-
 sage is taken from Isaiah xxii.
 22. where it is τὴν κλεῖδα οἴκου
 Δαβὶδ. *The house of David* means
 here, *the Christian church*, of
 which Christ has the key, and
 gives it to those who are them-
 selves faithful, and are anxious
 to convert others.

8. θύραν, *an opportunity of
 preaching the gospel*. See 1 Cor.
 xvi. 9.

Ibid. μικρὰν δύναμιν. In allu-
 sion to the small number of
 believers, and the power of
 their heathen enemies.

9. δίδωμι is the same as ποι-
 ῶ. I will *give* some of these
 persons into your power, and
cause them to come &c. They
 were probably Gnostics, (see
 ii. 9.) some of whom came over
 to Christianity about this time.

“ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω
 “ ἐπ’ αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα

ε 21, 2, 10.

Gal. 4, 26.

Heb. 12, 22.

“ τῆς πόλεως τοῦ Θεοῦ μου, ^ε τῆς καινῆς Ἱερουσα-

“ λῆμ, ἣ καταβαίνει ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ

“ μου, καὶ τὸ ὄνομά μου τὸ καινόν. Ὁ ἔχων οὖς ἀκου- 13

“ σάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

“ ^ε Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδικέων γρά- 14

“ ψον, Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ

h 1, 5, 6.

Col. 1, 15.

“ ἀληθινὸς, ^h ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. Οἶδά σου 15

“ τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· ὄφελον

“ ψυχρὸς εἶης ἢ ζεστός· οὕτως ὅτι χλιαρὸς εἶ, καὶ 16

“ οὔτε ψυχρὸς οὔτε ζεστός, μέλλω σε ἐμέσαι ἐκ τοῦ

i 1 Cor. 4,

8.

“ στόματός μου. ⁱ ὅτι λέγεις, Ὅτι πλούσιός εἰμι, καὶ 17

“ πεπλούτηκα, καὶ οὐδενὸς χρεῖαν ἔχω, καὶ οὐκ οἶδας

“ ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινός, καὶ πτωχός

j 7, 13: 16,

15: 19, 8.

2 Cor. 5, 3.

“ καὶ τυφλὸς καὶ γυμνός, ^j συμβουλεύω σοι ἀγοράσαι 18

“ παρ’ ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς, ἵνα πλου-

“ τήσῃς· καὶ ἱμάτια λευκά, ἵνα περιβάλλῃ, καὶ μὴ φα-

“ νερωθῇ ἡ αἰσχὺνὴ τῆς γυμνότητός σου· καὶ κολλού-

“ ριον ἔγχρισον τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς.

14. 1. τῆς ἐν Λαοδικείᾳ ἐκκλη-
 σίας.

Ibid. ὁ Ἀμὴν. In Isaiah lxn.

16. God is called **יְהוָה**.

Ibid. ἡ ἀρχή, the principle,
 that which first called creation
 into being.

15. ψυχρὸς—ζεστός. It has
 been observed, that this may
 be an allusion to the country
 round Laodicea, which is full
 of hot springs and exhalations.

16. ἐμέσαι. This is the effect
 produced by lukewarm water.

17. πτωχός—τυφλός—γυμνός.

These three defects and their
 remedies are mentioned in ver.
 18.

18. πεπυρωμένον. He alludes
 to the fire of persecution, which
 would shew whether they were
 really rich in faith.

Ibid. ἱμάτια λευκά. He had
 said that they were naked, i. e.
 not clothed with good works,
 and he now tells them to put
 on white garments, i. e. to live
 as Christians: see ver. 4.

Ibid. κολλούριον. He had said
 that they were blind, i. e. they

- 19 “^k ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλω- ^k Job. 5, 17.
 20 “ σον οὖν καὶ μετανόησον. ¹ Ἰδοὺ, ἔστηκα ἐπὶ τὴν ^{Prov. 3, 11,}
 “ θύραν καὶ κρούω· ἐὰν τις ἀκούσῃ τῆς φωνῆς μου, ^{12. Heb. 12,}
 “ καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν, καὶ ^{5, 6.}
 “ ¹ Cant. 5, 2.
 “ ^{Joh. 14, 21,}
 “ &c.
 21 “ δειπνήσω μετ’ αὐτοῦ, καὶ αὐτὸς μετ’ ἐμοῦ. ^m Ο νι- ^m 2. 26, 27.
 “ κῶν, δώσω αὐτῷ καθίσαι μετ’ ἐμοῦ ἐν τῷ θρόνῳ μου, ^{Matt. 19,}
 “ ὡς καὶ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός μου ^{28. Luc. 22,}
 “ ^{30. 1 Cor.}
 “ ^{6, 2. 2 Tim.}
 “ ^{2, 12.}
 “ Πνεῦμα λέγει ταῖς ἐκκλησίαις.”

4 °ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ, θύρα ἠνεωγμένη ^o 1, 10.
 ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς
 σάλπιγγος λαλούσης μετ’ ἐμοῦ, λέγουσα, “ Ἀνάβα
 “ ὦδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.”

2 ^p Καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ, θρόνος ^p Ezech. 1,
 ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος· ^{26: 10, 1.}

3 καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ
 σαρδίνῳ· καὶ ἴρις κυκλόθεν τοῦ θρόνου ὁμοία ὁράσει

4 σμαραγδίνῳ. Καὶ κυκλόθεν τοῦ θρόνου θρόνοι ἕκκοσι
 καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ
 τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους

could not see the true light of
 the gospel; and he now tells
 them to buy ointment of Christ.

19. ζήλωσον οὖν. *Envy there-
 fore* those who are thus reproved
 by me.

CHAP. IV.

1. Μετὰ ταῦτα εἶδον. *I had
 another vision after this.* This
 vision lasts to xi. 18.

Ibid. θύρα. So Ezech. i. 1.
 καὶ ἠνοίχθησαν οἱ οὐρανοὶ, καὶ ἴδον
 ὁράσεις Θεοῦ. See also Matt. iii.
 16. Acts vii. 56.

Ibid. ἡ πρώτη. In allusion to
 i. 10. *Lo! the heavens were*

*opened, and lo! there was the
 former voice, which I had heard
 as of a trumpet speaking to me,
 and it said &c.*

Ibid. μετὰ ταῦτα. This seems
 to shew, that the present vi-
 sion related to things which
 were to happen after the things
 contained in the former vision.
 See i. 1, 19.

2. καθήμενος. This seems to
 mean God the Father: it was
 not God the Son: see v. 6, 7.
 vii. 10.

3. σαρδίνῳ, 1. σαρδίῳ.

4. πρεσβυτέρους. These elders

ἐν ἱματίοις λευκοῖς, καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν
 στεφάνους χρυσοῦς. [¶] Καὶ ἐκ τοῦ θρόνου ἐκπορεύον- 5
 ται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί· καὶ ἑπτὰ λαμ-
 πάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἱ εἰσι τὰ
 ἑπτὰ πνεύματα τοῦ Θεοῦ. [¶] καὶ ἐνώπιον τοῦ θρόνου 6
 θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ
 θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα
 ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν. καὶ τὸ ζῶον τὸ 7
 πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον
 μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς ἄν-
 θρωπος, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετωμένῳ.
[¶] καὶ τέσσαρα ζῶα, ἐν καθ' ἑαυτὸ, εἶχον ἀνὰ πτέρυγας 8
 ἕξ κυκλόθεν, καὶ ἔσωθεν γέμοντα ὀφθαλμῶν, καὶ ἀνά-
 παυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντα,
 “Ἅγιος, ἅγιος, ἅγιος, Κύριος ὁ Θεὸς ὁ παντοκράτωρ,
 “ὁ ᾧ καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.” Καὶ ὅταν δώσου- 9
 σι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθη-
 μένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν
 αἰώνων, πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι 10
 ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνή-
 σουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦ-
 σι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγον-
 τες, “[†] Ἀξίος εἶ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν 11

had been redeemed by the blood of Christ, v. 9. they were therefore human beings, and perhaps they represented the Jewish and Gentile church, twelve patriarchs and twelve apostles. *Victorinus, Primasius, Le Moynes*.

4. ἔσχον is perhaps an interpolation.

5. τὰ ἑπτὰ πνεύματα. See note at i. 4.

6. l. ὡς θάλασσα.

Ibid. ζῶα may perhaps be rendered *cherubims*.

8. καθ' ἑαυτὸ, l. καθ' ἐν αὐτῶν.

Ibid. γέμοντα, l. γέμουσιν.

9. δώσουσι, l. δῶσι.

11. Κύριε. Many MSS. read ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν ὁ ἅγιος.

“ τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας τὰ πάντα,
 “ καὶ διὰ τὸ θέλημά σου εἰσὶ καὶ ἐκτίσθησαν.”

- 5 ^u “ΚΑΙ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ ^{Ezech. 2, 9, 10.}
 θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν,
 2 κατεσφραγισμένον σφραγῖσιν ἑπτὰ. Καὶ εἶδον ἄγ-
 γελον ἰσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ, “Τίς ἐστιν
 “ ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας
 3 “ αὐτοῦ;” Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ
 ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βι-
 4 βλίον, οὐδὲ βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον πολλὰ,
 ὅτι οὐδεὶς ἄξιος εὐρέθη ἀνοῖξαι καὶ ἀναγνῶναι τὸ βι-
 5 βλίον, οὔτε βλέπειν αὐτό. ^y καὶ εἰς ἐκ τῶν πρεσβυ- ^{y 22, 16. Gen. 49, 9, 10. Esa. 11, 1, 10. Rom. 15, 12.}
 τέρων λέγει μοι, “Μὴ κλαῖε· ἰδοὺ, ἐνίκησεν ὁ λέων ὁ
 “ ὢν ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ἀνοῖξαι τὸ
 “ βιβλίον καὶ λῦσαι τὰς ἑπτὰ σφραγίδας αὐτοῦ.”
 6 ^z Καὶ εἶδον, καὶ ἰδοὺ, ἐν μέσῳ τοῦ θρόνου καὶ τῶν ^{z 1, 4: 3, 1: 4, 5. Zach.}

Ibid. εἰσὶ, l. ἦσαν.

CHAP. V.

1. ἐπὶ τὴν δεξιὰν may be translated, *in the right hand*: see ver. 7. xx. 1.

Ibid. ἔσωθεν καὶ ὀπισθεν, (l. ἔ-
 ξωθεν,) *on both sides*. The books
 of the ancients were rolls of
 parchment, and this contained
 writing on both sides. S. John
 could not have known this be-
 fore the roll was unfolded: he
 only saw a book, βιβλίον; and
 he knew afterwards that this
 book contained writing on both
 sides.

Ibid. κατεσφραγισμένον, *sealed
 down*. The seals were placed
 upon the last fold, and the roll
 could not be opened without
 breaking them.

2. Τίς ἐστιν ἄξιος; *Who is of*

dignity sufficient?

3. οὐδεὶς ἠδύνατο. *There was
 no one of dignity sufficient, the
 same as ἄξιος εὐρέθη in ver. 4.*

4. πολλὰ, l. πολὺ.

Ibid. καὶ ἀναγνῶναι is omitted
 in many MSS.

5. ἐνίκησεν — ἀνοῖξαι. *Hath
 prevailed so as to open &c. i. e.
 hath surmounted the difficulty,
 and is found of dignity suffi-
 cient.*

Ibid. ὁ ὢν ἐκ, l. ὁ ἐκ.

Ibid. ρίζα Δαβὶδ. Isaiah calls
 Christ ἡ ρίζα τοῦ Ἰεσσαί, (xi, 10.)
 where it seems to mean, *the
 root which springs from Jesse*,
 as it is in ver. 1. ῥάβδος ἐκ τῆς
 ρίζης Ἰεσσαί.

Ibid. λῦσαι is perhaps an in-
 terpolation.

6. καὶ ἰδοὺ may be expunged.

4, 10. Joh. τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρ-
 1, 29, 36. νιον ἐστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ
 1 Pet. 1, 19. ὀφθαλμοὺς ἑπτὰ, οἳ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα,
 τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν. Καὶ ἦλθε καὶ 7
 εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ
 a 8, 3, 4: τοῦ θρόνου. ^a καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα 8
 14, 2. Psal. ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώ-
 141, 2. πιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάρας, καὶ φιάλας
 χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ
 b 14, 3. τῶν ἁγίων. ^b καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες, 9
 Act. 20, 28. 1 Cor. 6, 20: “ Ἀξίος εἶ λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφρα-
 7, 23. Eph. γίδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἡγόρασας τῷ Θεῷ
 1, 7. Col. 1, 14. Heb. 9, 12. 1 Pet. 1, 18, 19. “ ἡμᾶς ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης
 1 Joh. 1, 7. “ καὶ λαοῦ καὶ ἔθνους, ^c καὶ ἐποίησας ἡμᾶς τῷ Θεῷ 10
 c 1, 6: 20, 6. “ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύσομεν ἐπὶ τῆς
 Exod. 19, 6. γῆς.” ^d Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων 11
 1 Pet. 2, 5. 9. πολλῶν κυκλόθεν τοῦ θρόνου, καὶ τῶν ζώων, καὶ τῶν
 d Dan. 7, 10. πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυ-
 e 4, 11. ριάδων καὶ χιλιάδες χιλιάδων, ^e λέγοντες φωνῇ με- 12
 γάλῃ, “ Ἀξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν

6. ὀφθαλμούς. Compare Zech. iv. 10. ἑπτὰ οὗτοι ὀφθαλμοὶ εἰσιν οἱ ἐπιβλέποντες ἐπὶ πᾶσαν τὴν γῆν.

Ibid. ἑπτὰ πνεύματα. See note at i. 4.

Ibid. οἳ εἰσι, l. α̃ εἰσι.

7. τὸ βιβλίον is perhaps an interpolation.

8. ἕκαστος refers only to the twenty-four elders, not to the ζῶα.

9. ᾠδὴν καινὴν may mean, *the new song*, in the same sense as ὄνομα καινὸν in ii. 17. iii. 12. The *name* of Christian, and

songs of praise addressed to Christ, were new at the time when S. John was writing.

Ibid. ἡγόρασας ἡμᾶς. The elders speak not only in their own name, but in that of all Christians. See note at iv. 4.

10. Many MSS. read αὐτοὺς for ἡμᾶς, and βασιλεύσουσι.

11. τῶν ζώων is governed, not by κυκλόθεν, (l. κύκλω,) but by φωνήν. I heard the voices of the angels round the throne, and of the ζῶα, and of the elders.

- “ τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ
 13 “ τιμὴν καὶ δόξαν καὶ εὐλογίαν.” ^f Καὶ πᾶν κτίσμα ^f Philipp. 2, 10.
 ὃ ἐστὶν ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, καὶ ὑποκάτω τῆς
 γῆς, καὶ ἐπὶ τῆς θαλάσσης ἅ ἐστι, καὶ τὰ ἐν αὐτοῖς
 πάντα, ἤκουσα λέγοντας, “ Τῷ καθημένῳ ἐπὶ τοῦ
 “ θρόνου καὶ τῷ ἁρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ
 “ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.”
 14 Καὶ τὰ τέσσαρα ζῶα ἔλεγον, “ Ἀμήν.” καὶ οἱ εἰκοσι-
 τέσσαρες πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν ζῶν-
 τι εἰς τοὺς αἰῶνας τῶν αἰώνων.
 6 ΚΑΙ εἶδον ὅτε ἤνοιξε τὸ ἁρνίον μίαν ἐκ τῶν σφρα-
 γίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέ-
 γοντος ὡς φωνῆς βροντῆς, “ Ἐρχου καὶ βλέπε.”
 2 ^s Καὶ εἶδον, καὶ ἰδοὺ, ἵππος λευκός, καὶ ὁ καθήμενος ^s 19, 11.
 ἐπ’ αὐτῷ ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ
 ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.
 3 Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγίδα, ἤκουσα

13. If we consider, that the Lamb is here united with God the Father (see note at iv. 2.) in receiving worship from every creature, κτίσμα, it is hardly possible to conceive that the Son himself is a created being.

Ibid. ἐν τῇ γῇ, l. ἐπὶ τῆς γῆς.

Ibid. πάντα, l. πάντας.

14. The words εἰκοσιτέσσαρες and ζῶντι — αἰώνων are perhaps to be omitted.

CHAP. VI.

1. The visions, which S. John now saw upon the opening of each seal, were not depicted upon the roll, nor would its contents be perceptible till all the seals were opened: but at

the same time that the Lamb opened the first seal, S. John saw the figure of a white horse &c. and so with the rest.

Ibid. σφραγίδων, l. ἐπὶ σφ.

Ibid. ἐνός. *The first.* See ver. 3.

Ibid. φωνῆς, l. φωνή. Many MSS. omit καὶ βλέπε.

2. A multitude of commentators, ancient and modern, refer this vision to the first going forth of the apostles to preach the gospel. The *white* horse denoted their going, not as warriors, but as messengers of peace. The final triumph of the gospel is also indicated.

τοῦ δευτέρου ζώου λέγοντος, “Ἔρχου καὶ βλέπε.” Καὶ ἐξηλθεν ἄλλος ἵππος πυρρὸς, καὶ τῷ καθημένῳ ⁴ ἐπ’ αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγίδα, ἤκουσα τοῦ ⁵ τρίτου ζώου λέγοντός, “Ἔρχου καὶ βλέπε.” Καὶ εἶδον, καὶ ἰδοὺ, ἵππος μέλας, καὶ ὁ καθήμενος ἐπ’ αὐτῷ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. ^{h 9, 4.} καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, “Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου.” “καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.”

Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἡ- ⁷

3. καὶ βλέπε is perhaps to be omitted.

4. ἵππος πυρρὸς. This probably denotes the quarrels of Christians among themselves, which proceeded to a dreadful extent in the fourth century. Compare our Saviour’s prediction in Matt. x. 34.

Ibid. ἀπὸ τῆς γῆς, i. ἐκ τῆς γῆς.

5. καὶ βλέπε may be omitted.

Ibid. ἵππος μέλας. This may denote the middle or *dark* ages.

Ibid. ζυγόν. Dean Woodhouse takes this literally for a *yoke*, as denoting the superstitious and burdensome ceremonies, which were imposed in those times of ignorance.

6. Χοῖνιξ σίτου. This was as much as one man could consume in a day: and a denarius (which was one day’s pay, Matt. xx. 2.) would procure sixteen choenices of wheat in the time of Cicero, or twenty in the time

of Trajan. There was therefore a great scarcity, when a denarius could only purchase one choenix of wheat; and three choenices of barley were equally dear at the same price: but it is probable, that we are to understand a scarcity of spiritual food, as in Amos viii. 11. *not a famine of bread, nor a thirst of water, but of hearing of the words of the Lord.* This was peculiarly the case in the dark ages.

Ibid. μὴ ἀδικήσης. The oil and wine may denote the saving truths of the gospel, (Isaiah lv. 1.) and the exclamation concerning the dearth of *wheat* and *barley*, i. e. the scarcity of spiritual instruction, is followed by a charge to the teachers of those days not to corrupt the gospel: a charge, which the event shewed to be very necessary.

κουσα φωνὴν τοῦ τετάρτου ζώου λέγουσαν, “Ἐρχου
8 “καὶ βλέπε.” Καὶ εἶδον, καὶ ἰδὸν, ἵππος χλωρὸς,
καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ θάνατος,
καὶ ὁ ἄδης ἀκολουθεῖ μετ’ αὐτοῦ· καὶ ἐδόθη αὐτοῖς
ἐξουσία ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομ-
φαία καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων
τῆς γῆς.

- 9 ⁱ Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ^{i 1, 9: 8, 3: 9, 13: 14, 18: 19, 10: 20, 4.}
ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφα-
γμένων διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυ-
10 ρίαν ἣν εἶχον, καὶ ἔκραζον φωνῇ μεγάλῃ λέγοντες,
“Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινὸς, οὐ
“κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοι-
11 “κούντων ἐπὶ τῆς γῆς;” ^k Καὶ ἐδόθησαν ἐκάστοις ^{k 3, 5: 7, 9, 14.}
στολαὶ λευκαὶ, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται
ἕτι χρόνον μικρὸν, ἕως οὗ πληρωθῶσι καὶ οἱ σύνδου-

7. λέγουσαν, l. λέγοντος, and omit καὶ βλέπε.

8. ἵππος χλωρός. This period is a continuation of the last, and denotes the devastation of the church from the Mahometans and papal Rome. Compare Ezek. xiv. 21.

Ibid. ἀκολουθεῖ, l. ἡκολουθεῖ.

Ibid. Most MSS. read ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέτ. τῆς γῆς ἀποκτεῖναι ἐν ῥομφ.

Ibid. τὸ τέταρτον τῆς γῆς may mean a large portion of the Christian world.

9. We need not take this period as a continuation of the last. Several pictures or images were represented to S. John, and though the four first may have marked consecutive pe-

riods, there is no reason why a new picture may not have applied to a totally distinct period.

Ibid. ἐσφαγμένων. This seems clearly to refer to the martyrs. S. John may have recognised some who were martyred in his own day; but this vision comprehends the martyrs of every age.

Ibid. τὴν μαρτυρίαν, l. τ. μ. τοῦ ἀρνίου.

11. l. καὶ ἐδόθη αὐτοῖς ἐκάστῳ στολὴ λευκή.

Ibid. μικρὸν is perhaps to be omitted.

Ibid. ἕως οὗ πληρωθῶσι, l. ἕως πληρώσωσι. *Until the number of all the martyrs is complete.*

λοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

- ¹ Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην, ¹²
^{1Joel. 2, 10, 31: 3, 15.} καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο
^{Matt. 24, 29. Act. 2, 20.} μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ¹³
ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ μεγάλου
^{m Ps. 102, 27. Esa. 34, 4.} ἀνέμου σειομένη· ^m καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς ¹⁴
βιβλίον εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν
^{n Esa. 2, 19.} τόπων αὐτῶν ἐκινήθησαν· ⁿ καὶ οἱ βασιλεῖς τῆς γῆς ¹⁵
καὶ οἱ μεγιστᾶνες καὶ οἱ πλούσιοι καὶ οἱ χιλίαρχοι
καὶ οἱ δυνατοὶ καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος
ἐκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας
^{o Hos. 10, 8. Luc. 23, 30.} τῶν ὀρέων, ^o καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, ¹⁶
“ Πέσετε ἐφ’ ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου
“ τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς
“ τοῦ ἀρνίου· ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς ¹⁷
“ αὐτοῦ, καὶ τίς δύναται σταθῆναι;”

ΚΑΙ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἐστῶ- 7
τας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας
τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος

12. This vision seems to relate to the end of the world, and the final triumph of the gospel over its enemies. Compare our Saviour's prediction, Matt. xxiv. 29.

Ibid. 1. σελήνη ὄλη.

15. δυνατοὶ, i. ἰσχυροί.

CHAP. VII.

1. This vision is closely connected with the last, as might be expected, since both of them accompanied the opening of

the sixth seal. Before the enemies of the gospel are finally destroyed, S. John sees the admission of believers to their blessedness in heaven; and though he says μετὰ ταῦτα εἶδον, the things represented here might seem to precede those mentioned in vi. 12—17.

Ibid. ἀγγέλους. These angels were perhaps commissioned to bring about the conversions mentioned in vi. 12, &c.

ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν
 2 δένδρον. Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ
 ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζῶντος· καὶ
 ἔκραξε φωνῇ μεγάλη τοῖς τέσσαρσιν ἀγγέλοις, οἷς
 ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,
 3 ἠλέγων, “Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασ- ^{q 9, 4.}
 “σαν μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς ^{Ezech. 9, 4.}
 “δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.”
 4 Ἦκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ρμδ' ^{r 14, 1.}
 χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσ-
 5 ραήλ· ἐκ φυλῆς Ἰούδα, ιβ' χιλιάδες ἐσφραγισμένοι·
 ἐκ φυλῆς Ῥουβὴν, ιβ' χιλιάδες ἐσφραγισμένοι. ἐκ
 6 φυλῆς Γὰδ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς
 Ἀσὴρ, ιβ' χιλιάδες ἐσφραγισμένοι. ἐκ φυλῆς Νε-
 φθαλεὶμ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μα-
 7 νασσῆ, ιβ' χιλιάδες ἐσφραγισμένοι. ἐκ φυλῆς Συ-
 μεὼν, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευί,
 ιβ' χιλιάδες ἐσφραγισμένοι. ἐκ φυλῆς Ἰσαχάρ, ιβ'
 8 χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ζαβουλὼν, ιβ'

4. The Jewish believers are mentioned first, and there were many *myriads* of them so early as A. D. 53. Acts xxi. 20.

6. *Μανασσῆ*. In the book of Numbers, Moses omits the tribes of Levi and Joseph, and makes out the twelve by naming Ephraim and Manasseh, the sons of Joseph. S. John mentions Manasseh, though he also names the tribe of Joseph; but he omits the tribe of Ephraim, perhaps because it was one of the first to fall into idolatry, (Judges xvii. 5.) The same reason is given for the omission

of the tribe of Dan, (see Judg. xviii. 30.): but since the vision is not to be taken literally as to the numbers of the sealed, but was only intended to represent the Jewish believers, the names and order of the tribes are immaterial.

7. *Λευί*. There was no reason for the tribe of Levi being omitted by S. John, though it was not reckoned among the twelve tribes in the division of Canaan. But in the heavenly Canaan there is no temple, and all are priests to God: see xxi. 22.

χιλιάδες ἐσφραγισμένοι. ἐκ φυλῆς Ἰωσήφ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὴν, ιβ' χιλιάδες ἐσφραγισμένοι.

^s 3, 5, 18:
6, 11.

^s ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ, ὄχλος πολλὺς, ὃν ὁ ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι στολὰς λευκάς, καὶ φοῖνικες ἐν ταῖς χερσὶν αὐτῶν.

^t Psal. 3, 9.
Jer. 3, 23.

^t καὶ κράζοντες φωνῇ μεγάλῃ, λέγοντες, “ Ἡ σωτηρία ¹⁰
“ τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ
“ ἀρνίῳ.” Καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ ¹¹
τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων
ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον
αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ λέγοντες, “ Ἀμήν.” ¹²
“ ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία
“ καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν
“ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.” Καὶ ἀπεκρίθη ¹³
εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι, “ Οὗτοι οἱ περι-
“ βεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσὶ, καὶ

^u 1, 5. Esa.
1, 18. Heb.
9, 14. 1 Joh.
1, 7.

“ πόθεν ἦλθον ;” “ Καὶ εἶρηκα αὐτῷ, “ Κύριε, σὺ οἶ- ¹⁴
“ δας.” Καὶ εἶπέ μοι, “ Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ
“ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς
“ αὐτῶν καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι

^x Esa. 4, 5,
6.

“ τοῦ ἀρνίου. ^x διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου ¹⁵

9. S. John now sees the Gentile believers, who were much more numerous than the Jewish.

Ibid. φοῖνικες. Branches of palm trees were signs of rejoicing, Lev. xxiii. 40.

10. κράζοντες, i. κράζουσι.

Ibid. Ἡ σωτηρία τῷ Θεῷ. They

mean to ascribe their salvation to God and to the Lamb.

11. ἄγγελοι. These angels were standing round the throne before any of the seals were opened, v. 11.

Ib. πρεσβυτέρων. The twenty-four heads of the Jewish and Gentile believers. See iv. 4.

- “ τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτός
 “ ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου
 16 “ σκηνώσει ἐπ’ αὐτούς. οὐδὲ πεινάσουσιν ἔτι, οὐδὲ ^γ Psal. 121,
 “ διψήσουσιν ἔτι, οὐδὲ μὴ πέση ἐπ’ αὐτοὺς ὁ ἥλιος ^{6. Esa. 49,}
 17 “ οὐδὲ πᾶν καῦμα· ^z ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ ^{21, 4.}
 “ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτούς ἐπὶ ^{Psal. 23, 1.}
 “ ζώσας πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν ^{Esa. 25, 8.}
 “ δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.”
- 8 ΚΑΙ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμην, ἐγέν-
 2 ετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον. Καὶ εἶδον τοὺς
 ἐπτὰ ἀγγέλους, οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκασιν, καὶ
 3 ἐδόθησαν αὐτοῖς ἐπτὰ σάλπιγγες. ^a καὶ ἄλλος ἄγγε- ^a 5, 8: 6, 9.
 λος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον, ἔχων λι- ^{9, 13: 14,}
 βανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ^{18.}
 ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ
 θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.
 4 ^b καὶ ἀνέβη ὁ καπνὸς τῶν θυμιμάτων ταῖς προσευ- ^b Psal. 141,
 χαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ ^{2.}
 5 Θεοῦ. καὶ ἔληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέ-
 μισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβα-

15. σκηνώσει, *will form a tabernacle over them*, to protect them from the heat mentioned in ver. 16.

17. ζώσας, *l. ζωῆς*.

CHAP. VIII.

1. No vision accompanied the opening of the seventh seal: but when half an hour had elapsed, the seven angels received their trumpets.

3. *l. ἐστάθη ἐπὶ τοῦ θυσιαστηρίου*. Either phrase might mean, *he stood at the altar*.

Ibid. λιβανωτόν. Schmidius

VOL. II.

says, that ὁ λιβανωτὸς is *thus*, τὸ λιβανωτὸν *thuribulum*.

Ibid. ἵνα δώσῃ. *That he might give it to the prayers of the saints*: i. e. he might give the effect of incense to the prayers of the saints. *Vitringa*.

5. τὸν λιβανωτὸν, *l. τὸ λιβανωτὸν*, and αὐτό.

Ibid. καὶ ἔβαλεν. Our Saviour says, πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν. Luke xii. 49. by which he meant, that his religion would give rise to many dissensions: and so it may be meant here,

E e

λεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.

Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγ- 6
γας ἠτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι. Καὶ ὁ πρῶ- 7
τος ἄγγελος ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ
μεμιγμένα αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ
τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς
κατεκάη. Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς 8
ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν·
καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα. καὶ ἀπέ- 9
θανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ
τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων διεφ-
θάρη. Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν 10
ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπὰς,

that from the same quarter would proceed prayers which are acceptable to God, and quarrels and dissensions which would agitate the earth. This representation resembles the vision which accompanied the opening of the second seal, vi. 4.

7. The trumpets seem to denote the persecutions of the church.

Ibid. εἰς τὴν γῆν, upon the land, as distinguished from the sea: see ver. 8. It perhaps represents the Jewish Christians. Woodhouse. Many MSS. read after this, καὶ τὸ τρίτον τῆς γῆς κατεκάη.

Ibid. τὸ τρίτον, a considerable part. The trees may mean genuine Christians, those who are rooted and grounded in the

faith. Many of these were destroyed by the fire of persecution. The *green grass* may mean, those who make a fair show, but *in time of persecution fall away*.

8. τὴν θάλασσαν may mean, the Gentile Christians. The *burning mountain* represents the persecutions carried on by the Heathen.

9. The persecution destroyed a great many persons and their property.

10. This seems to represent the corruption of the gospel by heretics, probably by the Gnostics.

Ibid. ἀστὴρ. A star signifies an eminent leader. This seemed to come from heaven, and dazzled by the doctrine which was taught.

καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς
 11 πηγὰς τῶν ὑδάτων. καὶ τὸ ὄνομα τοῦ ἀστέρος λέγε-
 ται ἄψινθος, καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς
 ἄψινθον· καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν
 12 ὑδάτων, ὅτι ἐπικράνθησαν. Καὶ ὁ τέταρτος ἄγγελος
 ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ
 τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα
 σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνηται
 13 τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως. Καὶ εἶδον καὶ ἡ-
 κουσα ἐνὸς ἀγγέλου πετωμένου ἐν μεσουρανήματι
 λέγοντος φωνῇ μεγάλῃ, “Οὐαὶ, οὐαὶ, οὐαὶ, τοῖς κατ-
 “οικοῦσιν ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς
 “σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων
 “σαλπίζειν.”

9 °ΚΑΙ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον^{c 17, 8.}
 ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ^{Luc. 8, 31.}
 2 ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου, καὶ
 ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ
 τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκο-
 τίσθη ὁ ἥλιος καὶ ὁ ἄρῃ ἐκ τοῦ καπνοῦ τοῦ φρέατος.
 3 Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ

Ibid. ποταμῶν—ὑδάτων. The sources of true doctrine. Great part (τὸ τρίτον) of the gospel doctrines was corrupted by heretics.

11. 1. ὁ ἄψινθος, καὶ ἐγένετο.

12. This shews the darkness and ignorance which followed the corruption of the true doctrine. The sun, moon, and stars represent the light of the gospel, which was now obscured.

13. ἀγγέλου, 1. αἰετοῦ.

CHAP. IX.

1. ἀστέρα. This denotes a teacher, as in viii. 10, and evidently a false teacher, pretending to come from heaven: or it may denote Satan himself, who instigated the heretics.

2. καπνός. A cloud of false doctrine, probably Gnosticism.

Ibid. ἐσκοτίσθη. The light of the gospel was obscured by it. See viii. 12.

3. ἀκρίδες. The Gnostics, who

ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορ-
^{d 6, 6: 7, 3.} ^{Ezech. 9, 4.} πίοι τῆς γῆς· ^d καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι ⁴
 τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δέν-
 δρον, εἰ μὴ τοὺς ἀνθρώπους μόνους οἵτινες οὐκ ἔχουσι
 τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.
 καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ⁵
 ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς
 αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρω-
^{e Esa. 2, 19.} ^{Jer. 8, 3.} πον. ^e καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄν- ⁶
 θρωποι τὸν θάνατον, καὶ οὐχ εὕρῃσουσιν αὐτόν· καὶ
 ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος
^{f Joel. 2, 4.} ἀπ' αὐτῶν. ^f Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ⁷
 ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφα-
 λὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ· καὶ τὰ πρόσ-
^{g Joel. 1, 6.} ^g ωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων, ^g καὶ εἶχον τρί- ⁸
 χας ὡς τρίχας γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς

were as thick as locusts, and as venomous as scorpions.

4. *χόρτον* — *δένδρον*. These perhaps denote believers in the gospel. See viii. 7. The Gnostics only injured those who were not firm in the faith. For *εἰ μὴ*, see Index. *Μόνους* is perhaps an interpolation.

5. *ἵνα μὴ ἀποκτείνωσιν*. The Gnostics did not destroy Christianity, but greatly injured it.

Ibid. *μῆνας πέντε*. This is the time that locusts commit their devastations: they are hatched in spring, and die at the latter end of summer. If each day is taken for a year, the period is 150 years, and the Gnostic heresy lasted about that time, beginning from the end of the first century.

6. οἱ ἄνθρωποι seems to refer to τοὺς ἀνθρώπους in ver. 4. These wavering Christians will be so corrupted by the Gnostics, that the gospel would seem to be in danger of being destroyed; but it will not be so.

7. *ὅμοια ἵπποις*. This alludes to the violent attacks made by the Gnostics against the gospel.

Ibid. *ὡς στέφανοι*. They have a semblance of crowns, i. e. they boast a show of religion without possessing its truth and efficacy. *Woodhouse*.

Ibid. *πρόσωπα*—*τρίχας*. They have the faces of men and the hair of women, in allusion perhaps to the sensuality and voluptuousness of some of the Gnostics.

9 λεόντων ἦσαν, καὶ εἶχον θώρακας ὡς θώρακας σιδη-
 ροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἄρ-
 10 μάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. καὶ
 ἔχουσιν οὐράς ὁμοίας σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς
 οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς
 11 ἀνθρώπους μῆνας πέντε. Καὶ ἔχουσιν ἐφ' αὐτῶν βα-
 σιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊ-
 στὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολ-
 12 λύων. Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἔτι 8, 13.
 δύο οὐαὶ μετὰ ταῦτα.

13 ΚΑΙ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν
 μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ
 14 χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ, ^κλέγουσαν τῷ ἔκτῳ ^κ7, 1.
 ἀγγέλῳ ὃς εἶχε τὴν σάλπιγγα, “Λῦσον τοὺς τέσσα-
 “ρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ
 15 “μεγάλῳ Εὐφράτῃ.” Καὶ ἐλύθησαν οἱ τέσσαρες
 ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ
 μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν
 16 ἀνθρώπων. ¹καὶ ὁ ἀριθμὸς στρατευμάτων τοῦ ἵππικοῦ ¹Psal. 68,
 δύο μυριάδες μυριάδων· καὶ ἤκουσα τὸν ἀριθμὸν αὐ- ^{18.} Dan. 7, ^{10.}

11. βασιλέα. This seems to mean Satan, the instigator of these heretics.

13. Most commentators apply this to the invasion and success of the Mahometans.

14. ὃς εἶχε, l. ὁ ἔχων.

Ibid. Εὐφράτῃ. This perhaps merely means that the invasion was to come from the east.

15. εἰς τὴν ὥραν. S. John perhaps used this expression, because he was speaking of an event which was very distant. The very hour was fixed in the

counsels of God, and these angels could not move till that hour was come.

Ibid. τὸ τρίτον. See viii. 7. ἀποκτείνωσι perhaps refers to the corruption of doctrine: a considerable number of nominal Christians were spiritually destroyed.

16. 1. καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππου μυριάδες μυριάδων· ἤκουσα τὸν ἀριθμὸν αὐτῶν. The Saracens were remarkable for their cavalry.

τῶν. Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ 17
 τοὺς καθημένους ἐπ' αὐτῶν ἔχοντας θώρακας πυρί-
 νους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν
 ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων
 αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. ὑπὸ 18
 τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀν-
 θρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ
 θείου, τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. αἱ 19
 γὰρ ἐξουσίαι αὐτῶν ἐν τῷ στόματι αὐτῶν εἰσι καὶ ἐν
 ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν,
 ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι. Καὶ οἱ 20
 λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς
 πληγαῖς ταύταις, οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν
 χειρῶν αὐτῶν, ^mἵνα μὴ προσκυνήσωσι τὰ δαιμόνια,
 καὶ εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ
 τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε
 ἀκούειν, οὔτε περιπατεῖν· καὶ οὐ μετενόησαν ἐκ τῶν 21
 φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε
 ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐ-
 τῶν.

^m Lev. 17, 7.
 Psal. 106,
 37.

ⁿ 1, 15.
 Matt. 17, 2.

ⁿ ΚΑΙ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα 10
 ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἱρις ἐπὶ
 τῆς κεφαλῆς, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ
 οἱ πόδες αὐτοῦ ὡς στύλοι πυρὸς, καὶ εἶχεν ἐν τῇ χειρὶ 2

18. 1. ἀπὸ τῶν τριῶν πληγῶν
 τούτων.

19. 1. ἡ γὰρ ἐξουσία τῶν ἵππων
 ἐν τῷ στόματι αὐτῶν ἐστί.

20. Those Christians, who
 did not embrace Mahometan-
 ism, were corrupted by all
 kinds of superstitions and im-
 purities.

CHAP. X.

1. This chapter contains no
 new prophecy, but merely de-
 scribes the giving of the *little*
book to S. John. "Ἄλλον is per-
 haps an interpolation.

2. 1. καὶ ἔχων ἐν τῇ χ. αὐτοῦ
 βιβλαρίδιον.

- αὐτοῦ βιβλαρίδιον ἀνεωγμένον, καὶ ἔθηκε τὸν πόδα
αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν δὲ εὐώνυμον
3 ἐπὶ τὴν γῆν, καὶ ἔκραξε φωνῇ μεγάλῃ, ὥσπερ λέων
μυκάται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ
4 τὰς ἑαυτῶν φωνάς· ^ο καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρον- ^ο Dan. 8,
ταὶ τὰς φωνὰς ἑαυτῶν, ἔμελλον γράφειν· καὶ ἤκουσα ^{26: 12, 4, 9.}
φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσάν μοι, “Σφράγισον ἃ
“ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψῃς.”
5 ^p Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης ^p Dan. 12,
καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν, ^{7.}
6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν
καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ,
7 ὅτι χρόνος οὐκ ἔσται ἔτι, ^q ἀλλὰ ἐν ταῖς ἡμέραις τῆς ^q 11, 15.
φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν,
καὶ τελεσθῇ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε
τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.
8 ^r Καὶ ἡ φωνὴ ἦν ἡκουσα ἐκ τοῦ οὐρανοῦ, πάλιν ^r ver. 4.
λαλοῦσα μετ’ ἐμοῦ καὶ λέγουσα, “Ὑπαγε, λάβε τὸ
“βιβλαρίδιον τὸ ἠνεωγμένον ἐν τῇ χειρὶ ἀγγέλου τοῦ
9 “ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.” ^s Καὶ ^s Ezech. 3,
ἀπῆλθον πρὸς τὸν ἄγγελον λέγων αὐτῷ, “Δός μοι ^{1, 2, 3.}
“τὸ βιβλαρίδιον.” Καὶ λέγει μοι, “Λάβε καὶ κατὰ-
“φαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ’ ἐν
10 “τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.” Καὶ ἔλα-

4. τὰς φωνὰς ἑαυτῶν may be omitted. S. John was perhaps going to write down what he had heard, as if it had related to the seven churches of Asia: the voice from heaven tells him that he was not to do so, for it related to a distant time.

5. 1. τὴν χεῖρα αὐτοῦ τὴν δεξιάν.

6. ὅτι χρόνος οὐκ ἔσται ἔτι. See note at ver. 4.

7. ὅταν μέλλῃ σαλπίζειν, when another trumpet will sound.

Ibid. 1. τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

βον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκύ· καὶ ὅτε ἔφαγον αὐτὸ, ἐπικράνθη ἡ κοιλία μου. Καὶ λέγει μοι, “Δεῖ σε πάλιν προφητεῦσαι ¹¹ “ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι “πολλοῖς.”

^t Ezech. 40: ^t Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ λέγων, ^{I I} 41: 42: 43.

¹¹ “Ἐγείραι καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ καὶ τὸ “θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ·

¹¹ 13, 5. “¹¹ καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, ²

“καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ

“τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαρά-

^x 12, 6. “κοντα δύο. ^x Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, ³

“καὶ προφητεῦσουσιν ἡμέρας χιλίας διακοσίας ἑξή-

^y Zach. 4, “κοντα περιβεβλημένοι σάκκους.” ^y Οὗτοί εἰσιν αἱ ⁴ 2, 3, 11, 14.

11. This also seems to shew that the prophecy concerned the Christian church in general.

CHAP. XI.

1. τὸν ναὸν τοῦ Θεοῦ is the church, or body of true believers. See 2 Thess. ii. 4.

2. ἔκβαλε ἔξω, put it out of your measurement, take no account of it.

Ibid. τοῖς ἔθνεσι. Nominal Christians.

Ibid. πατήσουσι. Our version says, *they shall tread under foot*; but it means, *they shall walk in*, or *frequent*. The temple and its outer court are in the holy city: and therefore the Gentiles, to whom the outer court is allotted, are said to *tread the holy city*.

Ibid. μῆνας τεσσαράκοντα δύο.

This is the same period as the 1260 days in the next verse; for a month of 30 days, if multiplied by 42, gives 1260 days, i. e. years. It is also the same period as a time and times and half a time, mentioned in xii. 14. Dan. vii. 25. Dean Woodhouse applies this to the period from the general conversion of the Gentiles in the west, which takes in the greater part of the Mahometan and papal times.

3. τοῖς δυσὶ μάρτυσι perhaps does not refer to two particular persons, but to the true believers generally: they are to be under some affliction for 1260 years. They may mean the persons who professed a pure religion during the corruptions of the middle ages.

δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ Θεοῦ
 5 τῆς γῆς ἐστῶσαι. καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι,
 πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατ-
 εσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς θέλῃ
 6 ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι. ² Οὗτοι ἔ- ^{z Exod. 7:}
 χουσιν ἐξουσίαν κλείσαι τὸν οὐρανὸν, ἵνα μὴ βρέχῃ ^{8: 9: 10: 12.}
 ὑετὸς ἐν ἡμέραις αὐτῶν τῆς προφητείας· καὶ ἐξουσίαν ^{1 Reg. 17, 1.}
 ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἶμα, καὶ
 πατάξαι τὴν γῆν πάσῃ πληγῇ ὅσακις ἐὰν θελήσωσι.
 7 ^a Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον ^{a 13, 1, 7,}
 τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσῃ πόλεμον μετ' ^{11: 17, 8.}
 αὐτῶν, καὶ νικήσῃ αὐτοὺς καὶ ἀποκτενεί αὐτούς. ^b καὶ ^{b 17, 2, 5:}
 τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς ^{18, 10.}
 μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴ-
 9 γυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη. καὶ
 βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν
 καὶ ἐθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ,
 καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς
 10 μνήματα. καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν
 ἐπ' αὐτοῖς καὶ εὐφρανθήσονται καὶ δῶρα πέμψουσιν
 ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς
 11 κατοικοῦντας ἐπὶ τῆς γῆς. Καὶ μετὰ τὰς τρεῖς ἡμέ-
 ρας καὶ ἥμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν
 ἐπ' αὐτοὺς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ
 12 φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. καὶ

4. ἐλαῖαι — λυχνίαι. Both
 these are metaphorical expres-
 sions for preachers of God's
 word. See Zech. iv. 11—14.
 and read Κυρίου for Θεοῦ.

8. τὰ πτώματα, l. τὸ πτώμα.

Ibid. ἡμῶν, l. αὐτῶν.

9. βλέψουσιν ἐκ τῶν λαῶν.

Persons of all nations, tribes,
 &c. shall see.

10. ἐβασάνισαν. It is not
 meant, that the two prophets
 really tormented the inhabitants
 of the earth: but such was the
 calumny of their adversaries.

ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς, “Ἀνάβητε ὧδε.” Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας,¹³ καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.^b Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν·¹⁴ ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

^b 8, 13, 9, 12: 15, 1.

^c 10, 7.

^c ΚΑΙ ὁ ἔβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο¹⁵ φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι, “Ἐγένοντο αἱ βασιλεῖαι τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.”^d Καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτε-¹⁶ ροι, οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύ-

^d 4, 4, 10: 5, 8.

^e 1, 4, 8: 4, 8: 16, 5: 19, 6.

νησαν τῷ Θεῷ,^e λέγοντες, “Εὐχαριστοῦμέν σοι,¹⁷ Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας. καὶ τὰ ἔθνη ὠργίσθησαν,¹⁸ καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, καὶ κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις, καὶ τοῖς φοβουμένοις τὸ ὄνομά σου τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.”

^f 15, 5.

^f ΚΑΙ ἡνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ¹⁹

12. ἤκουσαν, 1. ἤκουσα.

13. Dean Woodhouse considers this part of the prophecy to be still unaccomplished: 1. ἡ-μέρα for ὥρα.

15—18. This perhaps refers

to a future and final extension of the gospel.

15. 1. ἐγένετο ἡ βασιλεία.

17. καὶ ὁ ἐρχόμενος is perhaps an interpolation.

ὥφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐ-
 τοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ
 I 2 καὶ σεισμός καὶ χάλαζα μεγάλη. Καὶ σημεῖον μέγα
 ὥφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον,
 καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς
 2 κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα, καὶ ἐν γα-
 στρὶ ἔχουσα κράζει ὠδίνουσα καὶ βασανιζομένη τε-
 3 κεῖν. Καὶ ὥφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ
 ἰδοὺ, δράκων μέγας πυρρὸς, ἔχων κεφαλὰς ἑπτὰ καὶ
 4 ἑπτὰ· καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων
 τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ
 δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης
 τεκεῖν, ἵνα ὅταν τέκη, τὸ τέκνον αὐτῆς καταφάγῃ.
 5 καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα ^{ε 2, 27: 19,}
 τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον ^{15. Psal. 2,}
 6 αὐτῆς πρὸς τὸν Θεὸν καὶ τὸν θρόνον αὐτοῦ. ^h καὶ ἡ ^{h 11, 3.}
 γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει τόπον ἡτοι-

19. 1. διαθήκης τοῦ Κυρίου.

Ibid. καὶ σεισμός is perhaps to be expunged.

CHAP. XII.

1. γυνή. The church of Christ, which is of heavenly origin, as designated by the sun and moon.

2. ὠδίνουσα. The church may be viewed from its first beginning, when the promise of a Redeemer was given to our first parents: and the expectation of this promise being fulfilled is expressed in this verse. See Micah v. 3. Rom. viii. 22. 1. ἔκραζεν.

3. δράκων. This is explained

in ver. 9. to mean the Devil.

Ibid. κεφαλὰς—κέρατα—διαδήματα. This implies the great power which the Devil had among the powerful kingdoms of the earth.

4. ἀστέρων. This may mean the angels who were disobedient; or the human authorities who have followed the suggestions of Satan.

Ibid. καταφάγῃ. This implies the artifices of Satan to destroy the kingdom of Christ.

5. ποιμαίνειν. This alludes to Christ's universal dominion: he was the male child.

6. ἔχει, 1. ἔχει ἐκεῖ.

μασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτήν, ἡμέρας χιλίας διακοσίας ἐξήκοντα.

- ⁱ Dan. 10, 13, 21: 12, 1. Jude 9. ⁱ Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ 7
^k Dan. 2, 35. καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ οἱ ἄγγελοι αὐτοῦ, ^k καὶ οὐκ 8
^l 20, 2. Gen. 3, 1, 4. Luc. 10, 18. Joh. 12, 31. καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ 9
καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι
^m 11, 15. αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. ^m Καὶ ἤκουσα φωνὴν ¹⁰
ⁿ Job. 1, 9: 2, 5. Zach. 3, 1. μεγάλην λέγουσαν ἐν τῷ οὐρανῷ, “ Ἀρτι ἐγένετο ἡ
“ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ
“ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατε-
“ βλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγο-
“ ρῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυ-
ⁿ Rom. 8, 23, 34, 37: 16, 20. “ κτός. ⁿ καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ¹¹
“ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν,
“ καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.
^o 8, 13. Psal. 96, 11. Esa. 49, 13. “ ὁ διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς ¹²
“ σκηνοῦντες. οὐαὶ τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν
“ θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων
“ θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.” Καὶ ¹³
ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε

7 Καὶ ἐγένετο πόλεμος. Now there had been war. The passage from the seventh to the thirteenth verse may be considered in a parenthesis, and relates to an event prior to that in the preceding verses. It accounts for the hostility of Satan to the church of Christ.

Ibid. ἐπολέμησαν κατὰ, 1. τοῦ

πολεμῆσαι μετά.

8. ἴσχυσαν—αὐτῶν, 1. ἴσχυσεν—αὐτῷ.

11. οὐκ ἠγάπησαν is the same as ἡμέλησαν, they did not regard their life, but even ran the risk of death: they were neglectful of life, even unto death.

12. 1. οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ.

- 14 τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρενα. ¹ Καὶ ἐδόθησαν ^{ν Dan. 7, 25: 12, 7.} τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ,
- 15 ἀπὸ προσώπου τοῦ ὄψεως. Καὶ ἔβαλεν ὁ ὄφεις ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμὸν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ. καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων
- 17 ἐκ τοῦ στόματος αὐτοῦ. Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ.
- 18 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης. ⁹ καὶ ^{11, 3, 9, 12. Dan. 7,}
- 13 εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα

13. ἣτις ἔτεκε. This does not mean that she had brought forth the child before the serpent began to persecute her, but the words are intended to describe her: she was the woman, who afterwards brought forth the male child.

14. δύο πτέρυγες. In allusion to the miraculous aid, which the church received.

15. ποταμόν. A torrent or flood of persecution, which Satan excited, in the hopes of the church being overwhelmed by it (ποταμοφόρητον.)

16. ἡ γῆ. At length the earthly authorities assisted the church,

and the persecution ceased for a time.

17. 1. μαρτυρίαν Ἰησοῦ.

CHAP. XIII.

1. There is a remarkable agreement between this passage and that in Dan. vii. 2—

15. The beast of the Apocalypse resembles the four beasts of Daniel, but more particularly the fourth beast, which represents the Roman empire. This first beast of the Apocalypse may be taken as representing the persecuting secular power: the second beast in ver. 11, is the persecuting ecclesiastical power.

- ^s 12, 9. βλασφημίας. ^s καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρ-
 2 δάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα
 αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων
 τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν
^t 17, 3. μεγάλην. ^t καὶ εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς
 3 ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου
 αὐτοῦ ἔθεραπεύθη. καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω
^u 18, 18. τοῦ θηρίου, ^u καὶ προσεκύνησαν τὸν δράκοντα ὃς ἔδω-
 4 κεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον,
 λέγοντες, “Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται πο-
^x 11, 2, 9. “λεμῆσαι μετ’ αὐτοῦ;” ^x Καὶ ἐδόθη αὐτῷ στόμα
 Dan. 7, 8, 5
¹¹ 11, 36. λαλοῦν μεγάλα καὶ βλασφημίας· καὶ ἐδόθη αὐτῷ
 ἐξουσία πόλεμον ποιῆσαι μῆνας τεσσαράκοντα δύο·
 καὶ ἥνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν
 Θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν
^y 11, 7. αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. ^y Καὶ
 Dan. 7, 21. 7 ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ
 νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν
 φυλὴν καὶ γλῶσσαν καὶ ἔθνος.
^z 3, 5: 17, 8: ^z Καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ κατοικοῦν-
 20, 12: 21, 8
 27. Exod. 27. 27. τες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐν τῇ
 32, 33. Phil- βίβλῳ τῆς ζωῆς τοῦ ἁρνίου τοῦ ἐσφαγμένου ἀπὸ
 lipp. 4, 3. καταβολῆς κόσμου. ^a Εἴ τις ἔχει οὖς, ἀκουσάτω.
^a 2, 7. 9

3. Dean Woodhouse refers this to the blow which pagan Rome received by the conversion of Constantine: *the blow, however, was healed*, and the beast resumed his power, when Christians themselves began to persecute.

Ibid. καὶ ἐθαύμασεν. *And again the world looked up with ad-*

miration to the beast.

4. 1. καὶ προσεκύνησαν τῷ δράκοντι δεδωκότι τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ.

6. καὶ before τοὺς ἐν τῷ οὐρανῷ is perhaps to be expunged.

7. 1. φυλὴν καὶ λαὸν καὶ γλῶσσαν.

8. 1. τὸ ὄνομα ἐν τῷ βιβλίῳ.

- 10^b Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπά- ^{b 14, 12.}
 γει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μα- ^{Gen. 9, 6.}
 χαίρᾳ ἀποκτανθῆναι. ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ ^{Esa. 33, 1.}
 πίστις τῶν ἁγίων. ^{Matt. 26,}
- 11^c Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ ^{c 11, 7.}
 εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.
- 12^d καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ^{d ver. 3, 19,}
 ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦν- ^{20.}
 τας ἐν αὐτῇ ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον,
- 13 οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ· ^{e 16, 14.}
 ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ^{Matt. 24,}
 ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. ^{24, 2 Thess.}
^{2, 9.}
- 14^f καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ ^{f Deut. 13,}
 σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, ^{1.}
 λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα
 τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε.
- 15^g Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ^{g 19, 20.}
 ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι
 ἂν μὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀπο-
- 16 κτανθῶσι. ^{h 19, 20.} Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς ^{h 19, 20.}
 μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ

10. This is an exhortation to patience under the tyranny of the beast, and an assurance that the persecutors will in turn be persecuted. See xiv. 12.

11. *θηρίον*. He is called *the false prophet* in xvi. 13. xix. 20. xx. 10.

Ibid. ἐκ τῆς γῆς. The former beast arose *out of the sea*, which sometimes means the heathen world, (see viii. 7, 8.) The se-

cond beast rises *from the land*, which perhaps implies that it is a Christian power, or connected with religion.

Ibid. κέρατα δύο. Dean Woodhouse refers these to the Mahometan and papal powers, which arose about the same time, in the seventh century.

13. *σημεῖα*. *Pretended miracles*: they are miracles only *before men*, but not before God.

τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσῃ αὐτοῖς
 χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τῶν
^{i 14, 11.} μετώπων αὐτῶν, ⁱ καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ ¹⁷
 πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα τοῦ
^{k 15, 2: 17.} θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. ^k Ὡδε ἡ ¹⁸
^{9.} σοφία ἐστίν. ὁ ἔχων τὸν νοῦν ψηφισάτω τὸν ἀριθ-
 μὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ
 ἀριθμὸς αὐτοῦ χξς'.

^{1 7, 4.} ¹ΚΑΙ εἶδον, καὶ ἰδοὺ, ἀρνίον ἐστηκὸς ἐπὶ τὸ ὄρος ¹⁴
 Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες
 χιλιάδες, ἔχουσαι τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γε-
^{m 1, 15: 5;} γραμμένον ἐπὶ τῶν μετώπων αὐτῶν. ^m καὶ ἤκουσα ²
^{8, 19, 6.} φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν,
 καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ φωνὴν ἤκουσα
^{n 5, 9.} κιθαρωδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. ⁿ καὶ ³
 ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώ-
 πιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ
 οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσ-
 σαρακοντατέσσαρες χιλιάδες οἱ ἡγορασμένοι ἀπὸ τῆς

16. δώσῃ, 1. δῶσιν.

Ibid. χάραγμα. Philo Judæus mentions some idolaters who ἔενται πρὸς δουλείαν τῶν χειροκμήτων, γράμμασιν αὐτὴν ὁμολογούντες· οὐκ ἐν χαρτιδιοῖς, ὡς ἐπὶ τῶν ἀνδραπόδων ἔθος, ἀλλ' ἐν τοῖς σώμασι καταστήζοντες αὐτὴν σιδήρῳ πεπυρωμένῳ πρὸς ἀνεξάλειπτον διαμονήν, vol. II. p. 221.

17. 1. τὸ χάραγμα, τὸ ὄνομα. The mark was the name impressed in letters. It will be remembered that it was the name of the first beast, xiii. 1.

18. τὸν ἀριθμόν. Irenæus mentions the word ΛΑΤΕΙΝΟΣ,

the letters of which make up the number 666: but the same number has been extracted from so many other words, that it is useless to attempt the solution.

CHAP. XIV.

1. This vision may be taken to represent the true church, which continued through the times of the serpent, the beast, and the false prophet.

Ibid. 1. τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρός.

3. 1. ᾄδουσιν ᾠδὴν.

Ibid. ἀπὸ τῆς γῆς may still mean, out of the whole body of

4 γῆς. °Οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθη-^{2 3, 4: 5, 9.}
σαν· παρθένοι γάρ εἰσιν· οὗτοί εἰσιν οἱ ἀκολουθοῦν-^{1 Cor. 6, 20.}
τες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἡγοράσθησαν^{2 Cor. 11, 2.}
ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ.^{Jac. 1, 18.}
5^p καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὔρέθη δόλος· ἄμωμοι^{p Ps. 32, 2.}
γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.^{Eph. 5, 27.}

6 ΚΑΙ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρα-
νήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι τοὺς
κατοικοῦντας ἐπὶ τῆς γῆς καὶ πᾶν ἔθνος καὶ φυλὴν

7 καὶ γλῶσσαν καὶ λαὸν, ^a λέγοντα ἐν φωνῇ μεγάλῃ, ^q Ps. 33, 6;
“Φοβήθητε τὸν Θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλ-^{124, 8: 146,}
“θεὸν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε^{6. Act. 14,}
“τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασ-^{15: 17, 24.}

8“σαν καὶ πηγὰς ὑδάτων.” ^r Καὶ ἄλλος ἄγγελος^{r 18, 2, 3,}
ἡκολούθησε λέγων, “^{10, 21: 16,} Ἐπεσεν, ἔπεσε Βαβυλὼν ἡ πό-^{19: 17, 2, 5.}
“λις ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς^{Esa. 21, 9.}
9“πορνείας αὐτῆς πεπότικε πάντα ἔθνη.” Καὶ τρίτος^{Jer. 51, 8.}

ἄγγελος ἡκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ,

“Εἴ τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ,
“καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἡ

10“ἐπὶ τὴν χεῖρα αὐτοῦ, ^s καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου^{s 16, 19: 19,}
“τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν^{20: 20, 10.}
“τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν^{Psal. 75, 9.}
“τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν^{Esa. 51, 17.}
“τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν^{Jer. 25, 15.}

Christians, whether nominal or
real. See xiii. 11.

4. παρθένοι. They have com-
mitted no kind of spiritual for-
nication. See πορνείας in ver. 8.

Ibid. 1. οὗτοι ὑπὸ Ἰησοῦ ἡγο-
ράσθησαν.

5. δόλος, 1. ψεῦδος. The words
ἐνώπιον — Θεοῦ may be omitted.

6. κατοικοῦντας, 1. καθημένους,
and ἐπὶ πᾶν ἔθνος.

8. 1. ἄλλος δεύτερος ἄγγελος.

VOL. II.

8. Βαβυλῶν. Even Roman
Catholic commentators refer
this to Rome, understanding
pagan Rome. Many Protest-
ants apply the prophecy to the
reformation, and the downfall
of the papal power: 1. Βαβυλῶν
ἡ μεγάλη, ἐκ τοῦ οἴνου.

9. 1. ἄλλος ἄγγελος τρίτος.

10. κεκρασμένου ἀκράτου. Com-
pare Psalm lxxv. 8. ποτήριον οἴ-
νου ἀκράτου πλήρες κεράσματος.

F f

“ τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται

“ ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ

† 19, 3. “ ἐνώπιον τοῦ ἁρνίου. † καὶ ὁ καπνὸς τοῦ βασανισμοῦ 11
Esa. 34, 10.

“ αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχου-

“ σιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες

“ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει

“ τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.” † Ωδε ὑπομονὴ 12
11, 10.

τῶν ἁγίων ἐστίν· ὧδε οἱ τηροῦντες τὰς ἐντολὰς τοῦ

Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

† 1 Cor. 15, † Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης μοι, 13
18. 1 Thess.

4, 14. “ Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνή-

“ σκοντες ἀπάρτι· Ναὶ,” λέγει τὸ Πνεῦμα· “ ἵνα

“ ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα

“ αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν.”

† 1, 13. * Καὶ εἶδον, καὶ ἰδοὺ, νεφέλη λευκὴ, καὶ ἐπὶ τὴν 14
Ezech. 1,

26. Dan. 7, νεφέλην καθήμενος ὅμοιος υἱῷ ἀνθρώπου, ἔχων ἐπὶ
13.

τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ

† Joel. 3, χεירὶ αὐτοῦ δρέπανον ὀξύ. † καὶ ἄλλος ἄγγελος ἐξ- 15
13. Matt.

13, 39. ἦλθεν ἐκ τοῦ ναοῦ κράζων ἐν μεγάλῃ φωνῇ τῷ καθη-

μένῳ ἐπὶ τῆς νεφέλης, “ Πέμψον τὸ δρέπανόν σου

“ καὶ θέρισον, ὅτι ἦλθέ σοι ἡ ὥρα τοῦ θερίσαι, ὅτι

“ ἐξηράνθη ὁ θερισμὸς τῆς γῆς.” Καὶ ἔβαλεν ὁ κα- 16

It means, *pure wine made yet stronger by a mixture of powerful ingredients*. Lowth, Woodhouse.

12. I have separated these words from those of the angel, and supposed them to be spoken by S. John as an exhortation to the suffering Christians of his own day. See xiii. 10.

13. μοι is perhaps an inter-

poleation. *See above, p. 432.*

Ibid. ἀπάρτι, *from henceforth*. Some read ἀπάρτι, *perfectly*, and connect it with μακάριοι.

14. This vision of the harvest and vintage is referred by Dean Woodhouse to some signal act of vengeance inflicted upon the enemies of the gospel, and not to the final judgment.

θήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν
18 τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. καὶ ἄλλος
ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἑξουσίαν
ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε κραυγῇ μεγάλη τῷ ἔ-
χοντι τὸ δρέπανον τὸ ὀξύ, λέγων, “ Πέμψον σου τὸ
“ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυνας τῆς
“ ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐ-
19 “ τῆς.” ^z Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ ^z 19, 15.

εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἀμπελον τῆς γῆς, καὶ
ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν με-
20 γάλην. ^a καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως, καὶ ^a Esa. 63, 3.
ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ^{Lam. 1, 15.}
ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

15 ^b ΚΑΙ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ ^b 11, 14.
θαυμαστὸν, ἀγγέλους ἐπτὰ ἔχοντας πληγὰς ἐπτὰ τὰς
ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.

2 ^c Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, ^c 4, 6: 5, 8:
καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης ^{14, 2.}
αὐτοῦ, καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ
τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν

3 ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ. ^d καὶ ᾄδουσι τὴν ^d Exod. 15,
ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ <sup>1. Ps. 111,
2: 139, 14.</sup>
ἀρνίου, λέγοντες, “ Μεγάλα καὶ θαυμαστὰ τὰ ἔργα

20. αἷμα might mean, the blood of the grape, i. e. wine. We find αἷμα σταφυλῆς in Gen. xlix. 11. Deut. xxxii. 14.

CHAP. XV.

2. νικῶντας ἐκ τοῦ θηρίου is not merely victorious over the beast,

but victorious after having escaped from the power of the beast. Clarke. Ἐκ τοῦ χαράγματος αὐτοῦ is perhaps an interpolation.

3. ᾠδὴν Μωσέως. A song of triumph, such as Moses sang, when Pharaoh was destroyed.

“ σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ
^c Esa. 66, “ ἀληθινὰ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἁγίων. ^e τίς 4
^{23, Jer. 10,} “ οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά
 7. “ σου; ὅτι μόνος ὁσῖος· ὅτι πάντα τὰ ἔθνη ἤξουσιν
 “ καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώ-
 “ ματά σου ἐφανερώθησαν.”

^f 11, 19. ^f Καὶ μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, ἡνοίγη ὁ ναὸς 5
^{8, 1, 13.} τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ. ⁸ καὶ ἐξῆλ- 6
 θον οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ
 ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν καὶ λαμπρὸν, καὶ
 περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς. καὶ ἐν 7
 ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἁγγέλοις
 ἑπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ
^h Exod. 40, τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. ^h καὶ ἔγε- 8
^{34. 1 Reg.} μίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ καὶ ἐκ
^{8, 10.} τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς
^{Esa. 6, 4.} τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ
 ἁγγέλων.

ΚΑΙ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ λεγούσης 1 6
 τοῖς ἑπτὰ ἁγγέλοις, “ Ὑπάγετε καὶ ἐκχέετε τὰς φιά-
ⁱ 13, 14, 16, “ λας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.” ⁱ Καὶ ἀπῆλ- 2
^{17. Exod.} θεν ὁ πρῶτος καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὴν
^{9, 9, 10, 11.} γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν εἰς τοὺς

3. ἁγίων, 1. ἐθνῶν.

4. σέ may be omitted: 1. μό-
 νος ἅγιος· ὅτι πάντες ἤξουσιν.

6. λίνον καθαρὸν. *The right-
 eousness of the saints*, xix. 8.

CHAP. XVI.

1. φιάλας. The vial was a
 basin, bowl, or cup, commonly
 used in the ancient church to
 contain the offering of meal or
 of incense, standing before the

altar of incense for that pur-
 pose. It was also used to pour
 from, as in 1 Sam. x. 1. *Wood-
 house*: 1. τὰς ἑπτὰ φιάλας.

Ibid. The pouring out of these
 vials means generally the pun-
 ishments inflicted upon the
 enemies and persecutors of the
 church. The prophecy is prob-
 ably still unaccomplished.

ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ
 3 τοὺς τῇ εἰκόνι αὐτοῦ προσκυνοῦντας. ^k Καὶ ὁ δεῦτε- ^k Exod. 7,
 ρος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασ- ^{17, 20.}
 σαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζῶσα
 4 ἀπέθανεν ἐν τῇ θαλάσῃ. Καὶ ὁ τρίτος ἄγγελος
 ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς
 5 πηγὰς τῶν ὑδάτων. καὶ ἐγένετο αἷμα. ¹ Καὶ ἤκουσα ¹ 1, 4, 8:
 τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, “ Δίκαιος, Κύριε, ^{4, 8: 11, 17.}
 “ εἰ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ὄσιος, ὅτι ταῦτα ἔκρινας.
 6 “ ^m ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα ^m Matt. 23,
 7 “ αὐτοῖς ἔδωκας πιεῖν· ἄξιοι γάρ εἰσι.” ⁿ Καὶ ἤκουσα ^{34.}
 ἄλλου ἐκ τοῦ θυσιαστηρίου λέγοντος, “ Ναὶ, Κύριε ὁ ⁿ 9, 13: 15,
 “ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρί- ^{3.}
 8 “ σεις σου.” Καὶ ὁ τέταρτος ἄγγελος ἐξέχεε τὴν
 φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυμα-
 9 τίσαι τοὺς ἀνθρώπους ἐν πυρί. ^o καὶ ἐκαυματίσθη- ^o ver. 11,
 σαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ^{21.}
 ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς
 ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.
 10 Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ
 ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία
 αὐτοῦ ἐσκοτωμένη· καὶ ἐμασσωντο τὰς γλώσσας αὐ-
 11 τῶν ἐκ τοῦ πόνου, καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ
 οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐ-
 12 τῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν. Καὶ ὁ
 ἕκτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν
 ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ

5. ἀγγέλου τῶν ὑδάτων. Judæi
 singulis rebus angelum pecu-
 liarem tribuunt. Schoetgenius,
 who proves this from Rabbinical
 writers.

7. Most MSS. read καὶ ἤκου-
 σα τοῦ θυσιαστηρίου.

12. This perhaps alludes to
 the conversion of the nations
 of the east. The Euphrates is

- ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν
 P 12, 9: 19, ἀπὸ ἀνατολῶν ἡλίου. P Καὶ εἶδον ἐκ τοῦ στόματος 13
 20: 20, 10. τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ
 ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία
 9 2, 10: 13, ἀκάθαρτα ὅμοια βατράχοις, ⁹ εἰς γὰρ πνεύματα δαι- 14
 13: 17, 14: μόνων ποιοῦντα σημεῖα, ἐκπορεύεσθαι ἐπὶ τοὺς βα-
 19, 19, 20: 20, 9. σιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ὅλης, συναγα-
 2 Thess. 2, 9. γεῖν αὐτοὺς εἰς πόλεμον τῆς ἡμέρας ἐκείνης τῆς
 9. μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος. “¹ Ἴδου, ἔρ- 15
 3, 3, 4, 18. Matt. 24, 44. Luc. “χομαι ὡς κλέπτῃς· μακάριος ὁ γρηγορῶν καὶ τηρῶν
 12, 39. “τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέ-
 1 Thess. 5, 2. 2 Pet. 3, 10. “πωσι τὴν ἀσχημοσύνην αὐτοῦ.” Καὶ συνήγαγεν 16
 10. αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρ-
 21, 6. μαγεδδών. ⁵ Καὶ ὁ ἑβδομος ἄγγελος ἐξέχεε τὴν φιά- 17
 λην αὐτοῦ εἰς τὸν αέρα· καὶ ἐξῆλθε φωνὴ μεγάλη
 ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ ἀπὸ τοῦ θρόνου, λέγουσα,
 4, 5: 8, 5. “Γέγονε.” ¹ Καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ 18
 ἀστραπαὶ, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο

the physical barrier to those people; and by its being *dried up* may be meant, that all obstacles to their conversion will be removed.

13. When the conversion of these eastern nations was nearly accomplished, the Devil used all his arts to hinder it: he excited the beast and the false prophet (see xiii. 1.) to oppose it: 1. ὡς βάτραχοι.

14. τῆς γῆς καὶ may be omitted

Ib. ἡμέρας ἐκείνης, when the conversion of all mankind is at hand: 1. τὸν πόλεμον.

15. These words are spoken by Christ.

Ibid. τηρῶν. A person, who

keeps watch at night, does not put off his *clothes*, but *keeps* them on, and if *the thief* come, he does not appear naked.

16. συνήγαγεν agrees with πνεύματα. Newton.

Ibid. Ἀρμαγεδδών, or rather Ἀρμαγεδών, has been interpreted, *the mountain of Megiddo, the mountain of destruction, and the dry mountain.*

17. This represents the final overthrow of the antichristian power.

Ibid. τὸν αέρα. The air appears to be peculiarly the region in which the Devil has power, Eph. ii. 2.

18. σεισμὸς may be taken

- ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος
 19 σεισμὸς οὕτω μέγας. ^u καὶ ἐγένετο ἡ πόλις ἡ μεγάλη ^u 14, 8, 10:
 εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον. καὶ ^{18, 5. Esa.}
 Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦ- ^{51, 22, 23.}
 ναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς ^{Jer. 25, 15,}
 20 αὐτοῦ. ^x καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὐρέθη- ^x 6, 14.
 21 σαν. ^y καὶ χάλαζα μεγάλη ὥς ταλαντιαία καταβαίνει ^y 11, 19:
 ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφή- ^{16, 9, 11.}
 μησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς
 χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
 17 ^z ΚΑΙ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόν- ^z Jer. 51,
 των τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων ^{13. Nah. 3,}
 μοι, “Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς
 “μεγάλῃς, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολ-
 2 “λῶν· ^a μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ^a 14, 8: 18,
 “ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ ^{3.} Jer. 51,
 3 “κατοικοῦντες τὴν γῆν.” ^b Καὶ ἀπήνεγκέ με εἰς ἔρη- ^b 13, 1.
 μον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ ^{ver. 7, 8.}
 θηρίον κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον
 4 κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. ^c καὶ ἡ γυνὴ ἡ περι- ^c 18, 16.

for a great political or religious change, brought about by di-
 vine interposition.

19. *The great city, and the cities of the nations*, may represent the powers which united to hinder the final conversion of all nations to the gospel. One of these was Babylon, which may perhaps signify Rome.

CHAP. XVII.

1. *πόρνῃς*. This term is applied to the Jewish church by Isaiah i. 21. Jeremiah ii. 20. and it is here applied to a branch of the Christian church,

which had corrupted itself.

Ibid. *ὑδάτων*. *The waters* are explained in ver. 15.

3. *ἔρημον*. See xii. 6. *The woman* in that passage signified the church in its purity: she here signifies the church in a corrupt state.

Ibid. *θηρίον*. This partly resembles *the beast* mentioned in xiii. 1. and the woman sitting upon the beast perhaps means, the union of the ecclesiastical and secular power.

4. 1. *γυνὴ ἦν περιβεβλημένη πορφύροῦν καὶ κόκκινον*.

βεβλημένη πορφύρα καὶ κοκκίνῳ, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ ἀκαθάρτητος πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον 5 αὐτῆς ὄνομα γεγραμμένον, “ Μυστήριον, Βαβυλὼν ἡ “ μεγάλη ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων
 c 18, 24. “ τῆς γῆς.” ^e Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ 6 τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα μέγα.

Καὶ εἶπέ μοι ὁ ἄγγελος, “ Διατί ἐθαύμασας; ἐγώ 7
 “ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου
 “ τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἐπτὰ κε-
 f 3, 5: 13, “ φαλὰς καὶ τὰ δέκα κέρατα. ^f Θηρίον δὲ εἶδες, ἦν, 8
 1, 3, 8, 10: “ καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσ-
 20, 12: 21, “ σου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται
 27. Exod. “ οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ
 32, 32. Phil- “ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς
 lipp. 4, 3. “ κόσμου, βλέποντες τὸ θηρίον ὃ, τι ἦν, καὶ οὐκ ἔστι,
 ε 13, 1, 18. “ καίπερ ἐστίν. ^ε ὧδε δὲ νοῦς ὁ ἔχων σοφίαν. αἱ ἐπτὰ 9
 “ κεφαλαὶ ὄρη εἰσὶν ἐπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ’
 “ αὐτῶν, καὶ βασιλεῖς ἐπτὰ εἰσιν. οἱ πάντες ἔπεσαν, 10

5. Μυστήριον. See note at 2 Thess. ii. 7.

8. 1. τὸ θηρίον.

Ibid. βλέποντες, 1. βλέπόντων, and then perhaps we should read ὅτι for ὃ, τι, the inhabitants of the earth (whose names have not been written in the book of life since the foundation of the world, because they looked up to the beast) will wonder because it was and is not, &c.

Ibid. καίπερ ἐστίν, 1. καὶ πάρεσται.

9. ὄρη ἐπτὰ. This seems plainly to designate Rome.

10. βασιλεῖς. This perhaps means forms of government, and we are to look for them in the history of Rome. Five were passed away, kings, consuls, decemvirs, dictators, and military tribunes: one was in being, while S. John was writing, the im-

- “ καὶ ὁ εἷς ἐστὶν, ὁ ἄλλος οὐπω ἦλθε, καὶ ὅταν ἔλθῃ,
 11 “ ὀλίγον αὐτὸν δεῖ μῆναι. καὶ τὸ θηρίον, ὃ ἦν, καὶ
 “ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἐπτά
 12 “ ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει. ^hΚαὶ τὰ δέκα κέ- ^{h 13, 1.}
 “ ρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλεύουσιν ^{Dan. 7, 20.}
 “ οὐπω ἔλαβον, ἀλλ’ ἐξουσίαν ὡς βασιλεῖς μίαν
 13 “ ὥραν λαμβάνουσι μετὰ τοῦ θηρίου. οὗτοι μίαν
 “ γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν
 14 “ ἐαυτῶν τῷ θηρίῳ διαδιδώσουσιν. ⁱοὗτοι μετὰ τοῦ ^{i 16, 14: 19,}
 “ ἀρνίου πολεμήσουσι, καὶ τὸ ἀρνίον νικήσει αὐτούς, ^{16. i Tim.}
 “ ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασιλέων, καὶ
 “ οἱ μετ’ αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.”
 15 ^kΚαὶ λέγει μοι, “ Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη ^{k Esa. 8, 7.}
 “ κάθεται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι.
 16 “ ^lΚαὶ τὰ δέκα κέρατα ἃ εἶδες ἐπὶ τὸ θηρίον, οὗτοι ^{l 18, 8.}
 “ μισήσουσι τὴν πόρνην, καὶ ἡρημασμένην ποιήσουσιν
 “ αὐτὴν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγον-
 17 “ ται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί. ὁ γὰρ Θεὸς
 “ ἔδωκεν εἰς τὰς καρδίας αὐτῶν, ποιῆσαι τὴν γνώ-
 “ μην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι
 “ τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῇ τὰ
 18 “ ῥήματα τοῦ Θεοῦ. ^mΚαὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ ^{m 16, 19.}
 “ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βα-
 “ σιλέων τῆς γῆς.”

perial government, which lasted till 475: the seventh was the exarchate, set up by the Goths, which ended in 539, when the Greek emperors recovered Italy, and held it for two hundred years, or more. Then *the beast became an eighth power*, when the popes established their se-

cular dominion.

12. δέκα βασιλεῖς. These seem to be ten kingdoms, or governments, into which the western Roman empire was divided.

13. 1. ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόναι.

16. ἐπὶ τὸ θηρίον, 1. καὶ τὸ θ.

ΚΑΙ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαί- 18

νοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἑξουσίαν μεγάλην, καὶ

n 14, 8. ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. " καὶ ἔκραξεν ἐν 2

Esa. 13, 21: 21, 9: 34, ἰσχύϊ, φωνῇ μεγάλῃ λέγων, " Ἐπεσεν, ἔπεσε Βαβυ-

11, 14. 50, 39: " λὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων

51, 8, 37. " καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυ-

" λακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου.

o 14, 8: 17, " ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς 3

2.

" πέπωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς

" μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ

" τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν."

p Gen. 19, 12. Esa. 48, 20: 52, 11. γουσαν, " Ἐξέλθετε ἐξ αὐτῆς, ὁ λαός μου, ἵνα μὴ

Jer. 50, 8: " συγκοινωνήσητε ταῖς ἀμαρτίαις αὐτῆς, καὶ ἵνα μὴ

51, 6, 45. 2 Cor. 6, 17. " λάβητε ἐκ τῶν πληγῶν αὐτῆς. 4 ὅτι ἠκολούθησαν 5

q 16, 19. " αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευ-

r 14, 10. " σεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. 1 ἀπόδοτε αὐτῇ ὡς 6

Ps. 137, 8. Jer. 50, 15. " καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ διπλᾶ

" κατὰ τὰ ἔργα αὐτῆς. ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε,

s Esa. 47, 8. " κεράσατε αὐτῇ διπλοῦν. 8 ὅσα ἐδόξασεν ἑαυτὴν καὶ 7

" ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ

" πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθημαι βα-

" σίλισσα, καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω.

t 17, 16. " 1 Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, 8

" θάνατος καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατα-

CHAP. XVIII.

2. ἰσχύϊ, φωνῇ μεγάλῃ, 1. ἰσχυρᾷ φωνῇ. This chapter should be compared with the prophecies of the fall of Babylon, Tyre, &c. mentioned in the margin.

Ibid. δαιμόνων. This is the word used by the LXX in Is. xiii. 22. xxxiv. 14. where the desolation of Babylon is foretold.

5. ἠκολούθησαν, 1. ἐκολλήθησαν.

- “καυθήσεται· ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνων
 9 “αὐτήν. ^u 17, 2: 18, 3. ver. 18. “καὶ κλαύσονται αὐτήν καὶ κόψονται ἐπ’
 “αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ’ αὐτῆς πορνεύσαν-
 “τες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν
 10 “τῆς πυρώσεως αὐτῆς, ^x ἀπὸ μακρόθεν ἐστηκότες διὰ ^x 14, 8.
 “τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ,
 “οὐαὶ, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυ-
 11 “ρὰ, ὅτι ἐν μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου. ^y Καὶ οἱ ^y Ezech. 27,
 “ἐμποροὶ τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ’ αὐτῇ, ^{36.}
 12 “ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, γόμον
 “χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, καὶ μαργα-
 “ρίτου, καὶ βύσσου, καὶ πορφύρας, καὶ σηρικοῦ, καὶ
 “κοκκίνου, καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος
 “ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου,
 13 “καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου, ^z καὶ κινά- ^z Ezech. 27,
 “μωμον, καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ ^{13.}
 “οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ
 “κτῆνη, καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ σω-
 14 “μάτων, καὶ ψυχὰς ἀνθρώπων. καὶ ἡ ὀπώρα τῆς
 “ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ
 “πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σοῦ,
 15 “καὶ οὐκέτι οὐ μὴ εὐρήσῃς αὐτά. Οἱ ἐμποροὶ τούτων,
 “οἱ πλουτήσαντες ἀπ’ αὐτῆς, ἀπὸ μακρόθεν στήσου-
 “ται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαί-
 16 “οντες καὶ πενθοῦντες, ^a καὶ λέγοντες, Οὐαὶ, οὐαὶ, ἡ ^a 17, 4.
 “πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ

8. κρίνων, l. κρίνας.

9. l. κλαύσουσι without αὐτήν.

12. θύϊνον is said by most commentators to mean, of ci-
tron.

13. σωματων. Slaves. Palaiet.

Elsner.

14. The angel now addresses
Babylon herself. l. ἀπώλετο for
ἀπῆλθεν.

- “ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυ-
 “ σῶ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι μιᾷ ὥρᾳ ¹⁷
^b ἤρημώθη ὁ τοσοῦτος πλοῦτος. ^b Καὶ πᾶς κυβερ-
^c νήτης καὶ πᾶς ἐπὶ τῶν πλοίων ὁ ὄμιλος, καὶ ναῦται
 “ καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν
^c ἔστησαν, ^c καὶ ἔκραζον ὀρώντες τὸν καπνὸν τῆς πυ- ¹⁸
^d ρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ
^d μεγάλη ; ^d καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐ- ¹⁹
^e τῶν, καὶ ἔκραζον κλαίοντες καὶ πειθοῦντες, λέγον-
 “ τες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτη-
 “ σαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς
^e τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη. ^e Εὐφραί- ²⁰
^f νου ἐπ’ αὐτὴν, οὐρανὲ, καὶ οἱ ἅγιοι ἀπόστολοι καὶ
^f οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ
 “ αὐτῆς.”
^f Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον ²¹
 μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, “ Οὕτως
 “ ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις,
^g καὶ οὐ μὴ εὐρεθῇ ἔτι. ^g Καὶ φωνὴ κιθαρῳδῶν καὶ ²²
^h μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκου-
^h σθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ
^h μὴ εὐρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσ-
^h θῇ ἐν σοὶ ἔτι, ^h καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ²³
^h ἔτι· καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ
 “ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροὶ σου ἦσαν οἱ μεγιστᾶνες
 “ τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν

17. ἐπὶ τῶν πλοίων ὁ ὄμιλος.
 1. ὁ ἐπὶ πλοίων πλέων.

Ibid. ἐργάζονται. The same word is applied to the sea by Aristotle, Arrian, and Appian.

18. ὀρώντες, 1. βλέποντες.

20. 1. καὶ οἱ ἀπόστολοι.

Ibid. ἔκρινεν. God hath exacted from her the punishment which she inflicted on you.

24 “ πάντα τὰ ἔθνη. ἰκαὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ^{17, 6.}

“ ἁγίων εὐρέθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς
“ γῆς.”

19 ^kΚΑΙ μετὰ ταῦτα ἤκουσα φωνὴν ὄχλου πολλοῦ ^{k 12, 10.}

μεγάλην ἐν τῷ οὐρανῷ λέγοντος, “ Ἀλληλούϊα· ἡ

“ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις Κυ-

2 “ ρίῳ τῷ Θεῷ ἡμῶν· ¹ὅτι ἀληθινὰ καὶ δίκαιαι αἱ ^{15, 3; 16,}

“ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ^{7: 18, 20,}

“ ἥτις ἐφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξε- ^{43.}

“ δίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐ-

3 “ τῆς.” ^mΚαὶ δεύτερον εἶρηκαν, “ Ἀλληλούϊα· καὶ ὁ ^{m 14, 11:}

“ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰ- ^{18, 18. Esa. 34, 10.}

4 “ ὧνων.” ⁿΚαὶ ἔπεσον οἱ πρεσβύτεροι οἱ ἑκοσι καὶ ^{n 4, 4, 6.}

τέσσαρες καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ

Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες, “ Ἀμήν·

5 “ Ἀλληλούϊα.” Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε

λέγουσα, “ Αἰνεῖτε τὸν Θεὸν ἡμῶν, πάντες οἱ δούλοι

“ αὐτοῦ καὶ οἱ φοβούμενοι αὐτὸν καὶ οἱ μικροὶ καὶ

6 “ οἱ μεγάλοι.” ^oΚαὶ ἤκουσα ὡς φωνὴν ὄχλου πολ- ^{o 11, 15,}

λοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν ^{17: 12, 10.}

βροντῶν ἰσχυρῶν, λέγοντας, “ Ἀλληλούϊα· ὅτι ἐβα-

7 “ σίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ. ^pχαίρω- ^{p Matt. 22,}

“ μεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ· ^{2: 25, 10.}

“ ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ

8 “ ἡτοίμασεν ἑαυτήν.” ^qΚαὶ ἐδόθη αὐτῇ ἵνα περιβά- ^{q Psal. 45,}

ληται βύσσινον καθαρὸν καὶ λαμπρόν· τὸ γὰρ βύσ- ^{14, 15.}

σινον τὰ δικαιώματά ἐστι τῶν ἁγίων. ^{Ezech. 16, 10.}

24. αἷμα, 1. αἵματα.

CHAP. XIX.

1. λέγοντος, 1. λεγόντων.

Ib. Ἀλληλούϊα signifies, *praise*
ye Jehovah, αἰνεῖτε τὸν Θεόν, as

in ver. 5.

Ibid. 1. δόξα καὶ ἡ δύναμις Θεοῦ
ἡμῶν.

2. ἔφθειρε, 1. διέφθειρε.

Καὶ λέγει μοι, “Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπ- 9
 “νον τοῦ γάμου τοῦ ἁγίου κεκλημένοι.” Καὶ λέγει
 μοι, “Οὗτοι οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ.” ^sΚαὶ 10
 ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι
 αὐτῷ· καὶ λέγει μοι, “Ὅρα μὴ· σύνδουλός σου εἰμι
 “καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν
 “τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρ-
 “τυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφη-
 “τείας.”

^t 3, 14: 6, ^t Καὶ εἶδον τὸν οὐρανὸν ἀνεφγμένον, καὶ ἰδοὺ, ἵπ- 11
^{2.} πος λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτὸν, καλούμενος
 πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ
^u 1, 14: 2, πολεμεῖ· ^u οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ 12
^{18.} ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων ὄνο-
^x Esa. 63, μα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός· ^x καὶ πε- 13
^{2, 3. Joh.} 1, 1. 1 Joh. ριβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ κα-
^{1, 1.} ^y 4, 4: 7, 9 λεῖται τὸ ὄνομα αὐτοῦ, “Ὁ λόγος τοῦ Θεοῦ.” ^y Καὶ 14
^{Matt. 28, 3.} τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ’
 ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καὶ κα-
^z 2, 16, 27: θαρόν. ^z καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομ- 15
^{12, 5: 14,} φαία ὀξεία, ἵνα ἐν αὐτῇ πατάσῃ τὰ ἔθνη, καὶ αὐτὸς
^{19, 20. Psal.} 2, 9: 76, 13. ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ
^{Esa. 11, 4:} 63, 3. τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ
^{2 Thess. 2,} 8. Θεοῦ τοῦ παντοκράτορος. ^a καὶ ἔχει ἐπὶ τὸ ἱμάτιον 16
^a 17, 14. καὶ ἐπὶ τὸν μηρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον, “Βα-
^{1 Tim. 6,} 15.

10. τῶν ἐχ. τὴν μαρτυρίαν τοῦ Ἰησοῦ, *who have the office of bearing testimony to Jesus*, i. e. of preaching the gospel.

Ibid. τὸ πνεῦμα. *The prophecies, which have been given to you, are all intended to bear tes-*

timony to Jesus: i. e. Jesus is the end of all prophecy.

11. ἵππος λευκός. See vi. 2.

12. 1. ἔχων ὀνόματα γεγραμμένα καὶ ὄνομα γεγραμμένον.

15. 1. ῥομφαία δίστομος ὀξεία.

- 17 “σιλεὺς βασιλέων καὶ Κύριος κυρίων.” ^b Καὶ εἶδον ^b Jer. 12, 9. Ezech. 39, 17.
 ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ
 μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετωμένοις ἐν
 μεσουρανήματι, “Δεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον
 18 “τοῦ μεγάλου Θεοῦ, ἵνα φάγητε σάρκας βασιλέων
 “καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν, καὶ
 “σάρκας ἵππων καὶ τῶν καθημένων ἐπ’ αὐτῶν, καὶ
 “σάρκας πάντων ἐλευθέρων καὶ δούλων, καὶ μικρῶν
 19 “καὶ μεγάλων.” Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασι-
 λεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνήγμένα
 ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου
 20 καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. ^c καὶ ἐπιάσθη τὸ ^c 13, 12, &c.: 14, 10;
 θηρίον, καὶ μετὰ τούτου ὁ ψευδοπροφήτης ὁ ποιήσας ^c 16, 14, 20,
 τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λα- ^c 10. Deut.
 βόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνούν- ^c 13, 1. Dan.
 τας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν ^c 7, 11.
 21 λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ. καὶ οἱ
 λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου
 ἐπὶ τοῦ ἵππου τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐ-
 τοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρ-
 κῶν αὐτῶν.
- 20 ^d ΚΑΙ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ^d 1, 18.
 ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην
 2 ἐπὶ τὴν χεῖρα αὐτοῦ. ^e καὶ ἐκράτησε τὸν δράκοντα, ^e 12, 9.
 τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι διάβολος καὶ Σατανᾶς, ^e 2 Pet. 2, 4.
 3 καὶ ἔδησεν αὐτὸν χίλια ἔτη, ^f καὶ ἔβαλεν αὐτὸν εἰς τὴν ^f 16, 14, 16.
 ἄβυσσον, καὶ ἐκλείσειν αὐτὸν καὶ ἐσφράγισεν ἐπάνω ^v 8.
 αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ

χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν
 χρόνον. ^ε Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐ- ⁴
 τοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν
 πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ
 τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν
 τῷ θηρίῳ οὔτε τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ
 χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν καὶ ἐπὶ τὴν χεῖρα
 αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ
 χίλια ἔτη· οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν ⁵
 ἕως τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ
 πρώτη. ^h Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ⁶
 ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύ-
 τερος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ
 καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια
 ἔτη.

Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σα- ⁷
 τανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, ⁱ καὶ ἐξελεύσεται πλαν- ⁸
 ῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς,
 τὸν Γὼγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς πό-
 λεμον, ὧν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης. καὶ ⁹
 ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τὴν
 παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπη-
 μένην· καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ,
 καὶ κατέφαγεν αὐτούς· ^k καὶ ὁ διάβολος ὁ πλανῶν ¹⁰
 αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου,
 ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισ-
 θήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰ-
 ῶνων.

CHAP. XX.

trine of a millennium is founded.

4. χίλια ἔτη. This is the only passage upon which the doc-

5. 1. καὶ οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ.

11 ¹ Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ^{12 Pet. 3, 10.}
 ἐπ' αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐ-
 12 ρανὸς, καὶ τόπος οὐχ εὐρέθη αὐτοῖς. ^m καὶ εἶδον τοὺς ^{m 2, 23: 3, 5: 13, 8, 21, 27: 22, 12.}
 νεκροὺς μικροὺς καὶ μεγάλους ἐστῶτας ἐνώπιον τοῦ
 Θεοῦ, καὶ βιβλία ἠνεόχθησαν· καὶ βιβλίον ἄλλο ἠ- ^{Exod. 32, 32. Psal. 69,}
 ἐφύχθη, ὃ ἐστι τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ ^{29. Jer. 17, 10. Dan. 7,}
 τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐ- ^{10. Matt. 16, 27.}
 13 τῶν. καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκροὺς, ^{Rom. 2, 6: 14, 12.}
 καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκ- ^{2 Cor. 5, 10.}
 14 ροὺς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. ^{Philipp. 4, 3.}
ⁿ καὶ ὁ θάνατος καὶ ὁ ἄδης ἐβλήθησαν εἰς τὴν λίμνην ^{1 Cor. 15, 26, 54, 55.}
 15 τοῦ πυρός· οὗτός ἐστιν ὁ δεύτερος θάνατος. καὶ εἰ-
 τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος,
 ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

21 ^ο Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ ^{ο Esa. 65, 17: 66, 22.}
 πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε, καὶ ἡ θά- ^{2 Pet. 3, 13.}
 2 λασσα οὐκ ἔστιν ἔτι. ^ρ Καὶ ἐγὼ Ἰωάννης εἶδον τὴν ^{p 3, 12. ver. 10. 2 Cor.}
 πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν καταβαίνουσαν ^{11, 2. Gal. 4, 26. Heb. 11, 10: 12,}
 ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, ἡτοιμασμένην ὡς νύμ- ^{22: 13, 14.}
 3 φην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. ^q καὶ ἤκουσα ^{q Ezech. 43, 7.}
 φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης, “Ἰδοὺ, ἡ
 “ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσεται
 “ μετ’ αὐτῶν· καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐ-
 4 “ τὸς ὁ Θεὸς ἔσται μετ’ αὐτῶν, Θεὸς αὐτῶν. ^r καὶ ^{r Esa. 25, 8: 35, 10.}
 “ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν ^{1 Cor. 15, 26, 54, 7,}
 “ αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος ^{17.}
 “ οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶ-

12. Θεοῦ, 1. θρόνου.

14. 1. οὗτός ἐστιν θάνατος ὁ
 δεύτερος, ἡ λίμνη τοῦ πυρός.

CHAP. XXI.

2. ἐγὼ Ἰωάννης is perhaps an
 interpolation, and εἶδον may be
 placed after καινήν.

84, 2: 19, 9: “τα ἀπῆλθον.” 5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ 5
20, 11. Esa. θρόνου, “Ἰδοὺ, καινὰ πάντα ποιῶ.” Καὶ λέγει μοι,
43, 19. “Γράψον, Ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοί

2 Cor. 5, 17. “εἰσι.” 6 Καὶ εἶπέ μοι, “Γέγονε. ἐγὼ εἰμι τὸ Α 6

1, 8: 16, “καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι 6

17, 22, 13, “δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν· 6

17. Esa. 12, 3: 41, 4: 44, “ὁ νικῶν κληρονομήσει πάντα, καὶ ἔσομαι αὐτῷ 7

6: 55, 1. “Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ υἱός. 8 δειλοῖς δὲ καὶ 8

Joh. 4, 10, 14: 7, 37, “ἀπίστοις, καὶ ἐβδελυγμένοις, καὶ φονεῦσι, καὶ πόρ- 7

u Zach. 8, 15, 22, 15. “νοῖς, καὶ φαρμακεῦσι, καὶ εἰδωλολάτραις, καὶ πᾶσι 8

1 Cor. 6, 9. “τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιο- 9

Gal. 5, 21. “μένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶ δεύτερος θάνατος.” 9

Eph. 5, 5. 1 Tim. 1, 9. “Καὶ ἦλθε πρὸς με εἷς τῶν ἐπτὰ ἀγγέλων τῶν 9

1 Tim. 1, 6, 7: 19, 7. ἐχόντων τὰς ἐπτὰ φιάλας τὰς γεμούσας τῶν ἐπτὰ 9

19, 7. πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ’ ἐμοῦ λέγων,

“Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυν-

“αἶκα.” 10 Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ’ ὄρος 10

z 1, 10: 3, 12: 21, 2. μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν μεγάλ-

Gal. 4, 26. λην τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ 10

Heb. 12, 22. οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· 11

καὶ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ 11

α Ezech. 48, 31. ἰάσπιδι κρυσταλλίζοντι· 12 ἔχουσάν τε τείχος μέγα καὶ 12

31. ὑψηλὸν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυ-

λῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα,

ἃ ἐστὶ τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ. Ἀπ’ 13

ἀνατολῆς πυλῶνες τρεῖς, ἀπὸ βορρᾶ πυλῶνες τρεῖς,

ἀπὸ νότου πυλῶνες τρεῖς, ἀπὸ δυσμῶν πυλῶνες τρεῖς.

7. πάντα, 1. ταῦτα.

8. 1. τοῖς δὲ δειλοῖς καὶ ἀπίστοις, καὶ ἁμαρτωλοῖς καὶ ἐβδελυγμένοις.

9. 1. καὶ ἦλθεν εἰς ἐκ τῶν.

10. τὴν μεγάλην is perhaps an interpolation.

- 14 ^b καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ^b Matt. 16, 18. Eph. 2, 19, 20.
 ἐν αὐτοῖς ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἁρ-
 15 νίου. ^c Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε κάλαμον χρυ- ^c Ezech. 40, 3. Zach. 2, 1.
 σοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς.
 16 καὶ τὸ τεῖχος αὐτῆς. ^d καὶ ἡ πόλις τετράγωνος κείται, ^d Eph. 3, 18.
 καὶ τὸ μῆκος αὐτῆς τοσοῦτόν ἐστιν ὅσον καὶ τὸ πλά-
 τος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων
 δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ
 17 ὕψος αὐτῆς ἴσα ἐστι. καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς
 ἑκατὸν τεσσαρακονταεσσάρων πηχῶν, μέτρον ἀνθρώ-
 18 που, ὃ ἐστιν ἀγγέλου. Καὶ ἦν ἡ ἐνδόμησις τοῦ τεί-
 χους αὐτῆς ἰασπιδος· καὶ ἡ πόλις χρυσίον καθαρὸν ὁμοία
 19 ὑάλῳ καθαρῷ. καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως
 παντὶ λίθῳ τιμῷ κεκοσμημένοι· ὁ θεμέλιος δὲ πρῶτος
 ἰασπιδος, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδὼν, ὁ
 20 τέταρτος σμάραγδος, ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος
 σάρδιος, ὁ ἑβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ
 ἕννατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος
 21 ὑάκινθος, ὁ δωδέκατος ἀμέθυστος. καὶ οἱ δώδεκα πυ-
 λῶνες, δώδεκα μαργαρίται· ἀνὰ εἷς ἕκαστος τῶν πυλώ-
 νων ἦν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πό-
 22 λεως χρυσίον καθαρὸν ὡς ὕαλος διαφανής. Καὶ ναὸν
 οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντο-
 23 κράτωρ ναὸς αὐτῆς ἐστι, καὶ τὸ ἄρνιον. ^e καὶ ἡ πόλις ^e 22, 5.
 οὐ χρειαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαί- ^{Esa. 60, 19. Zach. 14, 7.}
 νωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐ-
 24 τήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον. ^f καὶ τὰ ἔθνη τῶν ^f Esa. 60, 3, 5: 66, 12.
 σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι. καὶ οἱ

14. 1. καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα.

21. διαφανής, 1. διαυγής.

24. 1. καὶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς.

Βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν

αὐτῶν εἰς αὐτήν· ^εκαὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλει- 25

σθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ· καὶ οἴσουσι 26

τὴν δόξαν καὶ τὴν τιμὴν τῶν ἔθνων εἰς αὐτήν. ^hΚαὶ 27

οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινοῦν καὶ ποιοῦν βδέ-

λυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ

τῆς ζωῆς τοῦ ἀρνίου. ⁱΚαὶ ἔδειξέ μοι καθαρὸν ποτα- 22

μὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευ-

όμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου. ^kἐν 2

μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν

καὶ ἐντεῦθεν ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα,

κατὰ μῆνα ἓνα ἕκαστον ἀποδιδούν τὸν καρπὸν αὐτοῦ·

καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἔθνων.

^lΚαὶ πᾶν κατανάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος 3

τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δούλοι

αὐτοῦ λατρεύσουσιν αὐτῷ· ^mκαὶ ὄψονται τὸ πρόσω- 4

πον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐ-

τῶν. ⁿκαὶ νύξ οὐκ ἔσται ἐκεῖ, καὶ χρεῖαν οὐκ ἔχουσι 5

λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτίζει

αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰ-

ώνων.

^oΚΑΙ εἶπέ μοι, “Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀλη- 6

“θινοί· καὶ Κύριος ὁ Θεὸς τῶν ἁγίων προφητῶν

“ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις

“αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει. ^pἸδὼν, ἔρχομαι 7

“ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφη-

27. κοινοῦν, l. κοινόν.

CHAP. XXII.

1. καθαρὸν is perhaps an interpolation.

2. ἓνα may be omitted.

3. κατανάθεμα, l. κατάθεμα. The allusion is to the *curse* connected with the *tree of life* in the garden of Eden.

6. ἁγίων, l. πνευμάτων τῶν.

- 8 “τείας τοῦ βιβλίου τούτου.” ¹Καὶ ἐγὼ Ἰωάννης ὁ ^{19, 10. Act. 10, 26: 14, 14.} βλέπων ταῦτα καὶ ἀκούων· καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ
- 9 ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. καὶ λέγει μοι, “Ὁρα μὴ· σύνδουλός σου γάρ εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου. τῷ Θεῷ προσκύνησον.”
- 10 ¹Καὶ λέγει μοι, “Μὴ σφραγίσῃς τοὺς λόγους τῆς ^{1, 3. Dan. 8, 26: 12, 4.} προφητείας τοῦ βιβλίου τούτου· ὅτι ὁ καιρὸς ἐγγύς
- 11 “ἐστίν. ²ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπῶν ῥυ- ^{2 Tim. 3, 13.} πωσάτω ἔτι· καὶ ὁ δίκαιος δικαιωθήτω ἔτι, καὶ ὁ
- 12 “ἅγιος ἁγιασθήτω ἔτι. ³Καὶ ἰδοὺ, ἔρχομαι ταχὺ, καὶ ⁴ὁ μισθός μου μετ’ ἐμοῦ ἀποδοῦναι ἐκάστῳ ὡς τὸ ^{t Esa. 40, 10: 62, 11.}
- 13 “ἔργον αὐτοῦ ἔσται. ⁴ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ ^{u 1, 8, 11: 21, 6. Esa. 41, 4: 44, 6: 48, 12.} καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.
- 14 “Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα
- 15 “ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ
- 16 “τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. ⁵ἔξω δὲ ^{y 21, 8. 1 Cor. 6, 10. Eph. 5, 5. Philipp. 3, 2.} οἱ κύνες, καὶ οἱ φαρμακοὶ, καὶ οἱ πόρνοι, καὶ οἱ φονεῖς, καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ
- 17 “ποιῶν ψεῦδος.
- 18 “^zἘγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυ- ^{z 1, 1: 5, 5. Num. 24, 17. Esa. 11, 10. Rom. 15, 12.} ρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ
- 19 “ρίζα καὶ τὸ γένος τοῦ Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς
- 20 “καὶ ὀρθρινός.” ^aΚαὶ τὸ πνεῦμα καὶ ἡ νύμφη λέ- ^{a 21, 6. Esa. 55, 1. Joh. 7, 37.} γουσιν, “Ἐλθέ· καὶ ὁ ἀκούων εἰπάτω, Ἐλθέ· καὶ ὁ διψῶν ἐλθέτω, καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ
- 21 “ζωῆς δωρεάν.”

11. δικαιωθήτω, 1. δικαιοσύνην ποιησάτω.

16. καὶ ὀρθρινός, 1. ὁ πρωινός.
17. Ἐλθέ, 1. ἔρχου.

Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους 18
τῆς προφητείας τοῦ βιβλίου τούτου, εἴαν τις ἐπιτιθῇ
πρὸς ταῦτα, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς

^b 3, 5: 13, 8: τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ· ^b καὶ εἴαν τις ἀφαι- 19
17, 8: 20,
12: 21, 27. ρῇ ἀπὸ τῶν λόγων βιβλίου τῆς προφητείας ταύτης,
Exod. 32,
33. Deut. 4, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βιβλίου τῆς
2: 12, 32.
Psal. 69, 29. ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμ-
Prov. 30, 6.

μένων ἐν βιβλίῳ τούτῳ. Λέγει ὁ μαρτυρῶν ταῦτα, 20
“ναὶ, ἔρχομαι ταχύ” ἀμήν, ναὶ, ἔρχου, Κύριε Ἰησοῦ.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ 21
πάντων ὑμῶν. Ἀμήν.

18. συμμαρτυροῦμαι γὰρ, 1. τῶν λόγων τοῦ βιβλίου τῆς πρ.
μαρτυρῶ γὰρ ἐγώ. ταύτης, ἀφελεῖ ὁ Θεὸς τὸ μέρος

Ibid. ἐπιτιθῇ πρὸς, 1. ἐπιθῇ ἐπί. αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς.

19. 1. καὶ εἴαν τις ἀφελῇ ἀπὸ

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INDEX I.

OF GREEK TERMS.

- ἀββᾶ. Gal. iv. 6.
 ἄβυσσος. Luke viii. 31.
 ἀγαπητός. Matt. iii. 17.
 ἀγαγεῖν. Matt. v. 41.
 ἀγιάζειν. John xvii. 17. 1 Cor. vii.
 14.
 ἄγιος. 1 Thess. iii. 13.
 ἀγνίξειν. John xi. 55. Acts xxi. 24.
 ἀγοραῖος, ἀγόραιος. Acts xix. 38.
 ἄδης. Matt. xvi. 18.
 ἀδόκιμος. 1 Cor. ix. 27. 2 Cor. xiii.
 6. 2 Tim. iii. 8. Tit. i. 16.
 αἶνος. Matt. xxi. 16.
 αἵρεσις. Acts v. 17. xxiv. 14. xxvi.
 5. 1 Cor. xi. 19.
 αἰτία. Matt. xix. 10. xxvii. 37.
 αἰών. 1 Cor. x. 11. Gal. i. 4. Eph.
 ii. 2. 1 Tim. i. 17. 2 Tim. i. 9.
 Heb. i. 2.
 ἀκμήν. Matt. xv. 16.
 ἀκουεῖν. 1 Cor. xiv. 2.
 ἀκρίς. Matt. iii. 4.
 ἀλαλάζειν. Mark v. 38.
 ἀλεκτοροφωνία. Matt. xxvi. 34.
 ἀλλ' ἤ. Luke xii. 51. 1 Cor. iii. 5.
 ἁμαρτία. 2 Cor. v. 21.
 ἀνάγκη. Luke xxi. 23.
 ἀναγκαῖοι. Acts x. 24.
 ἀνάθεμα. Rom. ix. 3. Gal. i. 8.
 ἀνακρίνεσθαι. 1 Cor. xiv. 24.
 ἀναστάς. Acts v. 17.
 ἀναστήσειν. Acts ii. 30.
 ἀνάψυξις. Acts iii. 19.
 ἀνθωμολογεῖσθαι. Luke ii. 38.
 ἀνθ' ὧν. Luke i. 20. 2 Thess. ii. 10.
 ἀνοία. Luke vi. 11.
 ἀντί. Heb. xii. 2.
 ἀνώγειν. Luke xxii. 12.
 ἄνωθεν. Luke i. 3. John iii. 3.
 ἀπ' ἄρτι. Matt. xxvi. 64. Rev. xiv.
 13.
 ἀπ' ἀρχῆς. 2 Thess. ii. 13. 1 John i. 1.
 ἀπέναντι. Acts xvii. 7.
 ἀπέχειν. Matt. vi. 2. Mark xiv. 41.
 Luke vi. 24.
 ἀπλότης. Rom. xii. 8. 2 Cor. viii. 2.
 ἀπλῶς. James i. 5.
 ἀπὸ pro ὑπό. Matt. xi. 19. Rom. i.
 20.
 ἀπὸ μιᾶς. Luke xiv. 18.
 ἀποδοθῆναι. Matt. xviii. 25.
 ἀποθσανρίζειν. 1 Tim. vi. 19.
 ἀποκαθιστάνειν. Matt. xvii. 11. Acts
 iii. 21.
 ἀποκριθεὶς εἶπε. Matt. iii. 15. Mark
 ix. 38.
 ἀπολλύειν. Matt. x. 39.
 ἀπολύειν. Matt. xv. 23.
 ἀπόστολος. Luke vi. 13. 2 Cor. viii.
 23. Phil. ii. 25.

- ἀποστρέφεισθαι. Matt. v. 42.
 ἀργός. Matt. xii. 36.
 ἀρετή. 2 Pet. i. 3.
 ἀρχαί. Acts x. 11. Rom. viii. 38.
 Eph. vi. 12.
 ἀρχεσθαι cum infinitivo. Mark ii.
 23. Acts i. 1.
 ἀρχηγός. Acts iii. 15. v. 31.
 ἀρχή. John viii. 25. Jude 6.
 ἀρχιερεῖς. Matt. ii. 4. xxvi. 3.
 ἀρχισυνάγωγος. Mark v. 22.
 ἄρχων. Matt. ix. 18. Luke xiv. 1.
 John iii. 1. xii. 31.
 ἀσκεῖν. Acts xxiv. 16.
 ἀσσάριον. Matt. x. 29.
 ἀσφαλῶς. Mark xiv. 44.
 αὐξάνειν. Eph. iv. 15.
 ἀφείωνται. Matt. ix. 2.
 ἄφικις. Acts xx. 29.
 ἄχυρον. Matt. iii. 12.
 βαπτίζεσθαι. Luke xi. 38.
 βάρβαρος. 1 Cor. xiv. 11.
 βάρος. 1 Thess. ii. 6.
 βασιλικός. John iv. 46.
 βαστάζειν. John xii. 6.
 βαττολογεῖν. Matt. vi. 7.
 βιάζεσθαι. Matt. xi. 12.
 βουλευτής. Mark xv. 43.
 Γαλατία. 2 Tim. iv. 10.
 γάμοι. Matt. xxii. 2.
 γέννα. Matt. v. 22.
 γενεαλογίαι. 1 Tim. i. 4.
 γίνομαι. Rom. i. 3.
 γλευκος. Acts ii. 13.
 γλῶσσα. Acts ii. 3.
 γνῶσις. 1 Cor. viii. 1. xii. 8. Eph.
 iii. 19.
 γραμματεῖς τοῦ λαοῦ. Matt. ii. 4.
 γραμματεὺς. Matt. v. 20. Acts xix.
 35.
 γυμνός. Mark xiv. 52. John xxi. 7.
 γύναι. John ii. 4.
 δεικνύειν. Matt. iv. 8.
 δεσποδαίμων. Acts xvii. 22.
 δεξιολάβοι. Acts xxiii. 23.
 δέρειν. Matt. xxi. 35. Acts v. 40.
 δευτεροπρῶτος. Luke vi. 1.
 διὰ ἡμερῶν. Mark ii. 1.
 διὰ τριῶν. Matt. xxvi. 61. Gal. ii. 1.
 διάβολος. John vi. 70. 1 Tim. iii. 6.
 διαθήκη. Heb. ix. 16.
 διακρίνεσθαι. James ii. 4.
 διαλογισμός. Luke ix. 46.
 διαμερίζειν. Acts ii. 3.
 διαπρίεσθαι. Acts v. 33.
 διασπορά. John vii. 35. James i. 1.
 διαφέροντα. Rom. ii. 18.
 διδακτός. 1 Cor. ii. 13.
 δίδοναι τόπον. Rom. xii. 19.
 δίδραχμον. Matt. xvii. 24. xxi. 12.
 δίκαιος. Matt. i. 19. Acts vii. 52.
 δικαιοσύνη. Matt. vi. 1. 1 Cor. i. 30.
 2 Cor. ix. 9.
 ——— Θεοῦ. Rom. iii. 21.
 δικαιοῦν. Matt. xi. 19. Luke vii. 29.
 δικαίωμα. Luke i. 6. Rom. i. 32.
 διώκειν. Matt. v. 11.
 δόξα. Rom. iii. 23. ix. 4. 1 Cor. xi.
 7. 2 Pet. ii. 10.
 δουλεύειν. 1 Thess. i. 9.
 δύναμις. 1 Cor. iv. 19.
 εἰ μὴ. John v. 19. Gal. ii. 16.
 ἐγκαίνια. John x. 22.
 ἐγκομβάν. 1 Pet. v. 5.
 ἐγώ. 1 Thess. iv. 15.
 ἐγώ εἰμι. Matt. xiv. 27.
 εἰ; *num?* Matt. xii. 10.
 εἰ pro οὐ. Mark viii. 12.
 εἰ *utinam*. Luke xii. 49. xxii. 42.
 εἴ γε. Eph. iii. 2.

- εἰ δὲ μήγε. Matt. vi. 1.
 εἰ μή. Matt. xii. 4. John v. 19.
 1 Cor. vii. 17. Gal. i. 7. Rev.
 ix. 4.
 εἰ τύχοι. 1 Cor. xiv. 10. xv. 37.
 εἰδώς. Matt. ix. 4.
 εἰκῇ. 1 Cor. xv. 2. Gal. iii. 4.
 ἔπ' pro ἐπεί. 2 Thess. i. 5. 1 Pet.
 ii. 3.
 εἰς pro ἐν. Mark i. 9.
 εἰς καθ' εἰς. Mark xiv. 19.
 εἰς μαρτύριον. Matt. viii. 4. x. 18.
 εἰς τέλος. Luke xviii. 5. John xiii.
 i. 1 Thess. ii. 16.
 ἐκβάλλειν. Matt. ix. 38.
 ἐκεῖ. Matt. ii. 22.
 ἐκκλησία. Acts ii. 47. v. 11. xii. 1.
 1 Cor. xi. 18.
 ἐκλεκτοί. Matt. xx. 16. 2 Tim. ii. 10.
 ἐκκελυμένος. Matt. ix. 36.
 ἐκλογή. Rom. xi. 5, 7, 28. 1 Thess.
 i. 4. 2 Pet. i. 10.
 ἐλαχιστότερος. Eph. iii. 8.
 ἐλέγχειν. Eph. v. 11.
 Ἑλληνίς. Mark vii. 26.
 Ἑλληνιστής. Acts vi. 1.
 ἐμβριμᾶσθαι. John xi. 33.
 ἐν οἷς. Acts xxiv. 18. xxvi. 12.
 ἐν ταῖς ἡμέραις ἐκείναις. Matt. iii. 1.
 Acts i. 15.
 ἐν τούτῳ. 2 Cor. v. 2.
 ἐναντίον τοῦ Θεοῦ. Luke xxiv. 19.
 ἐνεκεν subintellect. Matt. ii. 13. xi.
 1. Acts iii. 12. vii. 19.
 ἐνοχος. 1 Cor. xi. 27.
 ἐντυγχάνειν. Rom. viii. 26, 34.
 ἐξ αὐτῆς. Mark vi. 25.
 ἐξ οὐρανοῦ. 2 Cor. v. 2.
 ἐξαγοράζειν. Eph. v. 16.
 ἐξομολογεῖσθαι. Luke xxii. 6.
 ἐξόν. 2 Cor. xii. 4.
 ἐξουσία cum genitivo. Matt. x. 1.
 1 Cor. ix. 12.
 ἐξουσίαι. Eph. i. 21. vi. 12.
 ἐπαρχία. Acts xxv. 1.
 ἐπεί. Rom. iii. 6. xi. 6, 22. 1 Cor.
 v. 10. xiv. 16. xv. 29.
 ἐπέχειν. Luke xiv. 7. Acts iii. 5.
 ἐπί. Mark x. 11. xii. 26.
 ἐπὶ τὸ αὐτό. Matt. xxii. 34.
 ἐπιβαλὼν. Mark xiv. 72.
 ἐπίγνωσις. Col. i. 9.
 ἐπικαλεῖσθαι. 1 Cor. i. 2.
 ἐπιλαμβάνεσθαι. Heb. ii. 16.
 ἐπιορκεῖν. Matt. v. 33.
 ἐπιούσιος. Matt. vi. 11.
 ἐπιποθεῖν. James iv. 5.
 ἐπισκοπή. 1 Pet. ii. 12.
 ἐπισπᾶσθαι. 1 Cor. vii. 18.
 ἐπίτροπος. Luke viii. 3. Gal. iv. 2.
 ἐπουράνιος. Eph. i. 3.
 ἐργασία. Luke xii. 58.
 ἐστᾶναι. Acts xii. 14. 1 Cor. x. 12.
 ἐστώς. Matt. xxiv. 15.
 εὐλαβής. Acts ii. 5.
 εὐλογία. 2 Cor. ix. 5.
 εὐρίσκειν. Matt. x. 39.
 εὐσχήμων. Mark xv. 43. Acts xiii.
 50.
 εὐτραπεία. Eph. v. 4.
 ἐφ' ᾧ. Matt. xxvi. 50. Rom. v. 12.
 2 Cor. v. 4. Phil. iii. 12.
 ἔχειν. John xi. 17.
 ἕως οὗ. Matt. i. 25. xxvi. 29. Luke
 xxii. 16.
 ζηλώτης. Matt. x. 4.
 ἦ pro μάλλον ἢ. Matt. xviii. 8.
 ἡγείσθαι. 1 Thess. v. 13.
 ἦδη. Matt. iii. 10.
 ἡλικία. Matt. vi. 27. Luke ii. 52.

- ἡμεῖς. Tit. iii. 3.
 θέλειν. Matt. xxvii. 43. Col. ii. 18.
 θύϊνος. Rev. xviii. 12.
 θυμιατήριον. Heb. ix. 4.
 ἴδιοι. Acts iv. 23.
 ἰδιώτης. 1 Cor. xiv. 16. 2 Cor. xi. 6.
 ἰδών. Matt. ix. 4.
 Ἰεκουίας. Matt. i. 11.
 ἱερεὺς. Matt. viii. 4. Acts v. 24.
 Ἰησοῦς. Matt. i. 21.
 ἱκανός. Luke xxii. 38. xxiii. 8.
 ἰλαστήριον. Rom. iii. 25.
 ἴλεως. Matt. xvi. 22.
 ἱμάτιον. Matt. v. 40. John xiii. 4.
 ἵνα. Matt. i. 22. John ix. 3. Rom.
 v. 20. vii. 13. viii. 4. xi. 19.
 1 Cor. vii. 29. Gal. iii. 22.
 ἵνα cum indicativo. 1 Cor. iv. 6.
 ἱστορεῖν. Gal. i. 18.
 ἰῶτα. Matt. v. 18.
 καιροί. Matt. xvi. 3.
 καλεῖσθαι. Luke i. 32.
 καλῶς. Mark vii. 9.
 κατὰ ἄνθρωπον. Rom. iii. 5. 1 Cor.
 ix. 8. xv. 32.
 κατὰ σάρκα. Acts ii. 30.
 κατ' οἶκον. Acts ii. 46.
 καταβραβεύειν. Col. ii. 18.
 κατακρίνεσθαι. Mark xvi. 16.
 κατάλυμα. Luke ii. 7.
 καταναρκᾶν. 2 Cor. xi. 8.
 καταργεῖν. Gal. v. 4.
 καταρτίζειν. 1 Cor. i. 10.
 καταχρᾶσθαι. 1 Cor. vii. 31. ix. 18.
 κατηχέομαι. Luke i. 4.
 κανχᾶσθαι. Rom. v. 2.
 κεδρών. John xviii. 1.
 κεραία. Matt. v. 18.
 κερδῆσαι. Acts xxvii. 21.
 κέρμα. Matt. xxi. 12.
 κεφαλαιουῶν. Mark xii. 4.
 κληρονομεῖν. Matt. v. 5.
 κλῆρος. Acts i. 17, 26. 1 Pet. v. 3.
 κληροῦσθαι. Eph. i. 11.
 κλησίς. 1 Cor. i. 26. 2 Pet. i. 10.
 κλητός. Matt. xx. 16. Rom. viii. 28.
 κλίνειν. Luke ix. 12.
 κοδράντης. Matt. v. 26.
 κοινοῦν. Matt. xv. 18.
 κοινωνία. Acts ii. 42. Philem. 6.
 κολλᾶσθαι. Acts v. 13.
 κολλυβιστής. Matt. xxi. 12.
 κορβᾶν. Mark vii. 11.
 κράσπεδον. Matt. ix. 20.
 κριθῆναι. Matt. v. 40.
 κρίνειν. John viii. 15. 1 Cor. iv. 5.
 Heb. x. 30.
 κρίσις. Matt. xii. 18. John xii. 31.
 1 Tim. v. 24.
 κτίσις. Rom. viii. 20.
 κυλλός. Matt. xv. 31.
 κύνες. Phil. iii. 2.
 λαμπρός. Luke xxiii. 11.
 λατρεία. John xvi. 2.
 λατρεύειν. Acts xxvi. 7. 1 Thess. i. 9.
 λέγω δὲ τοῦτο. 1 Cor. i. 12. Eph. v.
 32.
 λεπτόν. Mark xii. 42.
 λιβανωτός. Rev. viii. 3.
 λιβέρτινοι. Acts vi. 9.
 λιθόστρωτον. John xix. 13.
 λίτρα. John xix. 39.
 λόγια. Acts vii. 38.
 λόγος. John i. 1. 1 Cor. i. 5. 2 Cor.
 i. 18. x. 10. 1 John i. 1.
 λόγος ἀκοῆς. 1 Thess. ii. 13.
 μαθητεύειν. Matt. xxvii. 57.
 μᾶλλον cum comparativo. Mark
 vii. 36. Phil. i. 24.
 μεγασιτᾶνες. Mark vi. 21.

μεθύειν. John ii. 10. 1 Cor. xi. 21.

μειζότερος. 3 John 4.

μεριμνᾶν. Matt. vi. 25.

μέρος. 2 Cor. iii. 10. Col. ii. 16.

1 Pet. iv. 16.

μετὰ pro διά. Matt. xxvii. 66.

— τρεῖς ἡμέρας. Mark viii. 31.

μεταξύ. Acts xiii. 42.

μετεωρίζεσθαι. Luke xii. 29.

μήποτε. Matt. xxv. 9. 2 Tim. ii. 25.

μισεῖν. Rom. ix. 13.

μνημεῖον. Mark xvi. 5.

μορφή. Phil. ii. 6.

μυστήριον. 2 Thess. ii. 7.

μωραίνειν. Matt. v. 13.

ναός. Acts xix. 24. Rev. xi. 1.

— Θεοῦ. 1 Cor. iii. 16. vi. 19.

2 Thess. ii. 4.

νεκροί. Matt. viii. 22.

νεγκόρος. Acts xix. 35.

νεώτεροι. Acts v. 6. 1 Pet. v. 5.

νηστεία. Acts xxvii. 9.

νόμος. John x. 34. 1 Cor. xiv. 21.

ξεστός. Mark vii. 4.

οἰκονύμενη. Luke iv. 5. Acts xi. 28.

ομείρεσθαι. 1 Thess. ii. 8.

ὁδός. Acts ix. 2. xxiv. 14.

ὄνικός. Matt. xviii. 6.

ὀνόματα. Acts i. 15.

ὄξος. Mark xv. 23.

ὄπου. John vii. 34.

ὅπως. Matt. v. 16.

ὅπως ἄν. Acts iii. 19.

ὀρθοτομεῖν. 2 Tim. ii. 15.

ὀρθρου βαθείος. Luke xxiv. 1.

ὀρίζεσθαι. Rom. i. 4.

ὄσια. Acts xiii. 34.

ὅτι. Matt. ix. 18. xvi. 7.

ὅτι pro διὰ τί; Mark ix. 11.

οὐ — πᾶς. v. πᾶς — οὐ.

οὐκ εἶναι. Matt. ii. 18.

οὕτως. Matt. xxvi. 40. John iv. 6.

ὀψία. Matt. xiv. 15.

παίζειν. 1 Cor. x. 7.

παῖς. Matt. viii. 6. Luke vii. 7.

παλιγγενεσία. Matt. xix. 28. Tit.

iii. 5.

πάλιν. Matt. iv. 7. Gal. iv. 9. v. 1.

Heb. i. 6.

παρά. Luke viii. 49. Rom. i. 25.

xiv. 5.

παραβολή. Luke xiv. 7. Heb. xi. 19.

παρακαταθήκη. 1 Tim. vi. 20. 2 Tim.

i. 12, 14.

παράκλητος. John xiv. 16.

παραλαβεῖν γυναῖκα. Matt. i. 20.

παρασκευή. Matt. xxvii. 62. John

xix. 14.

παροιμία. John x. 6.

παρῥησία. Mark viii. 32. Heb. iii. 6.

πᾶς. Matt. xiii. 19.

πᾶς—οὐ. Matt. xii. 25. 1 Cor. i. 29.

xv. 51. Gal. ii. 16.

πάσχα. John xviii. 28.

πεζῇ. Matt. xiv. 13.

πειθοῖς. 1 Cor. ii. 4.

πέραν. Matt. iv. 15.

περιεργάζεσθαι. 2 Thess. iii. 11.

περίεργος. Acts xix. 19.

περιούσιος. Tit. ii. 14.

περιποίησις. Eph. i. 14.

περισσεύειν. 2 Cor. ix. 8. Eph. i. 8.

1 Thess. iii. 12.

περπερεύεσθαι. 1 Cor. xiii. 4.

πίμπρασθαι. Acts xxviii. 6.

πιστεύεσθαι. Rom. iii. 2. 1 Cor. ix.

17. 1 Thess. ii. 4.

πιστεύσαι. Rom. xiii. 11. 1 Cor. xv.

11. Eph. i. 13.

πιστικός. Mark xiv. 3.

- πίστις Θεοῦ. Mark xi. 22.
 πληρὴς πνεύματος. Acts vi. 3.
 πληροφορεῖσθαι. Luke i. 1. Rom.
 xiv. 5.
 πλήρωμα. Eph. i. 23. Col. i. 19. ii.
 9.
 πνεῦμα. John iii. 8. 1 Cor. ii. 14.
 πνεῦμα—σάρξ. Matt. xxvi. 41. Rom.
 i. 4. 1 Thess. v. 23. 1 Tim. iii.
 16. Hebrews ix. 14. 1 Peter iii.
 18.
 πνεύματα. 1 Cor. xiv. 12.
 πνευματικός. 1 Cor. xii. 1.
 πόθεν. John vii. 27. xix. 9.
 ποιεῖν. Matt. xx. 12. Mark iii. 14.
 2 Cor. xi. 25. Heb. iii. 2.
 πολλῶν pro πάντων. Matt. xxvi. 28.
 πονηρός. Matt. vi. 13. 2 Thess. iii.
 3.
 πόρνη. Heb. xi. 31. Rev. xvii. 1.
 ποτήριον. Matt. xx. 22. xxvi. 39.
 πραιτώριον. Matt. xxvii. 27. John
 xviii. 28. Phil. i. 13.
 πράσσειν. Luke iii. 13.
 πρεσβύτεροι. Matt. xvi. 21.
 πρεσβύτης. Philem. 9.
 προσευχή. Luke vi. 12. Acts xvi.
 13. 1 Tim. ii. 1.
 πρόσωπον. 2 Cor. i. 11.
 ——— στηρίζειν. Luke ix. 51.
 προφητεύειν. 1 Cor. xi. 4.
 προφήτης. 1 Cor. xii. 8. xiv. 32.
 πρώτος. John i. 15.
 πρωτότοκος. Matt. i. 25. Col. i.
 16.
 πτερύγιον. Matt. iv. 5.
 πυγμῇ. Mark vii. 3.
 πύθων. Acts xvi. 16.
 παρῶσθαι. Rom. xi. 7.
 ραδιουργία. Act. xiii. 10.
 ρακά. Matt. v. 22.
 ῥῆμα. Matt. xviii. 16.
 σαρκικός. 1 Cor. iii. 1.
 σάτον. Matt. xiii. 33.
 σβεννύειν. 1 Thess. v. 19.
 σέβασμα. 2 Thess. ii. 4.
 σίνδων. Matt. xxvii. 59.
 σκανδαλίζειν. Matt. v. 29. Mark
 vi. 3.
 σκεῦος. Acts ix. 15. 1 Thess. iv. 4.
 σκηνοποῖος. Acts xviii. 3.
 σκῆνος. 2 Cor. v. 1.
 σκία. Heb. x. 1.
 σκύλλειν. Matt. ix. 36.
 σοφία. 1 Cor. xii. 8.
 σπαράσσειν. Mark i. 26.
 σπείρα. Matt. xxvii. 27. Acts x. 1.
 xxvii. 1.
 σπεκουλάτωρ. Mark vi. 27.
 σπιλᾶδες. Jude 12.
 στέγειν. 1 Cor. ix. 12. xiii. 7.
 1 Thess. iii. 1, 5.
 στέγη. Mark ii. 4.
 στέλλεσθαι. 2 Thess. iii. 6.
 στηρίζειν. Luke ix. 51. 1 Thess.
 iii. 2.
 στόα. John v. 2. x. 23. Acts iii.
 11.
 στρατηγός. Luke xxii. 4, 52. Acts
 iv. 1. xvi. 20.
 στυγνάζειν. Matt. xvi. 3.
 σὺ εἶπας. Matt. xxvi. 25.
 συμβιβάζειν. Acts ix. 22. xvi. 10.
 συντρίβειν. Mark xiv. 3.
 Συροφοίνισσα. Mark vii. 26.
 συστέλλειν. Acts v. 6. 1 Cor. vii.
 29.
 σφραγίζειν. John vi. 27. 2 Cor. i.
 22.
 σφραγίς. 1 Cor. ix. 2.

- σχίσμα. 1 Cor. xi. 19.
 σῶζειν. Tit. iii. 5. James ii. 14.
 σῶζεσθαι. Mark xvi. 16. Acts ii.
 47.
 τάσσεσθαι. Acts xiii. 48.
 ταχέως. Gal. i. 6.
 τελειος. 1 Cor. ii. 6. xiv. 20.
 τελειοῦσθαι. Luke xiii. 32.
 τέλος. Matt. x. 22.
 τελώνης. Matt. v. 46.
 τηρεῖν. John xv. 20.
 τήρησις. Acts iv. 3.
 τί ἡμῖν καὶ σοί; Matt. viii. 29.
 John ii. 4.
 τί ὅτι; Acts v. 4.
 τις. Acts v. 36. 1 Cor. xv. 8.
 τὸ before a sentence. Mark ix.
 23. 1 Cor. xiii. 10.
 τολμᾶν. 1 Cor. vi. 1.
 τραπέζα. Acts vi. 2.
 τραπέζιτης. Matt. xxv. 27.
 τύποι. Acts vii. 43.
 τῷ Θεῷ. Acts vii. 20. 2 Cor. x. 4.
 τῷ pro τινι. 1 Cor. xv. 8.
 νίος. Matt. viii. 12. John xii. 36.
 2 Thess. ii. 3.
 ὑπακοῦσαι. Acts xii. 13.
 ὑπέρ. Rom. v. 8. 2 Thess. ii. 1.
 ὑπερφῶν. Acts i. 13.
 ὑποζωννύειν. Acts xxvii. 17.
 ὑποκριταί. Luke xii. 56.
 ὑποπλεῖν. Acts xxvii. 4.
 ὑπόστασις. 2 Cor. ix. 4. Heb. i. 3.
 iii. 14. xi. 1.
 φαίλονης. 2 Tim. iv. 13.
 φθάνειν εἰς. 1 Thess. iv. 15.
 φιάλη. Rev. xvi. 1.
 φιλοτιμείσθαι. Rom. xv. 20.
 φρονεῖν τά τινος. Matt. xvi. 23.
 φυλακή. Matt. xiv. 25. Luke ii. 8.
 1 Pet. iii. 19.
 φυλακτήριον. Matt. ix. 20. xxiii. 5.
 φωνή. Acts ii. 6.
 φῶς. Mark xiv. 54.
 φωτίζειν. Heb. vi. 4.
 χαλκολίβανος. Rev. i. 15.
 χάρις. Acts ii. 47. iv. 33. 2 Cor.
 viii. 1. 4.
 χίτων. Matt. v. 40.
 χόρτος. Mark vi. 39.
 χρηματίζειν. Acts xi. 26.
 ψῆφος. Rev. ii. 17.
 ψυχή. Matt. ii. 20. vi. 25. 1 Cor.
 ii. 14. 1 Thess. v. 23.
 ψυχικός. 1 Cor. ii. 14. xv. 44.
 Jude 19.
 ὠδίνες. Matt. xxiv. 8. Acts ii. 24.
 ὡς ἄν. 1 Cor. xi. 34. Phil. ii. 23.
 ὡς ὅτι. 2 Cor. v. 19. 2 Thess. ii. 2.

INDEX II.

OF THINGS AND PROPER NAMES.

- ABIATHAR. Mark ii. 26.
 Abraham, call of, Acts vii. 2.
 Accusative absolute. Acts xxvi. 3.
 Rom. viii. 3.
 Adriatic. Acts xxvii. 27.
 Adultery. John viii. 5.
 Agapæ. 2 Pet. ii. 13. Jude 12.
 Agrippa. Acts xxv. 13.
 Alexander. Acts iv. 6. 1 Tim. i.
 20. 2 Tim. iv. 14.
 Amen. 1 Cor. xiv. 16. Rev. iii. 14.
 Ananias. Acts xxiii. 3, 5.
 Angel. Matt. xviii. 10. Acts vii.
 35, 53. x. 3. 1 Cor. xi. 10. Eph.
 iii. 10. Col. i. 20. 1 Tim. v. 21.
 Rev. i. 20. xvi. 5.
 Annas. Luke iii. 2. Acts iv. 6.
 xxii. 5.
 Antichrist. 1 John ii. 18.
 Antioch. Acts xi. 20, 21.
 Apollos. Acts xviii. 25. 1 Cor. xvi.
 12. Tit. iii. 13.
 Apostles. Luke vi. 13. Rom. i.
 11. xvi. 7.
 Aquila. Acts xviii. 26. Rom. xvi. 3.
 Aratus. Acts xvii. 28.
 Archelaus. Matt. ii. 22.
 Aretas. Matt. xiv. 3. Acts ix. 2.
 2 Cor. xi. 32.
 Arimathea. Matt. xxvii. 57.
 Aristarchus. Acts xxvii. 2. 2 Cor.
 viii. 19.
 Armageddon. Rev. xvi. 16.
 Asaph. Matt. xiii. 35.
 Ascension, place of. Luke xxiv.
 50.
 Asia. Acts ii. 9.
 Asiarchs. Acts xix. 31.
 Baal. Rom. xi. 4.
 Babylon. 1 Pet. v. 13. Rev. xiv. 8.
 Balaam. 2 Pet. ii. 15. Rev. ii. 14.
 Baptism. Matt. iii. 6, 13. xx. 22.
 John iii. 5. 1 Cor. xv. 29. Heb.
 vi. 2. 2 Pet. i. 4, 9. ii. 20.
 Barabbas. Matt. xxvii. 17. Mark
 xv. 7.
 Barnabas. Acts i. 23. iv. 36.
 Barsabas. Acts i. 23.
 Bartholomew. Matt. x. 3. John
 i. 46.
 Beelzebub. Matt. x. 25.
 Benjamin, tribe of. Phil. iii. 5.
 Bernice. Acts xxv. 13.
 Bethany. Matt. xxi. 17. John i.
 28. Acts i. 12.
 Bethesda. John v. 2.
 Bethlehem. Matt. ii. 1. Luke ii. 4.
 Bethphage. Matt. xxi. 1.

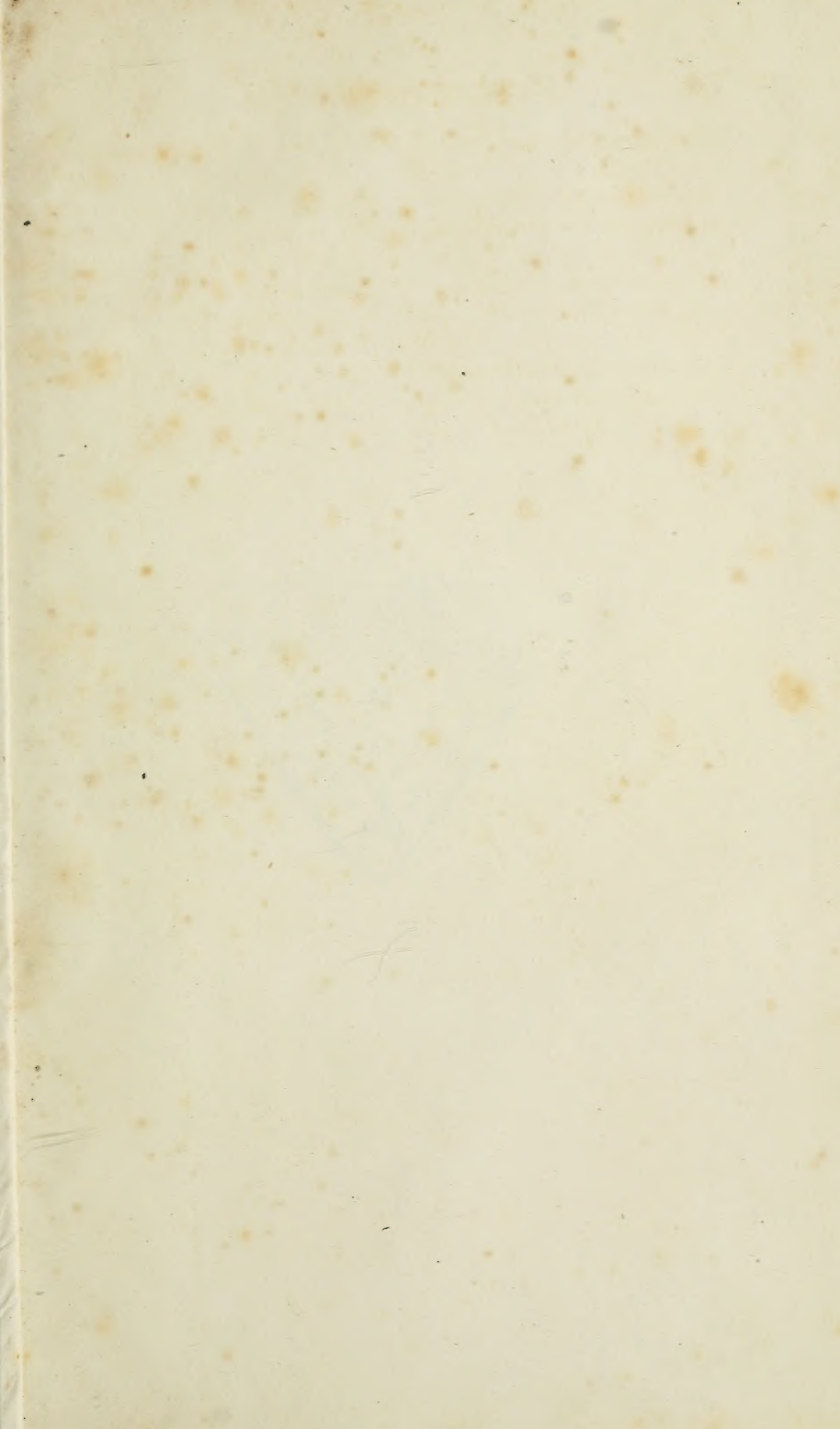
- Bethsaida. Matt. xi. 21.
 Bishops. Acts xx. 17. Phil. i. 1.
 Tit. i. 5. Rev. i. 20.
 Breaking of bread. Acts ii. 42.
 Brothers of our Lord. Matt. xiii.
 55. John ii. 1. vii. 5. xix. 25.
 1 Cor. ix. 5.
 Burrus. Acts xxviii. 16.
 Cæsarea Philippi. Matt. xvi. 13.
 Caiaphas. Matt. xxvi. 57. Luke
 iii. 2. Acts iv. 6.
 Cainan. Luke iii. 36.
 Caius. Acts xx. 4.
 Cana. John ii. 1.
 Canaan. Matt. xv. 22.
 Cananite. Matt. x. 4.
 Capernaum. Matt. iv. 13.
 Cerinthians. 1 John v. 6.
 Chapters. Mark xii. 26. Rom. xi. 2.
 Charity. 1 Cor. xiii. 13.
 Chief priests. Matt. ii. 4. xxvi. 3.
 Acts xix. 14.
 Chorazin. Matt. xi. 21.
 Christ, divinity of. John i. 1. x.
 33. 35. xii. 41. Acts xx. 28.
 Rom. ix. 5. 2 Cor. v. 19. viii. 9.
 xii. 19. xiii. 4. Gal. i. 1. Phil.
 ii. 6. Col. i. 16, 18. iii. 13.
 1 Thess. iii. 11. 2 Thess. i. 12.
 1 Tim. iii. 16. Tit. ii. 13. Heb.
 v. 7. vii. 3, 28. ix. 14. 1 Pet.
 ii. 4. 2 Pet. i. 1. 1 John v. 20.
 Jude 4. Rev. i. 8. v. 13.
 — prayer addressed to, Acts i.
 24. vii. 59. 1 Cor. i. 2.
 — preexistence of, John i. 15.
 iii. 13. xvii. 5.
 Cilicia. Acts xv. 23.
 Clement. Phil. iv. 3.
 Clopas. John xix. 25.
 Cock-crowing. Mark xiv. 30.
 Cohort. Acts x. 1.
 Coming of Christ. Matt. xxiv. 3.
 Courses of the priests. Luke i. 5.
 Crucifixion. John xviii. 32. xix.
 17.
 Cyprus. Acts xiii. 7.
 Damascus. Acts ix. 2.
 Darkness. Matt. viii. 12.
 Dative. Matt. v. 21. Rom. xiv. 7.
 2 Cor. v. 15. Gal. ii. 19.
 Deaconesses. Rom. xvi. 1. 1 Tim.
 iii. 11. Tit. ii. 3.
 Deacons. Acts vi. 3.
 Decapolis. Matt. iv. 25.
 Dedication. John x. 22.
 Demas. 2 Tim. iv. 9.
 Dionysius. Acts xvii. 34.
 Diotrophes. 3 John 9.
 Docetæ. John xix. 34. 1 John iv. 2.
 Drusilla. Acts xxiv. 24.
 Egyptian impostor. Acts xxi. 38.
 Elders. Matt. xvi. 21. Acts xi. 30.
 xv. 2. xx. 17. Tit. i. 5.
 — female. Tit. ii. 3.
 Election. Rom. xi. 23. 2 Tim. ii.
 10.
 Elias. Matt. xi. 14. xvii. 10.
 Emmaus. Luke xxiv. 13.
 Enoch. Jude 14.
 Epaphras. Philem. 23.
 Epaphroditus. Phil. ii. 25.
 Epistle to the Hebrews written in
 Greek. Heb. x. 34, 39.
 Eunuchs. Acts viii. 27.
 Evil eye. Matt. xx. 15.
 — spirits. Luke xiii. 16. 1 Cor.
 xv. 24. 2 Cor. iv. 4. xii. 7. Eph.
 vi. 12. 2 Pet. ii. 4. Rev. xvi. 17.
 Exorcists. Acts xix. 13.

- Famine. Acts xi. 28.
 Fast Acts xxvii. 9.
 Felix. Acts xxiii. 24. xxiv. 2, 25.
 Flight into Egypt. Matt. ii. 14.
 Gadarenes. Matt. viii. 28.
 Galilee. Matt. xxvi. 73. John vii. 52. Acts ix. 31.
 Gallio. Acts xviii. 12.
 Gamaliel. Luke ii. 25. Acts v. 34. xxii. 3.
 Genealogy of Jesus. Luke iii. 23, 24.
 Gennesaret. Matt. xiv. 34.
 Gentiles, conversion of. Acts ii. 39.
 Gergesenes. Matt. viii. 28.
 Gethsemane. Matt. xxvi. 36.
 Gnostics. Acts xx. 30. Rom. xvi. 17. 1 Cor. viii. 1, 3. xv. 23, 34. Phil. iii. 18. Col. ii. 18. 1 Thess. ii. 3. 2 Thess. ii. 3. 1 Tim. i. 3. iv. 1. vi. 20. 2 Tim. ii. 14. Tit. i. 9, 11, 14. iii. 9. Heb. xiii. 4. 2 Pet. ii. 1, 10. 1 John i. 8. ii. 3, 9, 18. iii. 7. v. 1. Jude 17. Rev. ii. 24. ix. 2.
 Golgotha. Matt. xxvii. 33.
 Gospel, progress of. Acts i. 8. Rom. x. 18. Col. i. 6.
 Greece. Acts xx. 2.
 Hagiographa. Luke xxiv. 44.
 Hell. Matt. v. 22.
 Hermas. Rom. xvi. 14.
 Herod Agrippa. Acts xii. 1.
 — Antipas. Matt. xiv. 1, 2, 3. Mark vi. 14. viii. 15. Luke iii. 1.
 — Philip. Matt. xiv. 3. Luke iii. 1.
 — the Great. Matt. ii. 1, 15, 16. Luke iii. 1.
 Herodians. Matt. xxii. 16. Mark iii. 6.
 Hinnom. Matt. v. 22.
 Holy Spirit. John vii. 39. Acts i. 4. Rev. i. 4.
 Hosanna. Matt. xxi. 9.
 Hours of prayer. Acts ii. 15. iii. 1. v. 7. x. 3.
 Hymenæus. 1 Tim. i. 20.
 Iconium. Acts xiii. 51.
 Ignatius. Matt. xviii. 2.
 Illyria. Rom. xv. 19.
 Iscariot. Matt. x. 4.
 Israelites. Rom. ix. 4.
 Ituræa. Luke iii. 1.
 James the Just. Matt. xiii. 55. Mark xiv. 51. Luke vi. 16. Acts xii. 17. xxi. 18. Gal. i. 19. Jude 1.
 Jeremiah. Matt. xvi. 14.
 Jerusalem. Matt. iv. 5.
 Jochanan, rabbi. Acts iv. 6.
 John surnamed Mark. Acts xii. 12. xiii. 13. xv. 37. 2 Tim. iv. 11.
 — the Baptist. Matt. xi. 2, 9. xiv. 1, 3, 12. Mark i. 4. Acts xviii. 25.
 — the Evangelist. John i. 35. xviii. 15. xix. 27. Rev. i. 9.
 — his Gospel. John v. 2. xix. 40.
 Joseph. John ii. 12.
 — of Arimathea. Matt. xxvii. 57.
 Joses. Matt. xiii. 55.
 Judas Iscariot. Matt. x. 4. xxvii. 5. John xii. 2. Act. i. 18.
 — of Galilee. Matt. xxii. 16, 17. Luke xiii. 1. xxiii. 5. John x. 8. Acts v. 37.

- Jude the Apostle. Matt. x. 3. xiii. 55. Luke vi. 16. John vii. 5.
- Justification. Rom. iii. 21. v. 1, 9. x. 10. Gal. ii. 17. Tit. iii. 7.
- Kingdom of God or heaven. Matt. iii. 2. iv. 17. v. 19. xiii. 24. xvi. 28. xviii. 1. xxi. 43. xxvi. 29. Luke xxi. 31.
- Lasæa. Acts xxvii. 8.
- Last days. Acts ii. 17. 1 Tim. iv. 1. Heb. i. 1. 2 Pet. iii. 3. 1 John ii. 18.
- Latin terms. Matt. xxvii. 26. Luke xii. 6. John ii. 15. xii. 3. xix. 19. Acts xix. 12.
- Law. John x. 34. 1 Cor. xiv. 21.
- Lazarus. John xi. 1.
- Lebbæus. Matt. x. 3.
- Levi. Mark ii. 14.
- Lily. Matt. vi. 28.
- Linus. 2 Tim. iv. 21.
- Locusts. Matt. iii. 4. Rev. ix. 5.
- Logos. Luke i. 2. John i. 1. Acts x. 36. Tit. i. 3. 1 Pet. i. 23. 1 John i. 1.
- Luke. Luke i. 1. xxiv. 18. John vi. 66. Acts iv. 24. xi. 28. xx. 5. 2 Cor. viii. 18. Phil. ii. 20. iv. 3. Col. iv. 14.
- Magdala. Matt. xv. 39.
- Magi. Matt. ii. 1, 11. Luke ii. 39.
- Magic. Acts xix. 19.
- Mahometans. Rev. ix. 13. xiii. 11.
- Mammon. Matt. vi. 24.
- Manaen. Acts xiii. 1.
- Mark. John vi. 66. Acts xii. 12. 1 Pet. v. 13.
- Gospel of. Mark xvi. 20.
- Marriage. 1 Cor. vii. 26. 1 Tim. iii. 2.
- Mary, Virgin. Matt. xxvii. 56. Luke i. 32. John xix. 27. Gal. iv. 4.
- Mary, wife of Clopas. John xix. 25.
- Matthew. Mark ii. 14.
- Gospel of. Matt. xxiii. 35. xxiv. 15. xxvii. 8. xxviii. 15.
- Matthias. Acts i. 23.
- Midian. Acts vii. 29.
- Millennium. Rev. xx. 4.
- Mount of Olives. Acts i. 12.
- Nain. Luke vii. 11.
- Narcissus. Rom. xvi. 11.
- Nathanael. Luke xxiv. 18. John i. 46.
- Nativity. Matt. ii. 2, 11, 16.
- Nazarene. Matt. ii. 23. Acts xxiv. 5.
- Nazareth. John iv. 43.
- Nero. 2 Tim. iv. 17.
- Nicolaitans. Rev. ii. 6.
- Nicopolis. Tit. iii. 12.
- Nominative absolute. Mark ix. 20. xii. 40. Luke xxi. 6. Acts xx. 3. 2 Cor. i. 7.
- Oil. Mark vi. 13. James v. 14.
- Onesimus. Rev. ij. 1.
- Outer darkness. Matt. viii. 12.
- Papal power. Rev. xiii. 11.
- Passover. Matt. xxvi. 17, 20, 26, 30. Mark xiv. 23. Luke xxii. 17. John xiii. 23. xviii. 28.
- Passovers, number of, attended by Jesus. John ii. 13. v. 1. vi. 4. xi. 55.
- Paul. Acts xiii. 31. 1 Cor. vii. 8. ix. 4. xv. 32. 2 Cor. vi. 5. x. 10. xi. 23. xii. 7. Heb. ii. 3.
- Pavement. John xix. 13.
- Pentecost. Acts ii. 1.

- Peter. Matt. viii. 14. x. 2. xvi. 18.
 John xxi. 18. Acts xv. 35. 1 Cor.
 i. 12. Gal. ii. 9, 11.
 Pharisees. Matt. iii. 7. xxii. 33.
 Philip, Herod. Matt. xiv. 3.
 Philip the apostle. John vi. 5.
 ——— deacon. Acts vi. 5. xxi.
 9.
 Pilate. Matt. xxvii. 2. Luke iii. 1.
 ——— the wife of. Matt. xxvii. 19.
 Polycarp. Rev. ii. 8.
 Proselytes. Acts viii. 27. x. 2.
 Publicans. Matt. v. 46. ix. 9, 11.
 Purim, feast of. John v. 1.
 Rahab. Matt. i. 5. James ii. 25.
 Remphan. Acts vii. 43.
 Resurrection. 1 Cor. xv. 13, 36.
 2 Tim. ii. 18.
 Rufus. Mark xv. 21. Rom. xvi. 13.
 Sabbath. Matt. viii. 16. xii. 2.
 Mark ii. 27. John vii. 22. xix.
 31.
 ——— day's journey. Acts i. 12.
 Sadducees. Matt. iii. 7. xxii. 31,
 33. Acts iv. 1. xxiii. 8.
 Salem. John iii. 23.
 Salome. Matt. xiv. 6. xxvii. 56.
 Mark xv. 40.
 Salvation. Rom. v. 9.
 Samaria. Matt. x. 5. John iv. 12,
 20, 25.
 Sanhedrim. Matt. v. 22. Acts v.
 21.
 Saron. Acts ix. 35.
 Satan. Matt. iv. 10. Luke xiii.
 16. 1 Cor. v. 5. 2 Cor. xii. 7.
 1 Thess. ii. 18. 1 Tim. i. 20.
 Saul, reign of, Acts xiii. 21.
 Scribes. Matt. ii. 4. v. 20. xxii.
 35. Luke v. 17.
 Scriptures, division of, Luke xxiv.
 44. John vi. 45.
 Sepulchre. Mark xvi. 5.
 Seventh commandment. Mark x.
 19.
 Seventy disciples. Luke x. 1.
 Silas, or Silvanus. Rom. xvi. 22.
 1 Thess. i. 1. iii. 1. 1 Pet. v.
 12.
 Siloam. Luke xiii. 4.
 Simon, brother of our Lord. Matt.
 xiii. 55.
 ——— Magus. Acts viii. 9.
 ——— of Cyrene. Matt. xxvii.
 32. Mark xv. 21. Rom. xvi.
 13.
 Sisters of Jesus. Mark vi. 3.
 Son of David. Matt. ix. 27.
 ——— God. Matt. xiv. 33. xvii.
 26. Luke xxii. 69. John v. 18.
 x. 33. Rom. viii. 32.
 ——— Man. Matt. viii. 20. Luke
 xxii. 69. John xii. 34.
 Sosthenes. Acts xviii. 17. 1 Cor.
 i. 1.
 Spiritual gifts. Acts xix. 2. Rom.
 i. 11. 1 Cor. ii. 4. iv. 19. 1 Tim.
 iv. 14.
 Swearing. Matt. v. 34.
 Sychar. John iv. 5.
 Symeon. Luke ii. 25, 29. Acts v.
 34.
 Synagogues. Luke iv. 17. Acts
 vi. 9.
 Tabernacles, feast of, John vii. 2,
 38. Acts viii. 27.
 Tarsus. Acts xxi. 39. xxii. 28.
 Temple. Mark xiii. 1. John ii. 20.
 Act. i. 13. ii. 2. iii. 2. xxi. 28.
 ——— of God. 1 Cor. iii. 16.

- Temptation. Matt. iv. 2.
 Terah. Acts vii. 4.
 Theophilus. Luke i. 3.
 Theudas. John x. 8. Act. v. 36.
 Thomas. John xi. 16.
 Thorn in the flesh. 2 Cor. xii. 7.
 Timothy. Acts xiv. 6. xvi. 1.
 1 Cor. iv. 17. 1 Thess. i. 1. iii.
 1. 1 Tim. i. 2. iv. 12. 2 Tim.
 i. 2. ii. 22. Philem. 1. Rev. ii.
 1.
 Titus. Tit. i. 4.
 Tombs. Matt. xxiii. 27. John xi.
 38.
 Tower of Antonia. Acts xxi. 34.
 Transmigration of souls. John ix.
 2.
 Uncircumcised. Acts vii. 51.
 Vow. Acts xviii. 18. xxi. 24.
 Widows. 1 Tim. v. 9.
 Wisdom of God. Matt. xxiii. 34.
 Zacharias. Matt. xxiii. 35.
 Zealots. Luke vi. 15.





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